

able reward, is to grow into likeness to Christ—a moral advantage that is far beyond in value the intellectual furniture that study brings. A celestial element is added to all human acquisitions; a divine increment day by day to strength and character, as faith and fortitude, patience and promptitude, are developed within us.

4. Lastly, life eternal is thus linked to this. A light supernal cheers and lifts up our spirits as the swing of the sea lifts and carries forward the waves till they flood every inlet and beach along the winding shore. We are released from apprehension as to the future. We see all things working for our good, around us and within us. Let troubles come, let shadows darken; strength and gladness are within the tent of our soul, as the ark, with its precious contents, within David's tent, was hidden behind the curtains.

Brethren, we do not rightly estimate the believer's privilege. We go moaning and whining, instead of walking on the high places. We go with weights, and not with wings, over the bleak and barren paths of life. But if character have this abiding strength and gladness, freshness and exuberance; if each of us have this *shekinah* of glory within the soul, we shall show to men of the world that we have what they have not. We have more than a knowledge of the truth in its verbal exactness. We have Christ in the hope of Glory. We have an enthusiasm more continuous than the ardor of youth, or the glow of health, or the inspiration of genius. We have a gladness that Christ has brought: "My joy I give unto you." Not as the world giveth, give I unto you. Possessing this, we shall exercise an alluring influence over men that nothing else can impart. This abiding power is what the world wants. Its fruits, seen in character, ennobled society and link earth with heaven. They make earth bright and vocal. Culture, art, science, mechanic skill, cannot work this transformation. Wealth is powerless. The miser, housed in marble or freestone, is wretched to the centre of his being. A woman may be robed in rubies and diamonds, and yet, with a malicious spirit within, be only a decorated image, destitute of all nobleness and womanhood. God's grace can renovate human character, and introduce the elements of enduring strength and gladness. Having laid the foundation of joy below, he will complete it in its celestial excellence in the palace which is eternal in the heavens. Let us, then—

"Trust His saving love and power;
Trust Him every day and hour;
Trust Him till our feet shall be
Planted on the crystal sea."

British & Foreign News.

ENGLAND.

MEETING IN THE INTEREST OF IRISH CHURCH MISSIONS.—A meeting in behalf of Irish Church Missions was held at Buxton, on the 24th ult. The Rev. J. McCormick made an address in which he referred more especially to the work carried on in his own district, Roundstone, Connemara. It was very gratifying to note how wonderfully the labors of God's servants had been blessed. The speaker strongly urged that the sole instrument calculated to set Ireland upon its basis, and to make its people loyal and true, was one of a religious character. He did not think that "acts of Parliament" would touch the root of the matter. If the Bible was more widely known and its truths were widely proclaimed, then they would experience less of the troubles they had known of late. In Ireland the Bible was a sealed book, for the people were compelled to become acquainted with it only through the teaching of their priests. Another address was made in which the speaker stated that every child coming under their supervision was carefully trained in the principles of the Church of England.

The Prince of Wales recently opened an extensive block of tenements in London, for the working classes, known as the Sandringham Buildings. The buildings contain one thousand rooms, with accommodations for about twice that number of people. They are built with a special view to safety, convenience and healthfulness, and are six stories in height. Each story is supplied with the newly-invented dust-shoots, which facilitate the removal of dust with absence of smell or inconvenience. Each room has its fireplace and every door throughout the building a fanlight which can be opened or shut at will. The ceilings are fire-proof and the roof flat and covered with concrete, forming a playground for children. A good deal of space is devoted to play-ground accommodation. The rooms in the new blocks will be let at from 2s. 3d. to 3s. a week each. Already over four hundred applications have been received for the one hundred and forty suites ready for occupation. This is a practical way of inaugurating tenement-house reform.

An interesting case was recently decided in an English court in which a jury awarded a verdict of a thousand pounds to a lady in an action against a doctor for signing a certificate declaring her to be of unsound mind. The story was the not uncommon one of domestic troubles, ending in the husband's attempt at having his wife imprisoned in a lunatic asylum. To effect his design, he procured her examination by a doctor, who, after seeing the wife but once, and then only for a few minutes, and acting chiefly on the representations of the husband, signed a certificate testifying to her insanity. The wife resisted the process and the trial brought out the facts that beyond a few eccentricities, which were easily explainable on other grounds, the wife had quite as sound a mind as her husband. The jury convicted the doctor of gross and culpable negligence, and adjudged him guilty of signing the certificate from sinister motives. The punishment in cases like this ought to be very severe. Few crimes are more heartless and terrible than the forcible incarceration of a sane person in a mad-house. It is bad enough to be really deprived of reason; it is infinitely worse to be treated as such while in full possession of the reasoning faculties.

