

# Dominion Churchman.

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TORONTO, THURSDAY, JANUARY 13, 1881.

[No. 2.

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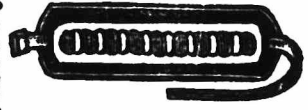
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THURSDAY, JANUARY 13, 1881.

THROUGH the liberality of the Earl of Sheffield, the ancient parish church of Gletching, Sussex, has been restored at a cost of £6,000 stg., and has been reopened by the Bishop of Chichester.

A new church has been consecrated at Tipton by the Bishop of Lichfield. It cost £5,000 stg. The Earl of Dudley and Mr. W. Roberts, an ironmaster, have erected the tower at their joint expense.

Dean Butcher, of Holy Trinity Cathedral, Shanghai, China, has taken charge of the Church of All Saints, Cairo. Before leaving the place, where he had laboured for sixteen years, a numerous signed address was presented to him.

Mrs. Dale has written a dutiful and pathetic letter to the Queen in reference to her husband's cruel imprisonment. Her Majesty did not return an autograph reply, but directed one to be sent to her expressing her intention not to interfere!

The annual meeting of the London Gregorian Choral Association has been held, Earl Beauchamp in presiding, remarked that, although after a thirty years' struggle plain song had so assured a position in the Church, yet at that period it was made the occasion of a greater outburst of bigotry than even the ritual about which so much controversy is raging just now. He said that thirty years hence there will be a similar wonder and surprise that, in the year 1880, clergymen should be sent to prison for obeying what seems to be the plain sense of the Rubric in the Book of Common Prayer.

On Saturday the 11th ultimo, Arthur Sullivan's "Martyr of Antioch" was for the first time presented to a London audience, at the afternoon concert at the Crystal Palace. The composer conducted, and the principal parts were ably sustained by Mrs. Osgood, Mrs. Patey, Mr. Edward Lloyd, and Mr. F. King. The work fully sustained the reputation it so deservedly won at its performance in Leeds, although the Crystal Palace choir can in no way vie with the magnificent body of voices collected in the north country centre of music.

The cantata "Nico-demus," composed by Dr. F. Gladstone, organist of Norwich Cathedral, was produced for the first time at the Highbury Athenæum, under the direction of Dr. Bridge. The libretto, from the pen of the Rev. George W. Barrett, Precentor of Norwich, is divided into three portions entitled, The Timidity of Love; The Boldness of Love; and the Faithfulness of Love. The music is thoroughly satisfactory, and uniformly well written. Miss Thornthwaite, an amateur, took the chief soprano, at short notice, in the place of Miss Anne Marriot, who was kept at home by illness. Mr. Kennington was principal tenor.

A meeting in aid of the Society for the Propagation of the Gospel, recently held in Northampton was attended by an unprecedented number of people. Mr. Spencer, M.P., presided, and addresses were delivered by Sir Richard Temple, Earl Nelson, and others.

The Archbishop of Canterbury presided recently at a meeting of the clergy of the rural deanery of Westbere, at which he stated that Convocation would meet in February, when they would have an opportunity of considering any definite proposals that may be made for any important changes that may be desired in the existing constitution of the Church. He said he understood that the present Court of Appeal was adopted only within the last ten years, in deference to what were then supposed to be the wishes of the leaders of what is called the High Church party.

It is believed that the British Government have resolved to bring in a bill immediately on the opening of Parliament, to obtain extraordinary powers for the maintenance of law and order in Ireland. The London Times correspondent says, The country is hurrying on, not by measured steps, but by strides and bounds, towards revolution. It is hardly correct to say that a state of anarchy prevails, for there is a very distinct and potent government which is rapidly superseding the Imperial Government and gaining the ascendancy.

The question is sometimes asked, "What is the use of Cathedrals?" In this country, another question would be still more pertinent, "What is a Cathedral?" In Canada, we sometimes have the name of such a luxury, with its mock dean and its sham canons, who appear to have been honoured with that name, because they happen to be the only priests in the diocese who have never done either good or harm. In answer to the question "What is the use of Cathedrals," as they really exist in the mother country? the Guardian says "Let one day's work at Peterborough be offered as a contribution towards a reply. On Sunday last, (December 12th) there was an early celebration of the Holy Communion, at which there were upwards of eighty communicants. At eleven o'clock was full choral morning service and litany, the regular cathedral choir being augmented by the members of the voluntary choir, so that the surpliced body, including clergy and non-choral members of the cathedral, numbered upwards of a hundred and thirty. This service was held in the nave, and an enormous congregation assembled to hear the Bishop preach for the Agricultural Benevolent Fund. The mayor and corporation were present, as well as the mayors of two other neighbouring towns with some members of their councils. The collections amounted to £91 stg. In the afternoon there was full choral Evensong, some of Spohr's "Last Judgment" being sung for an anthem, in the presence of a large congregation. And in the evening, a special Advent service was held in the nave—probably 2,000, at least, being present—when a sermon was preached by the Rev. T. J. Rowsell, and a second collection made for the funds of the society whose claims were advocated in the morning.

Evesham, with a population of about five thousand, and with less than a thousand voters, is the only constituency in England in which more than one election has been declared void during the present parliament on account of the prevalence of corrupt practices.

Mr. Ground, late minister of the York Street Congregational place, Dublin, to whose case we alluded in a recent issue, has been ordained by the Bishop of Durham. He appears to have become dissatisfied with the pretended orders of the Congregational body.

The situation in Basutoland is not much changed. Considerable reinforcements have entered. Several occurred in Griqualand East and Tembuland, in which the colonial forces have been uniformly successful. Several hundred rebels killed. No extension of the area of rebellion is announced.

The British Parliament was opened by Commission on the 6th inst. The Queen's Speech alludes to the alarming increase of crime in Ireland, and the frustration of the administration of justice. It refers to some remedial measures to be proposed, and also to the establishment of "a co-government in Ireland, founded upon representative principles." It also refers to additional powers which will be asked for, in order to secure personal protection and "vindicate order and public law."

The National Gallery has just acquired the large Leonardo da Vinci, known as "La Vierge aux Rochers," which was lent by the late possessor, the Earl of Suffolk to the Royal Academy in 1870. It is considered superior to another version of the same picture which is in the long gallery of the Louvre, and which belonged to Francis I. In 1796, Mr. Gavin Hamilton bought it out of the Capella della Concezione, in the Church of St. Francesco at Milan for thirty ducats (about seventy dollars) and some time afterwards sold it to the Earl of Suffolk. The nation has now paid for it £9,000 stg.—a price which is considered to be much below the value of this important work.

It is not unworthy of notice that in the antipodes men are passing direct to Romanism without even going through the Church of England at all! Last week we adverted to the reception into the communion of the Vatican of Dr. Duff, his wife, and family, all Presbyterians of the Presbyterians by birth and bringing up, and now we find that at Dunedin—the inhabitants of which are so "anti-Ritualistic" that they at once got rid of Dr. Jenner on his arrival as Bishop of that diocese—no less than five Methodist ministers have gone over to Rome, of whom one has already been ordained a priest, while the other four have been accepted as candidates for Holy Orders. As the Church of England has not in any of these cases been made the thoroughfare to Romanism, the extreme Protestant papers, and especially the Methodist organs, are, of course, silent on the subject. We make them a present of the information.

An anonymous Bishop, whose letter the London Times publishes in editorial type, writes to that journal decrying the Public Worship Regulation.



