

pecting the speedy reappearance of Christ, so they connected all the chief blessings of the Christian's reward with His reappearing. And this they did rightly, but partly from this cause, partly also, perhaps, from some remnant of Judaism, they did not appreciate so fully as in later days, the positive joy and light into which the Christian enters immediately after death. Hence they were led to pray for the departed, but their prayers seldom asked for any higher blessedness than rest and refreshment; "*Requies et Refrigerium*." Another cause led to the same result. The Book of the Revelation, which especially dilates upon the joy and triumph of the departed, was for a long time doubted, or at least not admitted by universal consent into the sacred Canon. A striking change took place soon after its general reception,—whether to be attributed to that reception or not,—and the departed, or at least the holiest of them, were recognized as living amid the scenes which S. John describes; and to such an extent was the impression of their nearness to God carried, that those very saints in whose behalf the early Christians offered prayer, were now looked upon as persons to whom it was proper to offer prayer. With the particular modes of devotion which were based upon the supposed condition of the departed, we have nothing to do. These are excrescences. The facts, however, still stand, that Christians, as they have realized more and more their Christian privileges,—as they have been admitted more and more fully to an acquaintance with the Revelation of Heavenly Places, have risen to higher and higher notions of the world beyond the grave; and the fault of those who, deny "the intermediate state," lies therefore, not in their asserting the great blessedness of the departed, and their communion with Christ: but in their forgetting that all this blessedness, which S. John "beheld," is but that which Christ has filled the "Heavenly place" of "Paradise," and that there remains even higher joy and glory, which "eye hath not seen," nor heart of man conceived;—but which Christ shall bestow upon "the souls under the altar" in that day when He shall say, "Come ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world." This kingdom of joy inconceivable, "prepared from the foundation of the world," is not inherited till the day of resurrection and judgment.

#### News Department.

Extracts from latest English Papers.

##### ENGLAND.

At a recent anniversary meeting of the Diocesan Societies of Ripon, at Bradford, the new Bishop presided, and appears cordially to have taken up the work he found left to his hand by his predecessor. In the course of the proceedings, Archdeacon Dodgson observed that these societies had really felt the value and meaning of a Bishop's patronage, when, to the sanction of his name, he gave his superintendence and aid, and added the influence of his personal example. He trusted that they would still go on and prosper under similar auspices:—

If (continued Archdeacon Dodgson) there was one feeling in which it was most desirable and most important that all members of the Church in the diocese should take common ground to stand together as one man, it was a feeling of affection and trustfulness towards one who came amongst them to be their spiritual father and their helper. And he did most deeply lament, and there was no one in that assembly, he was sure, who would differ from him, that there had ever been an exhibition of that spirit which they had seen in late years, and which, if it had any influence at all, must only have the tendency to obstruct the establishment and the growth of true religion. He was not about to enter upon a subject which he had often contemplated with extreme pain, but he could not help alluding to the fact that there did seem too many persons who anticipated the sending of a Bishop into a diocese, not as a father of that diocese, but as the leader of some particular section—one who was to give distinctiveness and predominance to one portion of the body, rather than compactness and harmony to the whole. Such anticipations were based upon a grievous ignorance of the nature and object of Episcopal duties. He observed that such anticipations usually ended as they most richly deserved, in the great disappointment of those who indulged in them, and he could not but surmise that they must be distasteful to none more than the very individuals whose names were thus rudely and impudently paraded before the public eye in connection with such acts. If there was a diocese in England in which such notions ought never to be held forth, it was the diocese

of Ripon; they were foreign to the past habits and experience of the diocese. Whatever might be the differences of opinion amongst them (and where would they find large masses of men without such differences?), the name of their Bishop had ever been the watchword of union and peace, and as he confidently believed, and had good cause to believe, that there was no one who would more sincerely deprecate any different use of that name than he who at that moment bore it, he did earnestly trust that they of the diocese would feel it to be a common interest, a common duty, to check, repress, and discourage, in every possible way, the rising of such a spirit, if such a spirit should show itself among them. For himself he could only say, he knew not, perhaps he never should, what might be the exact points of agreement or disagreement of his own views and those of his Bishop, upon subjects upon which there existed so many shades of difference amongst Churchmen, but this he did know, that in this vast and populous diocese, teeming with the interest of more than a million souls, there was a great Christian work to which all must bond themselves and in which they all must do what they could with all their might. He also knew that to guide them, to encourage them, to labour with them in that work, one had been sent who had been engaged in a similar field, in which they might well believe on a smaller scale had been combined all the variety and complexity and difficulty which he would meet with in this diocese; one who had been long tried and never found wanting; one who brought to his high and holy office, not only a vast amount of pastoral experience, but a spirit also of earnest, humble, self-denyng diligence—a single eye to the glory of God—a single devotedness of heart to the great object which they had all at heart, the advancement of their great Master's kingdom. That he knew, and more might know it who would only inquire for themselves. He knew no more; but if he might presume, in a few solemn words, to express a very serious feeling, he would say, "Therein do I rejoice, yea and will rejoice." (Applause.)

