

the announcement that God had thus visited His creatures 'Good tidings of great joy.'

"But there is a brief word of pointed and searching significance in this message. The angel said, 'Unto you is born a Saviour.' Is that true of each one of us? Is this Christmas day a mockery, reminding us of a hope that is not ours—of a heaven in which we have no right nor part? Does conscience tell us to-day that we have looked upon the light that shone at Bethlehem with apathetic eyes, and heard the angel's message with unbelieving hearts, so that practically no Saviour has been born unto us? Why do you keep this day as a festival, my hearer? I can tell you why you may. If you will receive it, the angel's message is to you personally; unto you is born a Saviour who will forgive your past sin, and shield you from its consequences,—who will ennoble your future life and sustain and comfort under the inevitable sorrow and suffering awaiting and who will receive you into an eternal and happy home at the end of your brief sojourn here. May not this Christmas pass until each one has received the abiding peace and joy of the angel's message into the depths of his heart?"

After the service, Miss Martell, with glistering eyes, said to Harcourt, "I am glad you heard that sermon."

"I admit," he replied, with bowed head, "that it is better than my old philosophy. I think Hemstead must have written it for me."

As the young clergyman helped Lottie into the sleigh, she whispered:

"You wrote that sermon for me."

Both were right. Hemstead had preached Christ, who is God's embodied truth, meant alike, and alike adapted to every human heart.

#### CHAPTER XXVIII.—THE END OF THE "JEST"

It is a common impression that impending disasters cast their shadows before; and especially in the realm of fiction we do find that much is made of presentiments, which are usually fulfilled in a very dramatic way. But the close observer of real life, to a large degree, loses faith in these bodings of ill. He learns that sombre impressions result more often from a defective digestion and disquieted conscience than any other cause; and that, after the gloomiest forebodings, the days pass in unusual serenity. Not that this is always true, but it would almost seem the rule. Perhaps more distress is caused by those troubles which never come, but which are feared and worried over, than by those which do come, teaching us, often, patience and faith.

Does not experience show that disasters and trials more often visit us, like the "thief in the night," unexpectedly?

At any rate, it so occurred to Hemstead and Lottie on the dreary Monday that followed their glorified Sabbath. And yet, never did a day open with a fairer promise. There was a cloudless sky and a crystal earth. The mystic peace of Christmas seemed to have been breathed even into bleak December; for the air was mild and still, and the shadows of slender trees crept across the snow as steadily as that made by the sun-dial on the lawn.

Within doors all appeared equally serene. The fire burned cheerily upon the hearth when Hemstead came down to breakfast. What was of far more importance, the light of love glowed brightly in Lottie's eyes, as she beamed upon him across the table; and the spell which kept him, unthinking, unfeeling, in the beatified present, remained unbroken.

But the darkest shadows were creeping toward both.

To any situated as they were, and in their condition of mind and heart, a mere awakening would have been a rude shock. Some one had only to show them, with the remorseless logic of this world, what all their heavenly emotions involved, in order to cause perplexity and almost consternation. They could not long dwell, like the immortal gods, on the Mount Olympus of their exalted feeling, subsisting on the nectar and ambrosia of tones and glances.

Lottie was the fashionable daughter of an ultra-fashionable mother and worldly father, in whose eyes sins against the *beau monde* were the most irrationable and unpardonable.

Hemstead was a predestined home missionary, upon whom the Christian Church proposed to inflict the slow martyrdom of five or six hundred a year. Mrs. Marchmont but reflected the judgment of the world when she thought that for two young people, thus situated, to fall in love with each other, would be the greatest possible misfortune. Therefore, with the sincerest sense of duty, and the very best intentions, she set about preventing it, after all the mischief had been done.

Like a prudent lady, as she was, she first sought to get sufficient information to justify her in speaking plainly to both her nephew and niece. For this purpose she drew Addie out on Sabbath afternoon, asking her if she had noticed anything peculiar in the manner of Hemstead and Lottie toward each other. Then, for the first time, and with just indignation, to her credit be it said, she learned of the practical joke of which her nephew was to be the victim. She skillfully drew from her daughter all the details of its inception and the mode in which it had been carried out, for, to Addie's superficial observation, Lottie was only indulging in one of her old flirtations. She neither saw, nor was she able to understand the change in Lottie's feelings and character. She also wronged Lottie by giving the impression that she had nothing to do with the plot, with the exception that she had promised not to interfere.

Mrs. Marchmont could scarcely believe what she heard, but Addie referred her to Bel, who confirmed her words and admitted that from the first she had "known it was very wrong, but had not believed anything would come of it, until it seemed too late."