Act as "panic-stricken or partisan legislation," and points out that the promoters of that Act:—"have certainly not succeeded in 'putting down 'Ritualism,' which has received no inconsiderable impulse from what has recently taken place." He also draws attention to the fact that there is "this further anomaly in the present state of affairs. The same authority which prohibited the clergy from using certain vestments at the time of their ministrations reminded the Bishops of their duty to wear what is known as a cope on certain occasions when officiating in the service of the Church. A considerable number of the clergy have ignored the prohibition, and the great majority of the Bishops have ignored the requirement; but the prelates remain in their palaces while the priests are lodged in prison. . . . Meanwhile vice and immorality, infidelity, and indifference are around us, and disestablishment draws on with giant strides. At such a time a second Tertullian might well rebuke us with his sarcasm "Gaudeo vos tam prosperos temporum, cum ita vacat ac juvat habitus denotare." He winds up by asking that the law be, at all events, suspended by the same power that availed the Home Secretary "more boldly, and in a better cause, to suspend by his own authority the operation of a law which was converting naughty children into hardened criminals. Is there no power (he concludes) in Church or State which can now interfere to stop these 'significavit' on their way from Lord Penzance to the Court of Chancery, or must it remain to be written for those who come after that such proceedings, worthy of a Marian age, were allowed to be and to continue in the reign of the mildest of Sovereigns, and under the most popular of Archbishops?"

#### THE SECOND SUNDAY AFTER EPIPHANY.

THE exhibition of Christ's glory at the Epiphany was not confined to the song of the angels in the hearing of the shepherds, nor to the visit of the Magi to the infant King. The glory that then burst forth has shed its Divine splendour on every subsequent age. And so again, the manifestation of Christ's glory when His disciples were led, through it, the more fully to believe on Him, was intended to continue, and has continued to every subsequent generation. And it will continue until Messiah shall come in His perfect kingdom. For this glory of Christ, manifested in the beginning of His miracles, is exhibited still in His Church, which is "His Body, the fulness of Him that filleth all in all. In the act which is recorded in the Gospel He prefigured that work of recreation which He now causes to be wrought in His Church, for the salvation of souls and bodies. In the miracle the simple elements of nature pass silently beneath His blessing. His servants bear forth the results of that blessing: The water has become "good wine," the best indeed of the whole feast. The miracle typified what should afterwards take place in His Church in the grace communicated in the use of the sacraments He Himself ordained. In Baptism the souls and bodies of infants are exalted from the kingdom of Nature to the kingdom of Grace; and in the Holy Eucharist, when duly received, our whole nature is built up into the nature of Christ, raised from one eumence to another, till the fulness of the stature of a perfect man in Christ is realized.

Many are the instructions contained or intimated in the first of Christ's miracles in Cana of Galilee. The real Giver of the good wine at Cana does not fascinate the spiritual sense by the charm of His earliest

gifts, while the succeeding ones are less carefully nurtured. In His service the spiritual senses do not follow the law of bodily decay; they rather gain with advancing years, and require, as they receive, a higher nutriment. In the majority of instances, Christ keeps the good wine until the end of the feast of life, and men drink of His pleasures as out of a river, only when they are leaving it, or afterwards. And moreover, we cannot imitate His power over nature, or His empire in the realm of grace. These belong to Him as our Redeemer and our God, in His unapproached and unapproachable majesty; but, at Cana of Galilee, He also manifested a glory which falls strictly within the range of our imitation—the glory of His condescending, tender charity. Condescension, it is true, may be a kind of compromise between pride and duty, or it may be a pure impulse of love. And this impulse of love is found nowhere in a perfection which can compare with the Gospel narrative. We must remember that condescension implies a real superiority, whether of mind or position, or both, from which the downward advance is made. The consciousness of Christ's real place among the beings with whom He spent His human life is strikingly brought out in the Gospel according to St John, where he describes the washing of the disciples' feet on the eve of the Passion: "Jesus knowing that the Father had given all things into His hands, and that He had come forth from God and went to God, rose from supper, and laid aside his garments, and took a towel and girded Himself, and after that began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded." Here was a Divine consciousness of a present omnipotence, of being the Father, the Originator of eternity, and yet of a perfect propriety in this act of kindness. And we may see in this condescending charity at Cana a ray of that boundless love that redeemed the world. But, Divine as He is in this act, He is so human, so imitable, that we can copy Him in all the larger, the broader features of it.

#### THE LATE CLERICAL CONFERENCE.

THE Bishop of Toronto is, we believe, alone responsible for the Conference which was held at Trinity College on the Tuesday and Wednesday of last week. And it is not the first time that his Lordship's practical wisdom has been abundantly established by the result of Church gatherings, for the inception and carrying out of which he has been alone responsible. We know that many of the brethren thought that, for one reason or another, the Conference would be a failure, but we have not met with one who had the privilege of being present, who has not been loud in his praises of its success.

His Lordship's object, as stated in the circular summoning the Conference, was to bring the Clergy of the Diocese together to confer in a friendly way about several practical questions affecting the work of the Church in their parishes and in the Diocese at large. Like the Conferences that have for a long time been held in many of the English Dioceses, it was not intended to lead to any legislation or the adoption of resolutions committing the Conference to any definite line of action. We do not know whether the knowledge of this fact in any way contributed to the result, but certainly the Conference was very different in its spirit and conduct from any Church gathering which has been held in this Diocese for many a day. The subjects discussed involved many questions, about which men differ very widely. And yet there was

not one angry word spoken, nor any approach to controversial bitterness. The papers read, almost without exception, displayed a literary ability which surprised very many, and were full of interest and instruction. We heard all the papers except Mr. Rainsford's and Mr. Baldwin's, and though they were intended for the Clergy, we yet feel persuaded that the publication of those, at least, which we heard, would be instructive and helpful to the Laity as well. The two papers that are of most general interest, that by Ven. Archdeacon Whitaker on "The Relation of the Church to the Denominations," and that of Canon Carmichael, on "The Unity of Christendom," have been published in the Daily City papers, and are published in this week's issue, and we commend the careful perusal of both to all our readers. There is really no difference whatever in the position assumed by the Archdeacon and Canon Carmichael, with regard to what the Church is; but the writers in the secular press have failed to see this, and have loudly endorsed the one while they have utterly condemned the other.

The speeches that followed the reading of all the papers were very spirited and practical. There was no lack of interest or of material. In every case we believe, several members were waiting to speak, when it was announced that the time allotted for the consideration of that subject had expired; and regrets were constantly expressed that we had not longer time for the consideration of this subject or that; and that we were debarred by the rules of the Conference from putting in some practical shape, the information we had acquired. This was specially the case with regard to the able and instructive papers read by Canon O'Meara, and Rural Dean Allen. The former on the Domestic Missions: meaning Algoma, and the North-West; and the latter on Diocesan Missions. They both displayed before us an amount of work, demanding our immediate attention, of which we venture to think but few among us have any conception. Thirty additional missionaries ought to be employed in this diocese, if the Church would do her duty, and overtake the neglect of past years. Algoma is being shamefully neglected. The Bishop is constantly paralysed for want of means to maintain the missions already established, and to extend the ministrations of the Church to the settlers in the remote and new townships. And as for Manitoba, the need, as might have been expected, is almost endless. We were told of hundreds of miles of territory where every lot was occupied, but where the people are left utterly without the ministrations of the Church. The Bishop of Rupert's land appeals to the Canadian Church for four thousand dollars a year to enable him to supply by travelling Missionaries the most pressing needs of his Diocese. The Methodists and Presbyterians are spending each between twenty and thirty thousand dollars a year for the support of their Missionaries in the same district. And besides this there is the whole Diocese of Saskatchewan, stretching away to the Rocky Mountains. We all felt humbled and ashamed, when we thought of our boundless responsibility and of the little we have done as compared with others, to meet that responsibility. Indeed, all the papers and discussions had the same wholesome effect; and we believe that quite apart from the spirit of forbearance and brotherly kindness which pervaded it, every one who had the privilege of being present, felt that it was a good thing for them to have been there, and left the Conference truly grateful to the Bishop for having had the wisdom and courage thus to bring us together.

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THE ATTITUDE OF THE CHURCH IN THIS COUNTRY TOWARDS THE DENOMINATIONS.

BY THE VEN. ARCHDEACON WHITAKER.

These relations of the Church of England with religious bodies which have been formed by those who have separated themselves from her communion have in times past been most unhappily complicated by circumstances wholly adventitious, and in no way necessarily involved in the act of separation itself.