The Bishop rejoined, in a cordial and sympathizing spirit. He said—

If there is one feeling more strongly impressed on my mind than another, it is the feeling that it is of the utmost importance that all classes in this diocese—laity and clergy—should co-operate together in the great work of endeavoring to stem the tide of ignorance and vice, and to meet the spiritual wants of the vast population with which we are surrounded. I am well aware of the truth of the remarks which have fallen from the Venerable Archdeacon, that there are differences of opinion which have to a very considerable extent divided, not only the laity and clergy of our Church, but even the clergy themselves. Now, what I have to say, without entering upon those points at the present moment, is just this, that where those differences of opinion do not affect the fundamental verities of the Gospel of our Lord and Saviour Jesus Christ, let us learn to bear and forbear, and let us bend our energies to the accomplishment of the great work for which we have been called into being, and which God, in His providence, has set before us.—Let us go forward with zeal and energy, rather seeking out for points of agreement than for points of difference. Let us endeavor to keep the unity of the spirit in the bond of peace, and in righteousness of life, and I feel perfectly assured that, if we devote all our energies to the prosecution of the great work which is put before each of us—the work of winning souls for Christ, and the training of the people in the truths of God's Holy Word, which may be to the honor and the glory of His name—then we shall find comparatively little time for disputing and discussing points which, after all, are moot points amongst people who are equally devoted and equally zealous in the prosecution of what they conceive to be their Master's work; and we shall all have the more cause to rejoice in the advancement of the best interests of the Church of Christ, and the promotion of the glory of that great Name, the only name given under Heaven amongst men, whereby we can be saved. I heartily thank my brethren of the laity, who are here, and who have given their support to these societies, by their presence on this occasion, and I earnestly desire their continued co-operation in this work, feeling deeply impressed with the great truth that we of the clergy are comparatively helpless without the assistance and cordial co-operation of the laity. To you, my Rev. brethren, permit me to say that deeply conscious as I am of my own unworthiness to follow in the footsteps of that revered prelate whom you have lost, I, with God's help, relying upon His grace, without which I

am nothing and can do nothing, and expecting as I do your cordial sympathy with me in the trials and difficulties of the great work, I can but promise you that, as far as I have any energy, as far as I have any ability, whatever to do so, you shall never want my sympathy and my aid, as far as it is in my power to give them.

A person recently engaged as curate, by the Rev. F. W. Martin, Rector of Chacombe, near Banbury, has been arrested for forging a bill upon the Banbury branch of the Bucks and Oxon Union Bank, and is now discovered to be no clergyman at all. He had been engaged by the Rev. Mr. Martin on what appeared to be perfectly genuine and highly satisfactory testimonials, under the name of the "Rev. F. W. Stewart." His conduct and demeanour seemed irreprouchable. On the 14th of April he forwarded a letter to Messrs. Cobb's banking establishment (with whom he had had money transactions), requesting that a bill of exchange for £18 10s. on a person named Gardner, then nearly due, should be withdrawn, and one endorsed by his Rector, the Rev. Wykeham Martin substituted, amounting to £44 10s., at two months. To this course no objection was offered, and accordingly the money was paid and the bill held on the acceptance of Gardner returned. On Monday, the 20th, the supposed curate started, as he averred to a party in the neighborhood, for Liverpool, but it was afterwards discovered that his whereabouts was at Birmingham. During his absence the bankers found the endorsement a forgery. A police officer traced him to Birmingham, and he was secured. During his examination, which ended in committal for trial at the next assizes, documents of ordination were exhibited, that are said to have been clandestinely obtained from a clergyman in the neighborhood, whose name had been removed and the prisoner's substituted. The present Bishop of Oxford's signature has also been appended to the document, whilst the clergyman in question was ordained by the late Bishop. On this it is expected another charge will be founded. The references given by the prisoner on his undertaking the curacy are also discovered to be forgeries.

A Bristol paper asserts that Milford Haven has been selected as the English port for the Great Eastern steamship.

IRELAND.—The Church Education Society reports an income of £39,526 the past year; on which it has supported 7,691 schools, with 85,569 scholars, of whom 55,966 belong to the Church, 13,833 to Protestant Dissenters, and 15,770 are children of Romanists.—This last is a pregnant item! It speaks volumes for the vigor of the Church of Ireland, and for the decay of Romanism.

The *Limerick Reporter* writes in a tone of alarm at the continuance of the population drain. The people, it is said, are literally flying in thousands from the Irish shores. If emigration proceed at this pace the Limerick journal fears there will not be hands to till the soil.

The *Times* announces the capture of Mohammorah. The following telegraphic despatch has been received from Sir James Outram, dated

Camp before Mohammorah, March 28.

Mohammorah was captured by the British on the 26th instant. The enemy lost 200 killed and wounded, among whom was Asherluf Brigadier, besides 17 guns, and a vast amount of ammunition and military stores. The Persian army, under the Shah Zadab, retreated towards Abwas and Shuster in great disorder. The British forces are encamped near Mohammorah. Our loss in killed and wounded is about ten. The Arab tribes are friendly, and are sending in their submission.

Specimens of the poisoned bread from Hong-Kong, consisting of two loaves, were forwarded in hermetically sealed cases to Baron Liebig, at Munich, whose analysis leaves no doubt that arsenic was the poisonous ingredient used on that occasion; and, moreover, every portion of the bread, crust and crumb, contains that poison so thoroughly and so equally distributed, that most undoubtedly it must have been kneaded into the dough, if it were not even originally mixed with the flour.

The Emperor Alexander has decided on devoting the £500 which the late Emperor Nicholas had set aside for the purchase of the "Emperor's Cup," to be run for at Ascot, to the Moscow races, the cup which had been designed for Ascot races in '54, but withdrawn on account of the war, has now been advertised to be run for at Moscow.