"Besides," she said, "Lottie told me that if I said a word, or interfered in any way, she would from that time treat me as a stranger, and she said it in a way that proved she meant it. Therefore, whatever you do, please let it appear that I have no part in it."

"You surprise and shock me greatly," said Mrs. Marchmont, "with all Lottie's wild nonsense and fondness for flirting, I would not have thought that she could be guilty

of such deliberate and persistent effort to trifle with one so sincere and good as Frank. The most heartless coquette could scarcely call him fair game. She puzzles me too, for she does not seem like one who is acting, but more like one in earnest. Besides, look at the interest she is beginning to take in religion. She surely could not employ such sacred things for the purposes of mere flirtation."

But Bel soon converted Mrs. Marchmont to her way of thinking. Lottie had found Hemstead different and more interesting than she had expected, and had foolishly and recklessly permitted a mere sentiment for him to develop, which, in her case, would end with the visit, and soon be forgotten in the mad whirl of New York gaiety. "But, with Mr. Hemstead," concluded Bel, "it will be a very different affair. He is one of the kind that will brood over such a disappointment and wrong to the end of life."

(To be continued.)

#### THE OLD CATHOLIC MOVEMENT. HOW TO JUDGE OF IT.

Now, nothing is more certain than that the Old Catholic leaders have not wished or proposed to themselves to found a new church. The very name, Old Catholic, should remind us of this. Old Catholicism is not, then, and never has been Protestantism in any but the simplest etymological sense of the word. It was indeed, a solemn protest before God and the Church, first against the Vatican Council and the enforced dogma of Papal Infallibility; and then, as a logical consequence, against such other so-called dogmas as should on mature examination, be found to be similar additions to or corruptions of the primitive Catholic faith of the Church of Christ. But it was not, and was not designed to be Protestant in any sense that implied a willing separation from the communion and fellowship of their own ancient Church. So far as actual separation resulted from the stand which they took, so far it was a departure from that original purpose; a necessary, an inevitable departure, if we please, but nevertheless a departure.

Instead, however, of carefully endeavouring to ascertain the true character of this movement from the declarations and the course of the Old Catholic leaders themselves, we, English and American lookers-on, have for the most part ever insisted upon assigning to them that purpose which *we think should be theirs*, although one very foreign to their own declared principles; and having thus assumed that they are the would-be founders of a new Church, the would-be leaders of a new revolt from the communion of the Catholic Church—having once assumed this, we are betrayed into regarding their work as a failure, because we have thus far looked in vain for results of *this kind*, to a degree which in our judgment could be called success.

This organization of the Old Catholics, for worship or for other ecclesiastical purposes, apart from their Roman Catholic brethren which we are thus misled into taking for the one measure of success or failure, should then be regarded as only one of the phenomena by which, under certain conditions that movement is forced to express itself and to seek the opportunities of growth and influence.

If, then, we must judge so soon of the probable future effect which this movement will produce upon the Church in which it has arisen and within which the scope of its proposed action primarily lies, we should do this, not by counting the number or considering the proportions of the separate congregations of Old Catholics; still less by dwelling upon the isolated facts of the success or failure of the attempt to organize itself distinctively in any given place, or, indeed, in any one nation; but rather by a careful study of contemporaneous ecclesiastical history and by a conscientious estimate of the influence which these men and their principles have already exerted, are now exerting and are likely yet to exert, both directly and indirectly, over the ecclesiastical thought and religious tendencies of the age in which and especially of the peoples among which they live and speak and write and act. —*Sunday Afternoon for June.*

#### HOW TO BE BEAUTIFUL.

Many hundred thousand dollars are annually expended by ladies, for "artificial" appliances to hide the shrunken and wasted form, or the fallow skin, blotches, or liver spots, which are due to female weakness, dyspepsia, torpid liver, and constipation. If a small per cent. of this sum were invested in Dr. Pierce's Favourite Prescription, ladies would soon really be what they now seem to be. It readily corrects those weaknesses and diseases upon which debility and emaciation depend. It cures dyspepsia by toning up the system, and when used in connection with Dr. Pierce's Pleasant Purgative Pellets, speedily overcomes all irregularities of the liver and bowels. No "bloom of youth," no "beautifier of the complexion," can impart such permanent beauty of face and form as Dr. Pierce's health-giving Favourite Prescription.

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian Missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

MR. BAIRD'S report on the famine in Upper Egypt says that ten thousand persons have died of starvation in three provinces.

## BRITISH AND FOREIGN ITEMS.

A MONUMENT to George Buchanan, the famous Scottish poet, is to be placed in Greyfriars' Churchyard, Edinburgh.

THE vacant Chair of Botany in the University of Edinburgh will not lack applicants. Its emoluments are said to be about \$9,000 a year.