Till a comparatively recent date Dissenters were subjected in England to civil disabilities, and—in part as a consequence of this, in part from other causes—they were also under marked disadvantage in respect of social position. Although among ourselves these unhappy disabilities and disadvantages no longer exist, it is yet too much to assume that the effects of them have wholly disappeared. It must, I think, be confessed that much of the soreness which is still felt by other religious bodies in respect of their relations with the Church of England, arises from painful reminiscences of the past, or from a suspicion that we still regard their position as one of, at least, social inferiority. It will, I doubt not, be allowed that the sooner this impression is removed the better will it be for all parties concerned; since every honest man must feel that our relations with those who differ from us on points of Christian doctrine or discipline, should be determined exclusively by religious considerations. The relative positions, civil and social, formerly occupied by the Established Church and by separation from it, may at any time be reversed; and under such a condition of things, we should justly refuse to admit that the Church, because she was oppressed by power, or ignored by what is called society, was one whit the less entitled to our reverence and our love. It cannot, I think, be doubted that the disabilities of different kinds, under which dissenters from the national Church once laboured, evoked, on their part, a chivalrous devotion to their own opinions and to their respective standards; or that the chill blast of popular disfavour led them to wrap more closely round them the distinctive garb of their profession, while they might have been induced to disencumber themselves of it under the genial influence of Christian counsel and persuasion. Persecution, or aught akin to it, can never extirpate error of any description; they who would wield its sword are rather themselves in danger of perishing by the sword to which they make their appeal. Persecution awakens in lookers-on a strong presumption, and in those who are its objects an intense conviction, that it is for righteousness, sake that the suffering is both inflicted and endured; indeed, under such treatment, it is not strange that any body of men, however mistaken may be their religious tenets, should exult in the thought that there was a time when our Lord's immediate followers were hated and despised like themselves, and when the infant Church was described as "a sect that is everywhere spoken against."

It must surely, then, be our wisdom to avail ourselves to the full of the great advantages which we enjoy, under the civil and social equality which is now conceded to all good subjects, irrespective of their religious belief. And this, not because we account religious belief to be a matter of indifference, or religious division to be anything less than a most grievous damage to the Church, a most fearful injury to the world at large, and a most deep dishonour to Him, who, in His solemn prayer before His suffering, sought that all His followers might be one, and not only so, but one by a Divine and wondrous unity—one in the Father and in Himself, even "as Thou, Father, art in Me, and I in Thee."

No, we must heartily and lovingly recognize the civil and social equality of those who are separated from us, in order that the real character of our separation, being stripped of all superficial disguises, may be clearly brought to light, and the controversy which we have with our brethren may be placed upon its true grounds. What, then, is the controversy which we have with those who are separated from us? We believe, as was said before, that division is a grievous mischief and disgrace; and we further believe that ceaseless and wilful division is a sin. But ere we can hope to convince others that this is indeed our belief we must divest ourselves altogether of unworthy prejudices, and consent to abandon mistaken rules of conduct. In past times separatists have had too much cause to regard themselves as despised and hated by the world rather than as mourned over and lovingly warned by the Church. It has too often been personal piety, rather than doctrinal error, which has been the real object of scorn and aversion, whether discovered in a more refined or in a coarser form; and so long as any pretext whatever is left for supposing this to be the case, there can be no hope of disabusing his erroneous belief the man who exults in the persuasion that he is suffering simply as a Christian.

The attitude then which, as I believe, our Church and her individual members (more especially the clergy) should assume towards separatists is one which combines firmness with loving forbearance; an

abnegation of all pride and passion, a forgetfulness of self, with a deep persuasion and a constant remembrance of what we owe to truth and to Him who is The Truth. The path of duty is here, as it often is, the most difficult, the least inviting of the paths which open out before us; it is one which, under different influences, we are very slow to tread. Some are too much disposed to neglect altogether the members of other religious bodies, and especially their teachers; while others would not only extend to them Christian kindness and Christian interest, but would also evade the grand difficulty which renders intercourse with them so perplexing, by ignoring altogether the real nature of our separation, and by, at least virtually, conceding to them a place within the Church from which they have withdrawn. Yet we must believe that the path of duty, however arduous, may be successfully trodden; that we may convince men that we love and respect them as fellow men and as fellow-citizens; that we give them individually full credit for walking according to the light they have, and for a sincere desire to submit themselves to the laws of Christ's Kingdom; and that we may yet make it perfectly clear to them that we cannot recognize the organization to which they belong as being in accordance with those laws, and that our loyalty to the Great King forbids us in any way to sanction that which we cannot regard as being in conformity with His will.

I am persuaded that much confusion and mistake has arisen from the assumption that the condemnation of a religious system necessarily involves the condemnation of its adherents; and again, from the opinion that, if we recognize moral and religious excellence in individuals, and allow that they have, either as teachers or as private persons, been instruments by whose agency God has wrought, we must then be recognizing the organization to which they belong as one which possesses the Divine sanction and approval. No conclusion can well be more baseless than this. Our Lord, no doubt, found more willing and obedient hearts at Sychar than He had found in Judæa; they whose request that He would tarry with them He granted by abiding there two days, were no doubt far better prepared to receive His teaching than they whom He ordinarily encountered in the courts of the temple or in the streets of Jerusalem; yet to them our Lord said, through their country woman, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." He graciously received those whose self-chosen worship He utterly disallowed.

Nor do the many circumstances of palliation, under which modern divisions have arisen, in any degree weaken the argument as to the unlawfulness of division in the abstract. In some cases the miserable neglect and supineness of the Church may have given lamentable pretext for division; well-intentioned but ill-informed men may have thought that, if they would continue to be Christians, they must at first supplement, and ultimately forsake the feeble or worse than feeble ministrations of the Church. Yet the sins of God's heritage, however grievous, do not abrogate the laws of His government; and though he may have deigned, while the appointed shepherds slept, to supply the pressing wants of His flock by the unauthorized ministrations of others, He did not, in thus permitting His blessing to overflow its prescribed channels, make it any the less the duty of His people still to repair to those channels, and still to regard them as the means whereby God has solemnly commanded us to seek His blessing.

As individuals, then, we should, I conceive, avail ourselves of every opportunity of cultivating friendly relations with those who are separated from us, and labour to assure them that we do not, under the influence of narrow jealousy or false pride, refuse to recognize their organizations; but that we do this as a matter of duty and conviction, believing that Christ's Church is, in His divine purpose, one, both externally and internally; one body, no less than one spirit; and thus it must be our unceasing aim, hoping even against hope, to strive for the restoration of lost unity, and by no word or act to imply even a partial acquiescence in a condition of things which we believe to be utterly at variance with our Lord's will. And what is to be our attitude in our collective capacity? When and where may churchmen co-operate with those who belong to other religious bodies?

First, in all works of benevolence, charity, or public utility which are simply such. There are many such works in which we should desire to engage with others rather than apart from them, and by cordial co-operation in which we may hope to be drawn nearer to each other and to gain a hold on each other's confidence and affection.

Again, there are works of a mixed character into which the religious element to some extent enters, and in respect of which we must regret that the Church has, by past neglect, lost her opportunity and failed to occupy ground which she might once have made her own, so that unless she now chooses sullenly to stand aloof from many a charitable endeavour to relieve distress and to restrain evil, she must

put her hand with others to works which are not carried on strictly on her own principles.

It would seem that, in such instances, no simple rule can be laid down, and that the duty of Churchmen must be determined by the special circumstances of the case. Their influence may sometimes be exerted for good where they are unable wholly to direct the action of others. But, again, there are works, which belong to the Church exclusively and which she is bound to undertake in virtue of her high commission, untrammelled by association with others, however plausible the grounds for such association may appear to be. Works which are purely religious the Church must undertake in her own proper character. She must not deem that the sacred cause of truth and righteousness can possibly be advanced by seeking, in its name, the aid of those who are separated from us. And here I gladly avail myself of the words of one who formerly held high office in the Church of England, words employed by him in replying to some who had objected to the rule which he adopted in this respect. He speaks of the duty of "not yielding to the temptation of symbolizing with all who, it may be hoped, are loyal to what they believe to be right," and he thus continues, "I have accordingly either withdrawn from, or never connected myself with, those associations for religious objects, which disparage to my mind, by not recognizing as limits of such co-operation, the distinctive teaching of the Church of England."

