

God's mercy and goodness: what she said of us I need not repeat; but her expression of gratitude was encouraging. "But," said the alarmed girl, looking anxiously at her parent, "why mother dear, you look very unwell, do let me send for Dr. K." "I do feel poorly, my dear, perhaps it would be well if you sent for him." The doctor on seeing the patient looked serious, and this did not escape the eyes of Mary. She followed him, and anxiously enquired if he thought there was danger to be apprehended. "Your mother has overtaken her strength I fear," he said. "I will return in the evening." Mary returned to her mother, who had been assisted to her bed, and found her restless and feverish. On the doctor's return his fears of a fatal result were honestly expressed. Mrs. A. listened with the calm demeanor of a Christian. The conversation between the mother and daughter was that which might be expected of two such lovely characters. A short time before her death, now rapidly approaching, Mrs. A. told Mary that she had made her will, naming Mr. F. the kind friend before alluded to as executor. The whole of her effects and property was left to her daughter with the exception of a legacy to an old faithful servant, who had been in her service since her marriage. It was about midnight that Mrs. A., who had been mercifully spared from such suffering, and gazing with unutterable love on her dear child, in whose close embrace she rested, resigned her spirit to Him who gave it, in sure and certain hope no doubt of resurrection to eternal life. How striking an example of the truth that "right dear in the sight of the Lord is the death of His saints." The funeral took place two days after her death, and was attended by a crowd of not indifferent people; but by real friends and a number of poor people, who with tearful eyes followed the remains of the dear, kind lady. Of the few female friends who were on visiting terms with the family, was Margaret B., although many years Mary's senior, treated her with deference and respect. She remained until the evening of the day of the funeral, doing all in her power to afford consolation to the bereaved one. She was surprised at the apparent composure of Mary, for she did not fully comprehend the truly Christian character of her young friend, who, when alone, with very bitter cries mourned the loss of her dear departed mother, and in the room where she had passed so many bright, happy hours. For more than a month after her mother's death, Mary led a very sequestered life, not however, unmindful of her pensioners as she was wont to call them. She provided for them necessities, and frequently visited them, and all the more cheerfully as knowing she was walking in the footsteps of her dear departed mother. It now became necessary to think of some future line of action. She bethought her of the gentleman who had assisted Mrs. A. in the disposition of her property and who was the executor of her will.

It may be remarked that he had always been a warm admirer of Mary, although he had never presumed to address her as a lover: he was her senior by seven years, his mother, who was one of the respected friends of the deceased, was a lady highly connected and in receipt of a large income. She warmly offered, and sincerely recommended Mary to come and live with her, and she the guileless and Christian girl consented. After a brief delay during which she calmly and prayerfully thought over the kind proposal, a short time sufficed to satisfy her that the unremitting filial affection of the son was such as to ensure her respect. It was but natural that a more intimate acquaintance should ripen into a warmer feeling, which resulted in Mary's accepting the proffered love of one she had every reason to believe was worthy of it. Some twelve months after her mother's death she became the wife of the man who proved himself worthy of the love she bestowed. Three days before the marriage, the betrothed visited the grave of Mr. and

Mrs. A. A monument had been erected, the simple inscription thereon being, "To the memory of my beloved parents."

#### STRONG PRESUMPTION AGAINST ROME AT THE OUTSET.

"We are met, at the very outset of the inquiry, by a very remarkable fact. It is not disputed by the Roman Catholic Church—nay, it is affirmed as plainly as by the Church of England—that the chief source of all our knowledge, as Christians, of the nature and will of Almighty God is His written revelation in the Holy Scriptures in the Old and New Testament, which, as the Vatican Council decrees, are 'held as sacred and canonical, not because they have been approved by the Church's authority, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the Church herself.' Nevertheless, the fixed policy of the Roman Church, for some centuries, has been to forbid the study of the Scriptures in the vulgar tongue by the laity wherever such forbidding could be fully enforced, and to restrict it seriously in all other places: while there has been little or no encouragement to the clergy to study them in any language, so that Roman Catholic books of biblical literature, for a century and a half past, have been scanty, meagre, and unimportant, nor are there a dozen at this moment in English deserving of attention."—Dr. Littledale.

#### WHAT IS THE CHURCH OF ENGLAND?

She is a portion of the 'One, Catholic, and Apostolic Church.' Many persons seem to imagine that the three branches of the Church were created at different times; and so it is common to hear it said that the Church of England is the 'Church of the Reformation.' If this were true, Her members would all be in the position of Schismatics; Her Bishops, Priests, and Deacons, would be simply Dissenting 'Ministers'; Her Sacraments would be invalid, and She Herself would have no claim to be called a portion of the 'Church.'.....Moreover, at the time of the Reformation the Church of England did not separate from the Catholic Church. She did then what she does now: She protested against heresies and abuses which had been introduced into the Church. But she carefully retained the Apostolic Succession of Her Ministry, and continued to hold all the doctrines of the Catholic Faith. In short, the Reformation simply set the Church in this country free from Roman errors and abuses, and from Papal tyranny. She remained afterwards what She was before, and what She is now, namely, a portion of the 'One, Catholic, and Apostolic Church.'