THE Presbyterian Board of Foreign Missions closes its financial year with a debt of \$62,538, an increase for the year of \$15,538.

THE Rev. John Blacklock, of the Oban Congregational Church, Argyshire, has resigned his charge, and is about to join the Presbyterian Church.

FISK University, Nashville, Tennessee, has received another legacy—this time of \$20,000 from the estate of R. R. Graves, Esq., of New York.

THE Primitive Methodists of South Australia have 22 ministers, 177 lay preachers, and a membership of 2,208, a decrease in the last item of 140 in a year.

MR. MOODY, the evangelist, will spend the summer at his home in Northfield, Mass. He has not decided in what city he will spend next winter.

THE chief of police in New Orleans has issued an order requiring that coloured preachers shall be notified that all churches must hereafter be closed at 10 o'clock at night.

Rev. Dr. Somerville will almost immediately commence a mission under the auspices of the Free Church of Scotland to the English speaking people on the continent of Europe.

PROF. ROBERTSON SMITH, of Aberdeen, has been elected by his fellow-citizens a member of the School Board, being placed at the head of the poll with 15,679 votes.

THE eighth annual report of the Free Italian Church shows 12 ordained ministers, 13 evangelists, 37 elders, 65 deacons, 14 deaconesses, 1,635 communicants, with contributions amounting to 8,735 francs.

It is reported that the Rev. H. Paddon, late vicar of High Wycombe, the Rev. C. T. Astley, late vicar of Gillingham, and another vicar who has resigned his incumbency, have joined the Reformed Episcopal Church of England.

WHAT is said to be the first marriage that has taken place in St. Giles' Cathedral, Edinburgh, since the Reformation was celebrated on the 15th of April by the Rev. Dr. Lees, in presence of a large congregation.

It is stated by good authority that 50,000 Bibles and parts of the Scripture were circulated in China, and 13,000 in Japan in 1877. Commentaries by natives on different parts of the Bible are being published in Japan independently of missionary aid.

REV. A. A. Miner, D.D., a Universalist pastor, in Boston, has arranged for a course of Sunday afternoon sermons to his church, and among the preachers selected are Dr. Withrow, Congregationalist; Dr. Crane, Baptist; Phillips Brooks, Episcopalian; Dr. Peabody, Unitarian.

M. WASHINGTON, Prime Minister of France, is a Protestant, and an active member of Pastor Fisch's Church in Paris. Five of the nine heads of departments in the French government are of the same religious belief—a good compliment to the worth and brains of the Protestants of France.

THE Rev. W. Fleming Stevenson's congregation at Rathgar, Ireland, has raised during the twenty years of its existence no less than \$346,935. This includes the cost of the church, \$27,580. In 1859, when the congregation was formed, the entire contributions were \$105; in 1878 they were \$10,490.

PROFESSOR BLACKIE reports the close of the subscription for the endowment of the Celtic chair in Edinburgh University, the sum being £11,937 5s. It has been agreed, on the suggestion of his committee, to postpone the appointment of a professor for twelve months, in order that the capital fund may be increased.

A SOMEWHAT interesting discovery has just been made in St. Giles' Cathedral, Edinburgh. On the floor of the south transept being raised, three leaden coffins were found, one of which has justly been supposed by antiquaries to contain the remains of the "Good Regent" Moray, Queen Mary's half-brother, who was buried there in February, 1570, John Knox preaching on the occasion.

A LARGE meeting of ministers of all denominations has been held in Chicago on the subject of Sabbath observance. The Rev. Robert Collyer, Unitarian, presided; and speeches were made by him and by Dr. Goodwin, Congregationalist; Dr. Hatfield, Methodist; Dr. Kittredge, Presbyterian; Dr. Ryder, Universalist, and others. The general sentiment of the meeting was in favour of the enforcement of the Sabbath laws.

THE annual meeting of the Irish Society for the promotion of Scriptural Instruction amongst the Irish-speaking population, was held in Dublin recently, Lord Plunket, Bishop of Meath presiding. The chairman stated that there were still 800,000 persons in the country who spoke Irish, and 163,000 could not speak English. At present nearly 6,000 of these were under instruction. The income for the year was \$26,140.

THE House of Commons just now is well supplied with journalists. Among its members are Mr. Courtney, a leader writer for the "Times"; Mr. O'Donnell, a leader writer for the "Morning Post"; Dr. Cameron, editor and proprietor of the "Glasgow Mail"; Mr. Gray, editor and owner of the "Freeman's Journal"; and Mr. Justin McCarthy, of the "Daily News." This is a great change from forty years ago, when every public man who might have any connection with the press always took great pains to conceal the fact.

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