May I be allowed to illustrate by an obvious case what I believe to have been the meaning of this writer? I hold, then, that we are bound, as Churchmen, to remember that God has confided His Word to His Church, even as our 20th Article declares the Church to be "a witness and keeper of Holy Writ;" that the Church can lawfully promote the dissemination of that Word only as an element of her own systematic instruction, and through agencies of her own; and that in the very act of combining with others for the purpose of circulating the Holy Scriptures she is necessarily ignoring her own character, and tacitly assuming that the lines of demarcation which separate her from other religious bodies are but matters of very inferior moment; that every one may, without scruple, leave his distinctive principles behind him for the purpose of such co-operation, and that the residuum, which all may bring to it without giving offence to any, is really the essential sum and substance of (what is styled) our common Christianity. If this view of the case be indeed true and right, then should it be made without hesitation or delay the grand basis for a Church of the future; if, on the other hand, it be a mockery and a delusion, let us beware of seeming to accept it, even for an hour.

I regard the firm, uncompromising assertion of our distinctive principles as constituting no unimportant element in that charity which we owe to our separated brethren; and this because I regard those distinctive principles as being a portion of sacred and divine truth. It has been said by a high authority that there are things of divine right pertaining to externals which belong rather to the well-being than to the being of a Church. Even granting this, may we presume lightly to esteem anything which God has given us for our well-being, or think it a matter of no moment that others should refuse it?

I must, however, confess my own deep conviction that in regard to things of right divine, whether they pertain to the outward regimen or the inner economy of the body of Christ, man cannot possibly determine that loss or defect touches only the well-being, and not the being, of a Church; to Him only who is the head and the life of the body can we suppose it to be known what degree of peril must attend any self-inflicted act of mutilation.

I cannot expect that the view which I have taken of this question will commend itself to all present; we meet here, however, for the purpose of stating honestly our individual opinions, and comparing them with the opinions of others. I have stated mine on this important subject, and I trust that I should, not only patiently, but thankfully, hear from many of those who are separated from us—a like avowal that conscience and sense of duty forbid them to surrender any portion of that which they believe to be the doctrine of Christ or the constitution of His Kingdom. Such an avowal would be far more grateful to me, far more honourable to those who made it, than a readiness lightly to forego one form of teaching or organization for another, in the vain presumption that no teaching rests upon the firm basis of Divine authority—that every organization is but a thing of human device.

I trust that, amidst the many efforts which are now being made to realize at least a theory of unity, it may ever be borne in mind that, as members of the Church of Christ, "we have nothing which we have not received;" that the Church to which we belong is an historic Church, which has her firm foundations in the past; and that consequently, it cannot be lawful for us to do what we will with that which is not our own, but a deposit committed to our keeping, which it is our most sacred duty to guard with all fidelity.



To CORRESPONDENTS.—A large quantity of matter is held over for want of space.

CORRECTION.—In our last issue, page 5, column 1, line 12 should read as follows:—4th, That it has been maintained by a writer in *The Globe* that the relation of affinity ceases on the death of the person through whom it is contracted; and that consequently marriage with a wife's mother, or daughter, or granddaughter, which is expressly forbidden (Leviticus xviii. 17), is forbidden only during the life-time of the wife, the relation of affinity ceasing on her death. In this case the words of Holy Scripture are represented as forbidding only adultery or polygamy in its grossest forms.

## Diocesan Intelligence.

### MONTREAL.

(From Our Own Correspondent)

MONTREAL.—On Christmas Eve, the members of St. Martin's church choir started from the church about 8 p.m. for the purpose of following the good old English custom of Christmas carolling. After calling upon their esteemed rector, the Rev. J. P. Du Moulin, they proceeded to the residences of His Lordship Bp. Bond, Dr. Sullivan, the Churchwardens, R. Pownall, and J. F. D. Black, Esq., also to C. J. Bridges, Esq., where they were invited in and hospitably entertained; after which the rector, who accompanied them, on behalf of the congregation and choir, presented the organist, R. R. Stevenson, with a jewel case containing \$106, as a token of their appreciation of his arduous labours in connection with the musical portion of the church service.

ST. GEORGE'S CHURCH.—The Christmas decorations at this church are not very elaborate. The pillars are twined with evergreen dotted with mountain ash berries, and behind the altar is a beautiful screen of lattice evergreen and illuminated mottoes.

HOHELAGA.—At the close of the Christmas service at St. Mary's, the Rev. J. D. Berthwick, incumbent, was presented with a handsome solid silver pocket Communion service, the gift of Mr. and Mrs. R. Hemsley. Fifty dollars were also laid upon the organ for Miss Berthwick, the organist.

In the interests of St. Mary's church, Hochelaga, a bazaar was lately held in the Town Hall, (not in the church as the "Star" incorrectly stated) whereby two hundred dollars were raised, clear over expenses. With this, a porch and some other things are to be added to the church. It is one if not the oldest church in the parish of Montreal, and still forms part of the parish of which the Rev. Canon Baldwin is rector, never having had a district assigned to it canonically or legally; nevertheless it is self-supporting and, according to canon of Synod, its incumbent is a rector. There is an anomaly about it that requires looking into. As regards the church itself it is in good repair, but not in good order—as is now termed good order—for the proper rendering of the services. It badly wants a chancel, what serves for one now is but a railed off enclosure. Its holy table is about the most insignificant thing in the whole House, being a plain board about a foot wide, not much more, on four plain legs. Indeed, as at present situated there is not room for anything else—a huge window comes right down to the level of the table, effectually preventing the raising of the table. But there is one thing that might be obtained for the church, if any of the worshippers and friends had the willingness, as some have the ability, to give, and that is new surplices and new vessels for the Celebrations; and, what in no shape or form has there hitherto been,—a font for the sacrament of Holy Baptism, and also a bell. But what with a fluctuating congregation as to number and persons, it may be years before an attempt is made to obtain all these; but one at a time might be tried for, at least. The rector used to wear a cassock, but whether worn out or adapted to something else, we know not, but one thing, it is not worn now. And yet it would be a decided improvement to the person, and to the dilapidated surplices sometimes seen there.

ST. JOHN THE EVANGELIST.—The Christmas services were of a high character. The church itself was most elaborately decorated. Banners hung below the clerestry, between every arch of the aisles; also from the organ loft. These latter being disposed in the form of a cross. Festoons encircled every pillar. Designs in evergreens and flowers between each window in the aisles, while flowers and banners made the chancel

a glorious sight at evensong. The banners over the rood screen and in the chancel were especially rich. The musical power of the choir was strengthened by additional singers—soprano, tenors, and basses placed near the surpliced choir. A chorus from the Messiah, "And the glory of the Lord" was sung with grand effect. There were about 60 voices in all. Very large congregations were present at the 11 o'clock Celebration, and at the Evensongs. The offertories were liberal. In accordance with the circular of the Bishop, the greater part of the offertory on Xmas Day was given to the Rector. It amounted, we are informed, to \$180, \$24 to the Rev. A. French, besides an offering to the poor. As all is done here A. M. D. G., it is evident that the work carried on is being blessed of God.

SWEETSBURGH AND COWANSVILLE.—The Rector of these united parishes has had his heart cheered by the kindness of his parishioners at Christmas to him. An improved offertory, that is as to amount, was given to him from Sweetsburgh, as well as a large one from Cowansville; as well as other gifts in money and kind.

BROME CO.—The Clerical Association held its second meeting on the 4th inst. The county was well represented as to its clergy. The oldest priest present, the Rev. W. Jones, celebrated at this the first celebration of the communion for the association. This act of Divine Worship is to precede all meetings of the brethren. The Rev. C. Barcroft, M.A., in whose parish of Knowlton the meeting assembled, read a concise and well constructed paper on the subject of the Epistle to Timothy; this being the portion of Scripture for reading and discussion. A constitution was formed and accordingly a Secretary-Treasurer was elected (Rev. W. R. Brown, of Iron Hill). The Ordination service is to be read consecutively in sections at each meeting. This will probably be a profitable feature in the meetings. The discussions were shortened and the subject of "Our Sunday School Work" left untouched, time being taken up in perfecting the organization. Next meeting to be at Brome Corners.

