

Peggy write for her to come to you. I'll be bound she'll come fast enough, and forget all bygones.'

Fergus smiled a ghastly smile.

'Will she? What do you think I should do if she came in at that door just now? Weak as I am, I would find the strength to kill her.'

'Nay, nay, nay, Fergus. You didn't ought to talk in that way. Try and forgive her, whatever she's done.'

'Forgive her! never in this world or the next. You are a decent woman, Mrs. Huckerby, and I can't tell you what her life was, but she spent all my earnings in

whisky; she killed my two bairns with cruel neglect, and then she deserted me to—and yet I had loved that woman—I had loved her. That's the sting of it!'

He groaned and lay back exhausted with his own passion.

Mrs. Huckerby held her tongue, for this was beyond her.

No more was said, and presently, utterly worn-out, he fell into a deep sleep; and Mrs. Huckerby, mindful that the wheel of labour must be kept turning on the morrow, whatever might be her condition, crept quietly down to the truckle bed which she shared with Peggy and baby.

(To be continued.)

## Congregationalism.

**F**OR many, many hundred years after Christ, Christians were agreed upon this point—that they ought all to go the same way. No one ventured to assert that it was agreeable to the Master's Will that they should take different paths. No one maintained that it was wise to act quite independently one of another.

It is true that from the earliest times there were great differences upon questions of doctrine and discipline. There were unseemly quarrels and party strife. But these always incurred from the rulers of the Church such sharp rebuke as S. Paul administered to the Corinthians. Obedience to Church authority was held from the outset to be the simple duty of its members. The private judgment of the individual was to give way to the decision of the Society—as when at Antioch the dispute among the disciples was once for all set at rest by the decree of the Council at Jerusalem, of which we read in the 15th chapter of the Acts.

The result of Christians thus recognising that they should all act together as one Society was very beneficial. They realised that all baptized persons formed one great

Church. Differences of race and nationality, of position and education, were no barrier to the fellowship that existed. The bonds which united them were too real and strong. They were a great Brotherhood scattered over the face of the earth. They repeated the same Creed, lived by the same rules, partook of the same Sacraments, were filled with the same hope. If we may borrow modern terms, they formed a great visible Guild—were united by the ties of a spiritual Freemasonry.

There were those who from time to time refused to bow to the ruling of the Apostolic Church, and who, being worsted in the struggle, tried to set up a rival Church of their own. Seldom, however, did these meet with much success. Being of men and not of God, such movements more or less speedily came to nought. The confusion and disorder they introduced into the Christian Body were but temporary, and the Church still held on her way as the old Apostolic Society under the guidance of the Spirit of God.

And so in our own country, as in others, for twelve hundred years and more, there was practically but one body of Christians. And they belonged to this old Church of