RE-ERECTION OF THE TOWER OF PETERBOROUGH CATHEDRAL.—Since the laying of the corner-stone on May 7th, the work of re-erecting the great central tower at Peterborough Cathedral has been progressing steadily. With little more of excavation than the mere piercing of the skin of the floor on the north side of the crossing an interesting discovery was made. An oblong underground chamber—not a tomb—was disclosed, with sides of stone and lime, a floor of stone flags, and a roof formed, as has been seen, of the floor of the cathedral itself. A curved range of steps of about two yards in extent, and hitherto quite concealed, leads down to an entrance on the flank side of the cavity. At one end there is an independent flight of steps, quite straight, while at the other there is some displacement of stones, which might warrant the theory of a third descent, though the indications in this or in any direction are not of the clearest. Upon this singular receptacle being exposed it was found packed with lumber of a very odd description. Fragments of the famous choir screen, which, after remaining the boast of the church for centuries, fell a ruthless prey to Cromwell's zealots; pieces of an old long-forgotten reredos; bits of stained-glass, which lost their beautiful dyes almost directly after exposure; scraps of leather work, originally forming weaponry sheaths, so it would appear; pieces of iron and steel, suggestive of hacked-up swords, spears, and pikes; bits of half-charred wood, and, lastly, a quantity of bones—these forming the curious contents of this find of the explorers. The bones are none of them of human origin, but are all those of animals killed for the purpose of food—the sheep in most abundance. Authorities on the spot are divided as to the original purpose of this subterranean contrivance. Dean Perowne favors the view that it was centuries ago in some way connected with the water storage of the monastery, while others incline to the conclusion that this huge grave-like contrivance was none other than a secret strong box of the abbots, designed solely for the safe keeping of the monastic treasury and store of valuables. Before the present contract is brought to a close, further explorations of the foundations and lower walls of the ancient pre-Norman church will, it is believed, be made.

MR. GLADSTONE'S CHURCHMANSHIP.—The following letter, printed in leader type, appeared in the *Morning Post*:

Sir,—In your article on the Bristol Bishopric Bill, you incidentally describe Mr. Gladstone as a High Churchman by habit and conviction. The belief that

he is so has probably conciliated to him a good deal of clerical support which could scarcely otherwise have found an excuse for fraternizing with the other side. But it is probably unfounded. It rests on the fact that he was once an avowed High Churchman, that he opposed the Divorce Bill and the Public Worship Bill, and that his ecclesiastical nominations have been on the whole anti-puritan.

But, putting on one side the inherent incompatibility of Liberal with High Church principles and habits of thought, it may be pretty confidently affirmed that Mr. Gladstone is no longer a High Churchman. He was so once. But so was he once, as we all know from Macaulay, a "stern and unbending Tory." Those were the days of the awakening beneath the elms of Oxford of the romantic and mediævalist reaction. It cannot be doubted that Mr. Gladstone has since been passing through a gradual change of conviction both in politics and Church affairs. I should describe him as an ecclesiastically minded Broad Churchman. It will be remembered that Mr. Gladstone once spoke of himself as having passed through three great transmigrations—one was the break with the Tories, the second was the break with Oxford, the third is left unnamed. Surely it was the change of religious standpoint, which alone explains those many doings of the Liberal leader which have puzzled and shocked his well-wishers among the clergy.

I need hardly enumerate Mr. Gladstone's anti-Church acts, and yet it is incredible that any loyal High Churchman should support him having them in mind. It is to his honour that he resisted the Divorce Bill. Yet no regard for the Christian law of marriage deters him from voting, in deference (he tells us) to the wishes of the working-classes, for the Deceased Wife's Sister Bill. He opposed the Public Worship Act, but hardly (if I am not mistaken) out of zeal for the spiritual rights of the Church. On the other hand, he passed the sacrilegious Burials Act with every circumstance of contempt for Convocation; and is lending Government aid to the Cemeteries Bill, which would scarcely pass the French Assembly. The secularization of education in the universities and endowed schools has received every encouragement from him and his party, while the elementary schools heard the other day that the cause of religious education for the poor could expect neither assistance nor cold justice at his hands. Of course the great ecclesiastical achievement of Mr. Gladstone's life is the severance of Church and State in Ireland. About Irish disestablishment there may be two opinions—though Mr. Gladstone has uniformly shown that in his belief (any sanctification of Government by religion is a worn-out superstition). But the application to secular purposes of Church property has only one name.

As for the Prime Minister's ecclesiastical nominations, they are not really of a High Church complexion. The *Spectator* showed the other day that with scarcely an exception the nominees have been Latitudinarians of one kind or another, from the mild Broad Churchmanship of the present Lord Primate to the declared unsoundness of the Dean of Westminster and the Vicar of Greenwich. Dean Oakley and Mr. Malcolm Maccoll are certainly Broad Churchmen. Few of Mr. Gladstone's nominees have done him such direct electioneering service as these two gentlemen; but there are very few indeed among them who are not Liberals. Is it credible that he would have nominated the saintly and learned Bishop of Lincoln to any office? And is it uncharitable to suppose that if Keble or Isaac Williams were now living they would be passed over in favour of some admirer of Democratic statesmanship from the Curates' Alliance? It does not prove that a man is a High Churchman because he does not like Puritanism.

It is invidious to look into a man's private life. Yet Mr. Gladstone has himself torn down the sacred privacy of domestic habit. We follow him in the newspapers from the lectern of Hawarden Church to the front pew of an Edinburgh Presbyterian building, or the vestry of Mr. Spurgeon's Tabernacle, or the pulpit of Dr. Parker's City Temple, where he edified his own "backbone" with a discourse. It must be difficult, indeed, to preserve any coating of Church principles for a man who rubs shoulders daily and hourly with the Unitarians and Quakers and unbelievers who are his ordinary counsellors and comrades. It is a generous theory of some Churchmen that by throwing themselves in with the stream of Liberalism they could direct and guide it into wholesome channels. This might perhaps have been Mr. Gladstone's high mission. But what endeavour has he made since he became a Liberal to sweeten and moderate the fierce passions of Democracy? When has he pointed out to his party the dangers which beset it? How has he striven to elevate and purify the coarse Radicalism of the masses, or to teach the people that reverence is the safeguard