

REV. ARTHUR TOOTH.

MR. EDITOR.—It was with considerable surprise that I read the communication of Rev. J. Hebden, in your last issue concerning the above gentleman. How he could pen such words and endorse the extract he sends you after the plain, pointed fact that pointed out in your previous issue, viz.: "that Mr. Tooth was not in prison for Ritualism, but for contempt of Court," I do not know? Has he not seen the letter of one of the three prosecutors, which states as plainly as English words can put it, the very same fact? Does he not know that Mr. Tooth was willing to obey his diocesan, if that diocesan was carrying out the mandates of his own court, and not that of a civil one?

Moreover, is Mr. Hebden really ready to endorse what the *Times* enunciates in these words: "As long as he claims privileges which are secured to him by secular courts, he must obey the mandates of those courts." Mr. Hebden, I presume, is secured in the possession of certain privileges here in Canada, relative to the free exercise of his office and the emoluments thereof, but is he therefore to obey the mandates of the courts of Canada, if such were issued, as to the manner of conducting public worship, or administering the rites and sacraments of the Church? Would he give the communion to a person whom he believed to be unworthy, if a secular court so ordered? I think Mr. H. would disobey and perhaps be willing to go to prison first. And yet it is this obedience the *London Times* preaches up. If the teaching of this paper should be followed Mr. Cook should have given the Communion to Mr. Jenkins, for so that paper maintained.

W. R. B.

THE DESCENT INTO HELL.

DEAR MR. EDITOR.—At the close of your remarks on the subject of "Easter even," you quote the words of our great theologian, Bishop Pearson, on the Descent of Christ into Hell. I am sorry you have done so, as the popular notion concerning Christ's descent into Hell is sufficiently confused already; and in this particular Article of the Creed, strange to say, Bishop Pearson's words only add to the confusion. I would not venture to say as much as this were I not supported by the criticism of Bishop Brown in his note at the end of the exposition of the third article, where he says: "It is to be lamented that Bishop Pearson in his most learned and elaborate article on the 'Descent into Hell' should have written less lucidly than is his wont. In more passages than one, unless I greatly misunderstand him, he has contradicted himself. At one time he defines hell as the place of departed spirits, and makes our Lord's descent thither no more than a passing into the state of the dead. At another time he argues as if hell meant the place of torment, and says that Christ went there to save us from going thither, for which he quotes Tertullian, who, however, mentions the opinion only to condemn it."

The words of Jesus to the penitent thief were, "This day thou shalt be with me in Paradise;" simply a place of rest and refreshment, no portion of Satan's kingdom. It was during Christ's manifestation on earth that he destroyed the works of the devil. "I have finished the work thou gavest me to do" were his words before he had entered the regions of the dead; and having uttered the words, "It is finished," there only remained the duty to his own spirit to be discharged: "Father, into Thy hands I commend my spirit." Surely He could not have had before Him any prospect of coming "torments" in regions of darkness, where Satan hath taken up possession and exerciseth dominion.

R. C. C.

Fergus, Ont.

THE REV. ARTHUR TOOTH.

DEAR MR. EDITOR.—In a late issue of your journal a correspondent gave you an extract from the *Times* newspaper, saying that the Rev. Mr. Tooth and his supporters do not consider that they repudiate by their conduct the terms of that contract with the State which binds them as State Church Clergymen. I clip from an English paper the following comment upon the above statement, which please publish in order that both sides of

the question may be presented to your numerous readers, and oblige.

Yours, &c.,
Iota.

The assumption made here, and repeated *usque ad nauseam* by the public press, is that the clergy of the Church of England at their ordination, or on admission to their benefices, or at some time or other, made a contract with their employer, the State, and that by such contract they implicitly, if not formally, pledged themselves to obedience to any laws which the State might think fit to make.

The matter in dispute could not be put in a clearer light. But no such contract exists, or ever did exist. The contract, or rather the compact, which does exist is exactly the reverse, and no amount of asseveration by the writers in the public press, no decisions of Lord Penzance's Courts, nor of the Privy Council—nay, further, no Act of Parliament itself can alter the fact that at this present moment there exists the solemn engagement of the Sovereign, accepted by Convocation, and ratified by Parliament, "that if differences arise the clergy in their Convocation is to order and settle them," and "that the bishops and clergy from time to time in Convocation shall have license to deliberate of, and to do all such things as being made plain by them, and assented unto by us shall concern the settled continuance of the doctrines and discipline of the Church of England."—"His Majesty's Declaration prefixed to the Articles, &c., &c.," Book of Common Prayer.)

Furthermore, the contract to which each clergyman gives his assent, says, "The Church hath power to decree rites and ceremonies and authority in controversies of faith."—Article XX.

And further, "We give not to our Princes the ministering either of God's Word or of the Sacraments . . . but only that prerogative which we see to have been given always to all godly Princes in Holy Scripture by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evildoers."—Article XXXVII.