### ONTARIO.

(From Our Own Correspondent.)

ALMONTE AND CLAYTON.—On Christmas Day the congregation of St. Paul's Church, Almonte, presented the Incumbent, the Rev. F. L. Stephenson, with an exceedingly handsome fur cap, accompanied by an envelope addressed to Mr. Stephenson containing a very acceptable enclosure in cash. The congregation of Grace Church, Clayton, presented Mrs. Stephenson with an equally handsome pair of fur gauntlets to match the cap. The offertory on Christmas Day amounted to \$50 cash, besides many donations in kind.

NORTH GRENVILLE.—Christmas of 1880 will long be remembered in the Townships of Wolford and Oxford, North Grenville, as a bright and joyous season. To church people it has been marked by many encouraging features. *Trinity Church*, Merrickville, was decorated in a most effective though simple manner, indeed simplicity seems to have been the rule in all the churches. The hangings in all were, of course white. *Christ Church*, Burritt's Rapids, however, led the way in public interest, as, through the efforts of the Ladies' Aid Society the interior had been remodelled and beautified. The hideous stoves together with the uncomfortable pews are now things of the past. The place of the former has been supplied with a furnace, while slightly and comfortable open seats have taken the place of the latter. The old Lectern and Prayer Desk, a great improvement in their day, have been replaced by ones of more elegant form and slighter size. The Prayer Desk is the gift of Mr. S. Langford, and the Lectern was given by the Incumbent. A large Altar has been placed upon a foot pace, and is now the prominent object, which attracts the eye. A beautiful Credence bracket shows the desire to obey the rubrics. The old church never looked so well as on Christmas Eve, the new seats filled by a large congregation, gathered together to re-open their renovated church. The Altar vested in snowy white, with an appropriate monogram on a scarlet ground, and two bouquets of natural flowers on the re-table. The service was choral, and the sermon, a most excellent and eloquent one, was preached by Archdeacon Parnell, from Ps. cxxxii: v. 8. The offertories were large, about \$50. *St. Augustine's*, Acton's Corners, was neatly decked, a new chandelier however, was the principal object of attraction. This most necessary addition was obtained through the efforts of Misses Jane Scott and Violet Morrison. *St. John's*, Oxford Mills, was most effectively decorated, the beautiful festal altar cloth called forth much admiration. There were no communicants. *St. James'*, Kemptville, simply arranged, was filled by a large and generous congregation.

PERTH, *St. James Church*. The Christmas services in this church were well attended. The decking of

the sanctuary with pleasant verdure by the deft and skilful fingers of the women of the congregation, was effective, in good taste and church-like. A large number of worshippers partook of the Holy Communion. The offertory, "to the sole use of the Rector," amounted to \$128 00; presents in kind, of the value of \$13 00, were sent in to the Rectory.

Mr. Wm. Moore, of this parish, has been accepted by the Lord Bishop as a candidate for Holy Orders and is prosecuting his studies with that object in view as an Ontario Exhibitioner at Trinity College, Toronto.

Mr. Henry Beer, late head master of the Model and Public Schools, Perry, is about to be ordained for the new Mission at St. Joseph's Island, Diocese of Algoma. Before leaving Mr. Beer was presented by his pupils with an address expressive of the respect and esteem in which he was held, and a valuable fur coat.

Mission of Lanark.—*Parsonage at Balderson's Corners*.—The Rev. Wm. Cruden, B.A., acknowledges with thanks the following sums towards the purchase of a parsonage at Balderson's Corners.

PERTH.—Rev. R. J. Stephenson, M.A., \$15; Mr. Peter McLaren, \$50; Mr. Hugh Ryan, \$10; Additional, in town, \$131; Total \$206.

Kingston, \$36; Rev. Henry Wilson, B.D., \$2; Brockville, \$28; Ottawa, Rev. Henry Pollard, \$1; Arnprior, Rev. K. J. Jones, M.A., \$2; Clayton, Mr. J. Boland, \$4; Clayton, Mr. and Misses Graham, \$1 25; Merrickville, Mr. Watchorn, \$4; Sydenham, Mr. Todd, \$1; Quebec, Mr. Robert Hamilton, \$10.

### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending 8th January, 1881.

WIDOWS' AND ORPHANS FUND.—*For the Widow of a deceased Clergyman*.—Brampton, \$4 00; Georgina, \$5 25; Tecumseth, \$1 70.

October Collection.—Lindsay, balance of assessment \$13 50; Tecumseth, Trinity Church, \$2 02; St. John's, 85 cents; St. Paul's, 75 cents; Christ Church, 93 cents.

Annual Subscriptions.—Rev. C. W. Paterson, \$5 00; Rev. F. J. S. Groves, Mrs Flood, Dunnville \$1 00.

ST. ANN'S.—On Thursday evening last, the children of this Sunday School had their Christmas Festival, the schoolhouse was beautifully decorated for the occasion. A number of "Jesse Ketchum Prizes" were presented by the Rev. W. S. Rainsford who also gave an address.

The children sang several Carols very sweetly, and a long programme of songs, Recitations and Dialogues by the scholars was gone through successfully. A bag of candies being given to each at the close of the entertainment.

A pleasing feature was the large number of parents who were present.

MIMICO.—On Monday evening the 3rd inst., The Rector of Christ Church and his family were surprised by a visit from a number of the Mimico congregation who brought with them a market waggon well filled with various useful articles of provision and groceries, which the Rector was requested to accept as a mark of their kindly feelings towards himself and household. After partaking of a bountiful tea, which the visitors provided and the spending of a couple of hours very pleasantly, one of the company in behalf of the congregation tendered to the Rector, who warmly responded, their kind wishes for the welfare of himself and family, and their hopes that God would long preserve their mutual relation of pastor and people.

MISSIONARY SERVICES AND MEETINGS, St. John's, Mono, Sunday, January, 30th; St. John's, Mono Mills, Monday, Jan. 31st; Herald Angels, Tuesday, February 1st; Elba, Wednesday, Feby. 2nd; St. Matthew's, Thursday, Feby. 3rd; St. George's, Friday, Feby. 4th. deputation Rev. John Fletcher.

For Cookstown and Thornton, Saturday, 23rd Jan.—read *Sunday*, 23rd Jan. and oblige,

H. R. FORSTER, R.D.

NORTH ESSA.—On Christmas Day both Christ Church and St. Jude's looked their prettiest, being decorated with evergreens and texts done in green and gold, blue and silver, and scarlet. The hymns sung at the services were "While shepherds watched their flocks by night," "Hark, the Herald Angel, sing," "O come, all ye faithful," "My God, and is Thy Table spread," and "Hark, hark, my soul, angelic songs are swelling." The sermon was based on the words (from the Epistle for the day), "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." The two principal thoughts of the discourse were the Divinity of the Babe whose birth of the Blessed Virgin was that day commemorated by "the Holy Church throughout all the world,"



and the unchangeableness of the Catholic faith either by diminution or in accordance with the doctrine of development. The Holy Eucharist was, of course, celebrated at the early service. The offerings at Christ Church were a little over \$16, and at St. Jude's a little over \$5; being in each case a slight advance upon those of last year.

On Thursday in the week before Christmas the first of a series of socials was given by Mrs. Ignatius T. Lennox, and was in every way a decided success. The second was given on the Thursday before the Feast of the Circumcision by Mrs. John Lennox, and was also very successful. The third is to be given next Thursday by Mrs. Thomas Bunting. The financial proceeds are to be applied to the purchase of a good organ, to take the place of the melodeon which for many years has done excellent service at Christ's Church, Ivy. A somewhat novel feature in connection with these socials is the attendance of the local brass band; and as they occupy a distant apartment while playing, the music has a very pleasing effect. All the parishioners feel very much indebted to Mrs. Ignatius Lennox for having originated and inaugurated these entertainments in this parish.