#### HOW SHALL WE GET OUT?

The fable of the two frogs is well known. A great drought was foretold, and a meeting of frogs was held to take counsel as to what they should do to save their lives. One stood up with a very wise air, and croaked out. "Let us all jump into the well; it is never dry, and we shall always have plenty of water there." All seemed to think this was the best course, and were making ready to go together, when an old frog warned them back, saying—"Stop, before we go down, let us plan how we are to get up again."

Most men are like the frogs in the fable. They are ready to take any rash advice which promises present relief from want or trouble. They need sorely to learn to look forward and count the cost. It is easy to leap into sin; anyone can do that: but there is another question—how to rise out of it unharmed. It is easy to go on in the broad path, sliding down farther from the way of self-control, and living more and more out of the light of God, and the power of His law and of His grace. But how

shall the heights be regained? How shall the wandering feet be brought back and set on firm ground? How shall evil habits be got rid of? How shall the stained heart be purified, and the will changed, and the man who has cast himself down towards hell, rise up to find himself fit for heaven?

#### AN OBJECT IN LIFE.

Some of us know what we want. Others have a longing for they know not what. Others have given up looking forward, and see nothing very good before them. In the ceasing of some of our hopes, as years go by, there is some sorrow and disappointment. Yet in this very thing there is a lesson to learn.

For, after all, special objects in life are not the things for which we were made, and for which life was given. Life was given to us to live, that we might have our being, that we might go on living, that our life might never cease, that happiness might come to us more and more for ever in the possession of this endless life.

Well, then, as the special objects fade or depart, let the one great and true object come into its proper prominence. Not objects in life, but life itself must be our aim. Years, as they pass, bring us no nearer to the end of this object. They only give us a nearer view of it. Life well-lived grows more and more into the life that lives on for ever.

Bishop Fraser's popularity in Manchester is well known, and it will surprise few to hear that the proposed presentation to him on completing the tenth year of his episcopate is receiving the support of Nonconformists as well as Churchmen.

PLAIN SPEAKING.—There are men who are very courageous when the enemy is far away, or out of sight. Plain speaking in love would do much to purify society, to break up shame, to warn the heedless, and to build up men in the truth.

The day of judgment may be the shortest day that ever dawned, may be but a moment, because every man will confirm his own judgment and one look at the face of the Judge will mean destiny.—Selected.

As Queen Victoria grows older, she appears to take greater pleasure in indulging in those simple and natural feelings which, whether "in hovel or in hall," touch the hearts of all good people. Not long since, at the funeral of one of her faithful servants, named Grant, she drove from Balmoral to Mrs. Grant's house, and sat with her whilst the customary religious services were being conducted in another room. At their conclusion her Majesty walked in the procession behind the coffin until it reached the castle. Two of the royal carriages followed all the way to the grave. The whole of the household, most of the servants, and Balmoral, Birkhall, and Abergeldie tenantry were present, at her Majesty's express command.

Canon Liddon is regarded as the most brilliant of living English preachers, lucid, forcible, impassioned, never failing, when occasion serves, to appeal to the tenderest sentiments of the heart. To hear him and see him at his best—for he then wears the black garb which becomes his dark features—one should go to St. Mary's, Oxford, and listen to him addressing an audience sympathetic and cultured. He is short-sighted, and, failing to learn his sermons by heart, keeps bobbing up and down at his manuscript, which is undignified; but all faults of manner are forgotten in his silver tones and exquisitely modulated sentences.

Out of every 2,000 persons there is one born deaf. There are in the United States between 25,000 and 30,000 deaf mutes.

Much charity which begins at home is too feeble to get out of doors, and much that begins out doors never gets into the home circle.

A lie will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that somebody pets and feeds them.

More Jews have been converted to Christianity in this than in any previous age. Conversions are reckoned at 100,000 since 1800, and now increase at a rate of more than 1,000 a year.

### Children's Department.

#### HOW TO LOVE GOD.

In a beautiful village, a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint-heir with an only brother to a great estate, and the inheritance was just about coming into his possession, but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure which he knew had never been his, and what was worth more to him now than all the gold of all the Western mines.

One day I came into his room. I sat down by him, took his hand, and looking into his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love him without trying to at all."

With a surprised look, he exclaimed:

"What did you say?"

I repeated the exact words again, and I shall never forget how his large hazel eyes opened on me, and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered, "God wants us to trust Him; that is all, and he knows that as soon as we trust Him, we shall begin to love Him. That is the way to love God—to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus and how God sent Him that we might believe in Him, and how all through His life He tried to win the trust of men; how grieved He was when men would not believe in Him; and how every one who believed came to love without trying to love at all.

He drank in all the truth, and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he went to Him whom not having seen he had loved.

"Little children must be quiet  
When to Holy Church they go;  
They must sit with serious faces,  
Must not play or whisper low.  
For the Church is God's own Temple,  
Where men go for praise and prayer;  
And the great God will not love them  
Who forget His presence there."