We appeal to any honest man, be he High Church or Low Church, Romanist or Dissenter, Atheist, Pantheist, or Agnostic, whether it be in accordance with these compacts that we should now be told that the Church has no "existing right to govern herself in spiritual matters including matters of ritual," whether it be right and just in the face of this compact to set aside the Church courts, imperfect as they were, and refer all such questions in ultimate appeal to a secular court—not even necessarily composed of Churchmen—utterly ignorant of ecclesiastical law, appointed *ad hoc* against the opinion of the Church, and which by its decisions has proved itself totally incapable of dealing with Church questions.

Family Reading.

ONE LIFE ONLY.

CHAPTER XXI.—Continued.

The servants left the room, and then the two men remained confronting each other, the Malay like a tiger at bay, Atherstone with his arms folded, haughty and calm. There was a silence for a few minutes while they looked fixedly at each other, and then Edwards spoke in quiet measured tones. "Mr. Atherstone, if I had succeeded in my enterprise to-night, I believe we should have stood in a very different position to each other; but I have failed, and I have placed myself at a distinct disadvantage. Ours has been a long struggle, and the fortunes of war hung often on a word or a look; but you have gained the day—I am defeated, and I admit it. If I am convicted (as I can be by the evidence of your servants) of having broken into your house and attempted a burglary, I know the penalty, and I have no doubt your influence would be successfully exerted to make my imprisonment a long one, but it would not be for life, and when I came out, sooner or later the contest would begin again; I promise you that, and you may guess if my punishment

would mitigate my will to injure you. I tell you, even from my prison walls I would find means to make your life a torture to you, as you know I can. Now hear me and weigh my words well. Nothing but my own will can free you from me and my power to injure you, and that will I am ready to exercise in your favour if you will agree to my conditions. Instead of sending me to prison now, give me the means of going out to Australia with my wife and child, and a sufficient sum to purchase some land out there whereby I may make a home and a provision for them in that new country, and I will pledge myself to leave England at once, to give up all my hopes, and never to molest you more; you shall never hear my voice or see my face again."

A gleam of pleasure lighted up Humphrey's face at these words, and he stood looking at the Malay with the most eager anxiety. "I might consent," he said, "but how can I tell that you will keep your word?"

"I will give you any pledge you may like to exact," said Edwards; "and of course if I came back you could still call me to account for this night's work; but you have better security than that, for you ought to see that as matters stand it is now most for my interest to make a home out there. Life is short, it is no use squandering half of it on the chance of gaining an advantage in the end—a doubtful chance too in this uncertain world; you have foiled me hitherto, you may do so to the last. Give me money enough to live as a gentleman in the colonies, and I will cry quits and harry your life no more; I shall be to you as one dead."

The man was evidently in earnest, and Atherstone's face brightened up as if a load had been removed from his existence. He said slowly and distinctly: "Edwards, will you swear to meet me at Southampton this day week on board a vessel bound for Australia, to receive from me such a sum as will accomplish all you desire, and then and there to depart from England never to return—never to send back your child, but to be to me—you and he and all belonging to you—as though you were dead, and beyond the power of any meeting on earth?"

"A stringent vow and a comprehensive one, Mr. Atherstone, but I make it; let the sum you bring me satisfy my wishes, and we shall part never to meet again."

"It shall satisfy you," said Atherstone.

"Good, then we meet at Southampton this day week—a ship leaves port that evening. This day week, at noon, you will find me on board the ship which sails the same afternoon."

"It is well—then are you free." Atherstone walked to the door, threw it open, and called out to Thorpe to allow the Malay to leave the house unmolested. The servants stood back to let him go free, and slowly, silently the midnight intruder passed out of Atherstone Abbey and disappeared among the trees.

It was evening, a few days after that on which Colonel Dysart's funeral had taken place. Una was lying on the sofa in a little boudoir which had been given up to her use at Northcote Manor, looking very wan and exhausted. As might have been expected, the shock of her father's death, following so quickly on the suffering she had undergone after her interview with Atherstone, had tried her health very severely. Mr. Northcote had carried her half insensible into the house when he brought her from Atherstone Abbey, and she had fallen into a state of weakness and prostration, through which she had been unremittingly nursed by little Will Northcote, who had shown that in spite of her eccentricities she could be admirably thoughtful and tender in times of emergency. During the days which had elapsed since then, Una had seen no one else until this afternoon, when Mr. Cunliffe had asked to have an interview with her, on his return home from the funeral. Una had herself been too much overwhelmed and bewildered to make any plans even for the immediate future, and she was considerably startled when she found that her guardians had settled everything for her without even consulting her. Mr. Cunliffe told her that Colonel Dysart had charged him in the event of his death—the suddenness of which he seemed to have anticipated—to communicate at once with her aunt, Lady Elizabeth Molyneux, who had promised him

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