

fort to know that his book—if I rightly understand the nature of its contents—could only have done evil in the world instead of good if it had been published."

"Yes, on that ground I can be glad that the long fruit of his labours has by any means been destroyed; only for himself it seems to me to make his position worse. It would not have appeared a life so hopelessly wasted if even the unfinished work on which he had been employed had in itself been noble and good; but thus to have sown the wind, and reaped the whirlwind—ah, it is terrible!"

Raymond could not deny it, and he remained quite silent; but presently Estelle turned her eyes, kindling with sudden brightness upon his face, as she exclaimed, almost passionately, "Oh, Mr. Raymond how could one endure to look upon a life so darkened if it were not for the illumination which death can shed upon it!"

"You are far beyond me in spiritual insight," he answered smiling; "I am afraid I should only have thought of death in connection with Dr. Lingard now as a merciful release, but your eyes seem to have power to pierce its dark impervious veil and look into the mysteries that lie behind it."

"Oh yes, thank God!" she answered, brightly; adding, in a lower tone, "and so will yours, one day, I hope."

"I trust it may be so," he answered. "But now Miss Lingard, I want to speak to you about a plan which I have very much at heart; no doubt the doctors told you that they wish Dr. Lingard to have his permanent residence at the sea-shore."

"Yes, they advised me at once to look out for some comfortable home for him in bracing sea air, and to settle him there as soon as possible. He must be moved from here immediately, they said; but I must take him to the house we have been living in lately for a few days first; we have not been in it very long, for he was always moving about from place to place, going wherever there was a museum or a library that could supply him with material for his work, but most of our possessions are there, which must be packed up and removed. And the doctors tell me, too, that I must send for my uncle's solicitor to come and stay with us for a day or two, and make arrangements for the future; while all that is being done I must look out for a permanent residence near the sea."

"Now there is the point in which I think I can help you. I know of a very pleasant house which I believe would exactly suit you; it stands on a height in a bold and rocky part of the south-west coast, and has a splendid view over a broad stretch of the Atlantic itself; the climate there is excellent, dry and bracing yet not cold, so that the vegetation is much more luxuriant than it generally is near the sea, and the country is beautifully wooded. I know that this house is vacant, and that you can have it, if you like."

"It seems as if it would be just the place to suit us," said Estelle; "it must be a charming situation."

"Yes, it is indeed; but now I must tell you honestly that it is not only on account of the merits of the house that I wish you to live there; I have another, and a very special reason."

She looked up at him inquiringly.

"I want to tell you what this reason is," he said, answering to her look, "but in order to do so, I must first explain various facts in my past history which it will take some time to detail. Will it trouble you to hear them?"

"On the contrary it will interest me very much," she answered, frankly.

(To be continued.)

#### NEED OF PREPARATION FOR DIVINE SERVICE.

We have all observed that while the public rendering of any one of the chief offices of the Prayer-Book is sometimes very impressive and satisfactory, and at other times the contrary, it is not always easy to tell why. We only know that in the one case we are interested in religious ways while we remain and depart gratified; in the other, we are either indifferent or disappointed. "Delightful," "solemn," "beautiful," are the exclamations after the former, but the congregation

go away from the latter without any sign of lively interest.

The conditions of the right effect of public worship are to be sought; in part, in states of mind and moods of feeling which have their preparations and beginnings long before the Service begins. The soul's communion with God is an act too lofty, too exclusive of ordinary concerns, too delicate in its spiritual requirements, to be entered into by an instantaneous jerk. We need first to get clear of entangling hindrances pertaining to the secular sphere, which will not drop off of themselves the moment we pass the threshold of the Sanctuary. Not Directly on the world's roadway, but back in a stiller and purer retreat stands the shrine; and it is approached not *per saltum*, but step by step, the spirit of the worshipper becoming gradually assimilated to the sanctity of the spot as he draws near. And the depth of the devotion will be very much in proportion to the preparedness for it. The old Puritan custom of observing Saturday evening as a holy time, had this to recommend it, that it turned the mind to the employment of the following day, cooling it from the fever and fret of the week's excitement. Perhaps it came from the *pro sabbaton* of the Hebrews. That usage is not likely to be restored; and some sabbatic ideas that went with it had better not be. But the world ought to be sunk deep in the Saturday night's sleep.