#### NIAGARA.

(From Our Own Correspondent.)

ARTHUR.—An event lately occurred in the history of this parish, which deserves more than a passing notice. On Dec. 16th the congregation, which has for many years been obliged to be content with the use of a public hall, or of a dissenting place of worship, enjoyed the privileges of divine service for the first time in a building of its own. On that day the new and handsome Church edifice erected during the past summer, was formally opened for public worship by the Bishop of the diocese, who preached in the morning, and admonished the rite of Confirmation in the evening. Both services were largely attended, and those present manifested their feelings of gratitude both by their earnestness in worship and their liberality in contributing towards the reduction of the debt. About \$60 was thus raised; and to this must be added the proceeds of a public dinner, prepared by the ladies of the congregation in a very sumptuous manner, amounting to over \$60. The class presented to the Bishop for the laying-on-of-hands numbered 12 persons. The choir sang very creditably the *Te Deum*, *Jubilate*, and *Deus Misereatur* as an anthem, and the congregation joined heartily with it in the hymns and other canticles. In the evening, after the Bishop's address, Rev. P. L. Spencer, of Elora, preached a practical sermon on public worship. The other clergy, who took part in the services, were Rev. R. Cordner, Rural Dean; Rev. R. S. Radcliffe, and the Rev. Thos. Rixon, the missionary in charge, to whose zeal and activity the new Church is mainly indebted for its existence. Mr. Webb, catechist, also assisted. The land was given by Wm. Clark, Esq., of Arthur, and is situated at the junction of five streets. The chancel of the Church contains a very beautiful stained glass window, given by Mrs. Jas. Draper, in memory of her late husband, at a cost of at least \$120. The alms plate were presented by Mrs. Deveux, of Windsor, formerly of Arthur.

GUELPH.—There were 91 communicants at the early celebration on Christmas Day in St. George's Church, and about the same at the mid-day service. At the midnight service on New Year's Eve, though intensely cold, there was a good congregation, and a large proportion of them remained for the Holy Communion. There were five celebrations of the Lord's Supper in this Church within a few days, and all well attended. St. George's never was so elaborately decorated before, and presents a very beautiful appearance.

ST. GEORGE'S S. S. FESTIVAL.—Took place on Wednesday night, and was a most successful affair. The large room was crowded with about 800 children and adults. After a short service, Canon Dixon gave a brief address, showing the children that it was in the power of the least of them to do something to show their love for their Saviour. This he illustrated by a very striking incident from life on the sea, and the perils to which sailors are exposed. Several carols were then sung, and one having reference to the Christmas tree. About 70 special prizes for good attendance, &c., were given, and about 350 articles from the tree. The happy party broke up about 9 o'clock.

LUTHER, ST. ALBANS.—Christmas Eve was a time of great rejoicing, not only for the congregation of this Church, but also for the clergyman in charge of this Mission, and his excellent and useful lay reader. A special service at 7.30 p.m. was held in the pretty little Church, very tastefully decorated, of which all in connection therewith may justly feel proud. Hymns suitable to the season and the occasion were sung, and very appropriate addresses on the "Humility of Jesus" were delivered by the Rev. R. S. Radcliffe and

Mr. T. W. Webb. The prizes obtained for work done in the Sunday School were then distributed by the Incumbent, who had a happy smile and pleasant word ready for each successful scholar. The number of school children on the roll is upwards of 40, and this is encouraging, when the fact is taken into consideration that the School was only organized in June of 1880. After the distribution of prizes, the rev. gentleman said the most pleasant part of the duty of the evening was before him, viz., calling upon his brother, Mr. C. E. S. Radcliffe, of Toronto, to read an address in the name of the Church Wardens, and at the special request of the congregation to Mr. Webb, showing the esteem in which they held him, and their appreciation of the manner in which he had discharged his duties in the two-fold capacity of lay reader and organist while working amongst them in the past year. The address was then read, and the handsomely bound edition of Longfellow's poems was duly presented to Mr. Webb, who thanked all present in a very feeling little speech.

On an adjournment being made to the parsonage by a great many of the parishioners, Mr. James Davey, one of the Church Wardens, stepped forward and presented in the name of Mrs. Samuel Strickey a handsome set of glass to the Rev. R. S. Radcliffe, who thanked him, and said that if outside of its intrinsic value altogether, it showed the good feeling that existed in the congregation with regard to this work among them for the past two years and a half, he could only thank God for the result; for the gift of such a costly and handsome present he thanked the giver from the bottom of his heart. All then went home, after having left a table full of the good things of this life behind them. That there has been such an exhibition of good feeling amongst the Church people in this village, and at such a joyous season, is most gratifying, and we can only hope and pray that as long as the priests of the Church of England do their duty unflinchingly, yet humbly, as in the presence of God, many many such joyous, pleasant scenes, the outpourings of trustful, loving, confiding hearts, may cast their rays of happiness in their path, shedding a sweet savour of peace into their very souls as they journey on through this life, to that brighter, and higher, and purer one above.

#### HURON.

(From Our Own Correspondent.)

SOUTHAMPTON.—The Rev. Peter Fox, Incumbent of St. Paul's, desires through your columns to return his thanks to his congregation for their generous donations last Christmas. In addition to other valuable presents, the collections and donations amounted to the large sum of \$50, an increase of \$10 over the preceding Xmas. He also desires to return thanks to the young ladies and gentlemen of his congregation for the beautiful and artistic work displayed in the decoration of their pretty little Church; and also to the Wardens, Messrs. Lee and Davis, for the attention paid to their duties, and the personal kindness towards himself.

CHRIST CHURCH.—This Church cannot be said to possess much beauty either in its site or architectural design as an ecclesiastical building externally, but this idea of plainness vanishes when once we enter the sacred edifice. The handsome chancel, the *sine quonon* of an Anglican Church, the Communion table eastward, the dim religious light from the stained windows, all inspire that feeling of reverence that is prominent in true Churchmen when they enter the House of Worship. The Christmas decorations of Christ Church were all that could be desired. Over the chancel arch are a crown surmounted by a cross, and the Star of Bethlehem also in evergreens. Under the eastern windows are the monograms I. H. S., and Alpha and Omega. From the roof and around the windows are wreaths and festoons. On the walls are coloured banners, bordered with evergreens. The pulpit and reading desk are wreathed with moss ferns and red berries. The gallery is also wreathed with evergreens. Tell it not in Gath or Askelon that even here the symbol of the cross is not forbidden. On Thursday evening the 30th ult., was held the annual Sunday School festival. The Rector, Rev. J. W. P. Smith, presided, and gave a brief statement of the state of the school, which appears to be in a very prosperous condition. During the evening, Mr. T. Brown, who has for more than five years been librarian, was presented by the teachers with a handsome writing desk. Ere the evening pleasures had closed, Santa Claus appeared and presented to each scholar a gift of sweetmeats, &c. The singing of the Doxology and the pronouncing of the Benediction closed the School festival.

WESTMINSTER, ST. JAMES'.—St. James' Sunday School house has been the scene of a very happy meeting. The school held their Christmas festival. The Sunday School is at all times a happy place, happy alike to those who give and those who receive instruc-

tion—and who does not enjoy the pleasure of their meeting—to enjoy their festive meetings. Rev. Ewans Davis, Rector of St. James', presided, and before the distribution of the gifts from the Christmas tree, he introduced a number of the Sunday School children, who sang some hymns. Then appeared Santa Claus in all the grandeur of the good old time, such as we loved to greet him in our happy school boy days, and as the little ones see him now laden with presents. About three hundred gifts were received that evening from St. James' well filled store; and all teachers and friends, as well as scholars, rejoiced in the generous spirit that had so liberally provided for the Sunday School anniversary.

CHATHAM.—At Christ Church Sunday School on the 31st ult., Miss Sandys was presented with a handsome dressing case by the officers and teachers of the school. Misses Taylor, Rispin, and Heyward were similarly treated by their classes. Miss Sandys has been a zealous, indefatigable worker in the school and the Church for no short time.