This sleep had better be longer than usual, rather than shorter. Body and brain should have a thorough refreshment for the next day's sake. For late sitting or working at night, Nature will take revenge in that next day's fatigue, moroseness, or irritability, irrespective of positive commandments. Whether you "awake right early," like the great leader of God's praises, or not, you should wake entirely; and your praises should be not only with "the best members that you have," but with every faculty at its best estate. Morning having come, look forward to the Service; give it some thoughts beforehand. The day is to be signalized by a grand interview, too grand to be "entered into lightly." Look in the Prayer-Book at the Scriptural portions to be used and compare the Lessons, Psalms, Gospel, and Epistle together. Seize the ruling truths and see afterward whether your theory of the harmony of the passages agrees with that of the Clergyman. A few words interchanged on these points will create interest in advance. You would make ready, in some of these ways, for an excursion, a spectacle, or an evening party. You spend some time in dressing your body. Ought not the august meeting with the Father of your spirit and the King of the Feast to share in your forethought, with the mirror and the wardrobe?—*Bishop Huntington.*

#### THE PUBLICAN'S PRAYER.

St. Luke xviii. 9-14.

"God be merciful to me"—

"Chief of sinners"—was his plea;  
When God's House of prayer he sought,  
Scorned by man, but Spirit-taught.

"God be merciful!" he sighs,  
With sad heart and downcast eyes,  
And he smites his conscious breast,  
By a load of sin oppressed.

"Be propitious, Lord,"—his prayer,  
Through a Victim pure and fair:  
Thus he pleads atoning blood,  
Though but dimly understood.

And we know his prayer was heard;  
For "I tell you"—in Christ's word,  
"That man went home justified,"  
For the sake of One who died.

Humble words have pierced the sky,  
Reached the throne of God on High,  
Brought an instant pardon down—  
Gracious pledge of glorious crown.

Let me learn that prayer to say  
Every hour of every day,  
Seeking for myself to win  
Sweet forgiveness of my sin.

#### THE CHRISTIAN'S DELIVERANCE.

There is a complete deliverance assured to the Christian from the present struggle with sin, from the workings of pride and selfishness, and anger and covetousness, from the secret conflict with evil in the inner man. But when? At death—not before. When the body is laid down in the grave, no more to be resumed in its old form, and under its old conditions, then shall the union between the body of death and the living soul be terminated forever.—For when the body is raised, it shall be raised in honor and glory, and incorruption, and "fashioned like unto the glorified body" of the Son of Man; it shall not be a hindrance to the redeemed soul, or a clog upon the spirit, but its help and its handmaid in the service and worship of God. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Then we shall rest from the conflict. "The whole armor of God" shall be put off for "the white robe," and the sword be exchanged for the palm. Then shall the cry of sorrow be turned into the song of victory, and the shout of the battle be changed into the psalm of praise. Then shall the warrior be crowned by "the Captain of our salvation" himself, and be welcomed to "the rest that remaineth for the people of God," with the word of welcome: "Well done." Let us then be strong and of good courage; for though we are very far as yet from having come to "the spirits of just men made perfect;" very far as yet from the condition of the glorified saints; and though, when struggling at our appointed warfare below, we have often to exclaim in very sorrow and anguish of heart; "O wretched man that I am! who shall deliver me from this body of death?" yet we can at once follow up the cry with the words of thanksgiving: "I thank God, through Jesus Christ, our Lord."

#### OF THE PROFIT OF ADVERSITY.

It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted, and that men think ill or inadequately of us; and this, although we do and intend well.

These things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

And therefore a man should settle himself so fully in God, that he need not seek many comforts of men.

When a good man is afflicted, tempted, or troubled with evil thoughts; then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

Then also he sorroweth, lamenteth, and prayeth by reason of the miseries he suffereth.

Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ.

Then also he well perceiveth, that perfect security and full peace cannot be had in this world.—*Thomas a' Kempis.*

#### CHRIST THE BREAD OF LIFE.

Bread is the staff of life. It is the plain, simple, cheap food, partaken of at almost every meal, full of nourishment, and yet never wearying to the taste. Such, to the soul, is the one simple, all faithful, all sufficient truth of the love of God in Christ, by his infinite stooping to die the death of the cross to win our souls everlastingly to Himself, and to testify evermore His infinite and irreconcilable hatred of sin, simultaneously with his boundless willingness to forgive to the utmost the repenting sinner. This fundamental truth never wearies the believing soul. It is as bread to it. It brings God in Christ as the loveliest, grandest, tenderest manifestation of Deity, more grand even than all His outward glories of the