The Festival of the Circumcision in the city.—The religious observance of the festivals of the Church may be said to be characteristic of her faithful children. It is with pleasure we note the religious aspect of this festival in St. Paul's. The congregation, though not large, was, for New Year's Day, pretty good, and the services was soul-cheering to those who availed themselves of the privilege of uniting in the solemn ante-Communion service. Rev. A. Brown preached an excellent sermon appropriate to the day in its two-fold aspect, as the Festival of the Circumcision and the first day of a new year. His text, Joshua iii, 17, happily illustrated the entering into a new period.

MISSIONARY MEETINGS.—(February, 1881.)—Feb. 1st. Tuesday, Hensall; 2nd. Wednesday, Exeter; 3rd. Thursday, St. John's, London Township; 4th. Friday, Biddolph's, Westminster; 6th. Sunday, Bayfield, Goshen Line and Varna; 7th. Monday, Seaforth; 8th. Tuesday, Clinton; 9th. Wednesday, Goderich; 10th. Thursday, London East; 11th. Friday, London West; 13th. Sunday, Sarnia; 14th. Monday, Christ Church, London; 15th. Tuesday, Chapter House, do.; 16th. Wednesday, St. Paul's, do.; 17th. Thursday, Cronyn Memorial, do.; 18th. Friday, St. James', do.; 20th. Sunday, Windsor and Walkerville; 21st. Monday, Sandwich; 22nd. Tuesday, Sandwich East; 23rd. Wednesday, Amherstburg; 24th. Thursday, Colchester; 25th. Friday, Kingsville; 26th. Saturday, North Ridge; 27th. Sunday, Leamington and Tilbury West; 28th. Monday, Blenheim.

March, 1881.—March 1st. Thursday, Raleigh; 2nd. Wednesday, Highgate; 3rd. Thursday, Duart; 4th. Friday, Clearville; 6th. Sunday, Howard, Ridgetown, and Morpeth; 7th. Monday, Florence; 8th. Tuesday, Auhrim; 9th. Wednesday, Dresden; 10th. Thursday, Wallaceburg; 11th. Friday, Dover East; 13th. Sunday, Chatham; 14th. Monday, Watford; 15th. Tuesday, Warwick; 16th. Wednesday, Town Line; 17th. Thursday, Forest; 18th. Friday, Hillsboro; 20th. Sunday, Petrolia; 21st. Monday, Corunna; 22nd. Tuesday, Moretown; 23rd. Wednesday, Colville; 24th. Thursday, Fromfield; 25th. Albinston; 27th. Sunday, Brooke, Napier, and Kerwood.

Missionary Services.—On Sunday, the 2nd January, 1881, Rev. W. F. Campbell preached Missionary Sermons at Stratford, Sebringville, and Mitchell. On the Tuesday evening following, the Annual meeting was held in the "Home" Memorial Church, Stratford, and was addressed by E. B. Reed, Esq., and the Missionary agent.

#### ALGOMA.

(From Our Own Correspondent.)

The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the sum of \$10.00 towards the Parsonage Fund, from a lady and gentleman, who do not wish their names published. Also volume of "Good Words" from Miss Leg of Coburn, Ontario. A Christmas box of warm clothing from Mrs. O'Reilly for Sequin Falls. Dominion Churchman from Miss Clara Brown, Hamilton.

The Rev. W. Crompton has gratefully to make the following acknowledgements. A box of clothes for his family, some handsome books for himself, Bibles and Testaments for his Mission, from Miss Wilson, Windermere, England. A Xmas box filled with good things from some friends in Galt, per Miss Girdlestone. A box from the Sunday School scholars of St. Bartholomews Church, Ottawa, and one from Miss B. Imlach, London, Canada, with prizes for his Xmas tree. A Xmas box for his family (containing amongst them many other useful things, a bed comforter made for Mrs. Crompton by an old lady over eighty years of age) and a box of prizes for his Xmas



tree from the C. W. A. S. per Mrs. O'Riely, Toronto. Mr. C. would express his great indebtedness to the ladies of that society for their continued assistance in his work. Many of his plans could not have been commenced let alone carried through had he not had their support and co-operation.

### Correspondence.

All Letters will appear with the names of the writers in full, and we do not hold ourselves responsible for their opinions.

#### MR. CROMPTON'S EXPERIENCES IN ALGOMA.

MY DEAR SIR.—I am frequently blamed for not giving more of my personal experiences in my journeys. May I now be allowed to take away that reproach? Although I can tell nothing but what is the experience, more or less, of every man who goes into the "Bush" to carry the Bread of Life. On Tuesday, December 28th, one of the worst snow storms we ever had commenced in this country, and continued the whole of Wednesday. At one o'clock of this day (Wednesday) I started for the North, one of my sons going before with his oxen for three quarters of a mile to break track on to the main road. It was bitterly cold, and owing to the depth of the snow (about 2 ft. fresh,) my horse could not go faster than a walk. After a distance of about six miles had been passed, I met the stage creeping on its dismal way, and this had left me a somewhat better track so that I managed to do my first seventeen miles in five hours, getting to my resting place at 6 p. m., horse and man thoroughly tired out, and all but frozen. It blew hard and snowed heavily all night; and when I started at 6.40 a. m., on Thursday morning there was not the least vestige of a track. Nevertheless, I was compelled to go on, for some young people were trusting to their parson's word, that he would come for their party and Xmas tree. So on I went for five miles, trusting to the sagacity of my horse that she would keep on the right track, fairly shivering and my teeth chattering, it was so bitterly cold. I met a man on his way to the grist mill with his grain, and for seven miles he had left me a pretty good track. But for the remaining five miles I had again to trust to my horse, the danger being increased by the immense drifts we had to pass through, the snow frequently being so deep that it came up to the seat. However, I got safely, thank God, to Midlothian by 1 p. m., and as our young people's party was to be held at 5 o'clock, I found them all there awaiting me with anxious and smiling faces. Our party was a great success in every sense of the term. As was also our Xmas tree. I do not mean to attempt to describe the joy and gratification of my dear young folks, suffice it to say, they had never seen anything of the sort, and this was the first stir there had ever been in connection with "our new Church," as it is lovingly called. After the distribution of the prizes, which were both beautiful and plentiful, there were singing and a recital, and the very creditable manner in which the children acquitted themselves, vouched for the careful and attentive training they had had by Mr. Rousell, the Church Warden, and Mrs. Briggs, the S. S. Superintendent. Indeed, I may confess, that I was, myself, the only failure. I was so deeply impressed by what I saw and heard, that I could not speak. I had to retire to the vestry and "have a good cry," and even then could do no more than tell the children how pleased I was with them and with what they had done. Two years ago these were lambs bleating out in the cold of the wild bush, no man apparently caring for their souls. Now, they joyfully and gladly come within the fold. Oh, you who read this paper—you, you with your comfortable Churches and your luxurious homes, shame upon you—shame upon you, to know that there are thousands, THOUSANDS of Lambs perishing for that food which your Saviour bids you give them! You—aye every one of you—with a plethora of money—with your banks paying less and less interest because money is so plentiful—you cannot—you will not give of your abundance that which would house, nourish, and train for heaven the Lambs of Christ's flock. You have read of and despised poor old Scarve, so well described by Harrison Ainsworth, counting his miserly hoards, but can you show, dare you claim that you are one whit better than he, looking at your cheque-book and counting the items of your bank account? But how can I expect or hope that you will care for the little ones of the poor Missionary Diocese of Algoma, when I read that you do not care or provide for those of your own Diocese. Let every glass of wine you have at dinner, remind you that the price of it might be the means of bringing a soul to Christ. Who am I, that I dare speak to you thus? I am a man, writing to you, forty miles from his own happy comfortable home. A man who never spent a night from wife or home before he came into Canada. A man who came to spend his few remaining years in a calm and quiet way after a toil-

some life in England. A man who deprives himself of comforts long enjoyed, giving up home, wife, everything for the cause he loves; to share in discomforts and annoyances which the largest salary that could be given would not make endurable. This is not egotism, neither is it boastfulness. I am speaking from an overburdened heart. I have appealed and appealed, and appealed for bread on every hand, and I get too often only a stone. I ask for, I hope for hundreds of dollars and I get a solitary one, a five, or it may chance to be a ten. But this came from a poor woman. Oh, that a change may come over you ere it be too late, when your nice Churches, luxurious homes, and the souls of lost little ones will have to be accounted for.

On Sunday, January 2nd, I opened our new place, the Church of St. George the Martyr, in the Magnetewan Village. We had a very large congregation, people having come five, ten and seventeen miles to share in the service.

At the conclusion of service one of these men was introduced to me. He told me "He had chanced to hear that we meant to open our Church and he had come seventeen miles as one of a deputation, to see if he could induce me to go to them and let them have a service." The man trembled with excitement and could scarcely speak for emotion, and after such an evening, I confess to streaming eyes. Mr. H. told me there was quite a strong party of settlers where he came from, all at present firmly attached to their Church, and he pressed me very earnestly to promise to come to them. But I was obliged to say that at present I really could not make such a promise. If the people outside would do their duty and find our Bishop means by which he would be able to send a Clergyman to take charge of the Magnetewan Mission, I would then do my best (D.V.) to look them up. And with this, he and I were compelled to be satisfied. But I am certain there are many in the front who had they but seen the longing, lingering look which that poor man cast over our new, but far from finished Church, the first he had been into for five years since he left the old country, who are now in the habit of giving their paltry five dollars, with thousands in the bank, which only pays three per cent, would give their fifty if not one hundred, knowing that they are paying a deposit into a bank which never fails, but whose invariable interest is, "He that hath pity upon the poor lendeth to the Lord: and look, what he layeth out it shall be paid to him again." If that is not cent per cent, then I never cast up a sum.

Yours, &c.,

WILLIAM CROMPTON,  
Travelling Clergyman, Dio. of Algoma.

#### THE RECENT CONFERENCE.

STR.—The results of the recent Conference in Toronto have been beyond all expectation eminently satisfactory—so satisfactory, indeed, that the exclusion of members of the press was greatly to be regretted. It would have been a glorious opportunity for those outside, whether Churchman or non-Churchmen, to discover that it was possible for a large number of clergy, some eighty-two, of every possible school of thought, to meet together and discuss questions intimately concerning the welfare of the Church, without interchanging one hard word, or giving utterance to one expression, of which any member could possibly be ashamed, or which he could wish unsaid. The spectacle was as edifying as it was unusual, and gave rise to the earnest and oft expressed desire, that the same harmony could mark our Diocesan Synod. Outsiders would also have learned from the experience gained on this occasion that the disturbing element in the latter assembly does not lie in the clergy. In the future, therefore, it cannot be cast in their teeth that they are the fautors of disorder, the firebrands who kindle all around them flames which oftentimes threaten to consume the Church in their fury. The fear lest the odium theologium, which generally crops up during the sitting of the Synod, doubtless acted as a deterrent from allowing the accredited representatives of the press from being admitted, an exclusion the more deeply to be regretted as preparations had been made on the part of one of the city papers to have the proceedings so reported as to allow of their being republished, if desired, in a more permanent and a more complete form, than the columns of a newspaper could admit of. The Bishop, however, judging from his past experience, thought it best to be on the safe side. The proceedings of the Synod are necessarily public. Hence the squabbles and disedifying scenes which have too often disgraced it have inevitably to come before the public. It was not of necessity that any such publicity should be given to a private meeting of the clergy of the Diocese, the sole object of which was mutual edification, and not ecclesiastical legislation. Indeed, the very privacy thus secured, and the knowledge on the part of the writers and speakers that they were not speaking or writing for the world, but only for their brethren, who came not for buncombe but for instruction, at once nipped in the bud the introduction of extraneous matter, and

forced all to keep to the point. Hence was avoided the scene of an assembly of divines pandering to outside sentiment, as well as all approach to making the floor of the Conference hall the arena of theological conflict, the battle ground of intolerant irreconcilables.

From the subjects discussed, and the method employed in discussing them, it is clear that the clergy of the Diocese of Toronto are well aware of the importance of grappling with the vital and pressing questions of Christian movement. That these questions have to be discussed has long been fully recognized; that they can be discussed without any attempt at legislation this Conference has clearly proved. It has also proved the perfect possibility of remedying many of the crying evils of the day, without any Legislation at all, simply by the efforts of the clergy themselves. The Conference acted besides as a sort of clearing-house. In it grievances were discussed, opinions were ventilated—most of them sternly practical, and definite conclusions were arrived at by clearing the atmosphere. And the entire absence of legislation was one of its best features. Ecclesiastical legislation too often does more harm than good; it is certainly only too frequently adverse to the advance of Christianity, the one object of the Church's work. The Conference was no legislator, but a formulator of convictions for the family of the Church, not one of the least important of these convictions being that the clergy are not only alive to what is required of them, but also able to carry out those requirements. They have recognized the fact that Christianity is taking on new features now-a-days, and is becoming more and more a movement for the amelioration of the present life. While the necessity for teaching sound doctrine is none the less vital, that of teaching that the life to be lived is centred more and more in each individual is equally of obligation. This being so, examination and experience show that the Church of England contains in her simple creeds, her comprehensive worship, and the general common sense of her formularies, more than enough to facilitate the application of social economy to the extension of Christianity among special classes of people, and such a Conference as that just held will convince the religious public that her large conception of the social interests involved in lives of personal effort, is developing itself in a sternly practical fashion. The relation of large classes of men to religion, the advance of secular upon religious life, the breaking away from Church altogether, the quick heat of the times, demand the largest study of the means by which both ecclesiastical and political economy may intelligently direct and control religious as well as secular and industrial interests. And it is cheering for all who love their Church, to see her waking up to a consciousness of the responsibilities of her universally acknowledged leadership of the movement on these lines. All religious bodies move more or less in the same direction, but none possess the same elasticity as the Church of England for the purpose of using the laws of social power with clear spiritual intelligence in the interests of what will strengthen true Christianity. The lead she has taken in large cities as well as in Europe as on this continent and in the colonies, in the representation of society and in the organization of charity upon a Christian basis, is undeniable. It is a leadership of the right sort, and one welcomed by all; it is the leadership for which the secular no less than the religious world is waiting. And not the least good this Conference will have achieved will be the deepening of the conviction in the minds of all impartial judges, that the Church of England as represented in the Diocese of Toronto, can and does go outside of what the unknowing call her ecclesiasticism, to deal with life as it is.

Yours, &c.,

Toronto, Jan. 6, 1881.

ED. RANSFORD.

### Family Reading.

#### A NEW YEAR'S HYMN.

ANCIENT of Days, to Thy dear Name we raise  
Our New Year's hymn of thankfulness and praise;  
Thine arm has sheltered, and Thy love has blest  
Our annual round of labour and of rest.

God of our Fathers! let Thy presence stay  
With us this coming year, and light our way;  
Breathe on our hearts Thy calm,—bid discords cease,  
And guide our feet into the way of peace.

Though storm and tempest rage on land or sea,  
We'll fear no harm if Thine own Form we see,  
And hear Thy Voice, amid the shocks of ill,  
Say, as of old, the magic "Peace be still."

Lord, be Thou with us through the coming year,  
Inspiring hope and banishing all fear;  
And, when the years of Time have passed away,  
Pour on our souls the light of Thy perpetual day!

Bedford Rectory,

New Year's Day, 1881.

H. W. N.



A TEN-MINUTE SERMON TO CHILDREN.

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—MATT. vii. 17.

WHEN I was a little boy I used to take great delight in reading the wonderful tales about the times when everything seemed to have the power of speech—when not only the animals and birds and land fishes and crawling things spoke to one another, but even the trees and plants and flowers would hold conversations. Hearing these stories so often and thinking about them so much I finally came to half believe that all these things could think and talk together, and sometimes I would sit down beneath some great tree and listen to the rustling of the leaves and wonder what they were talking about, and wish that the old tree would begin talking to me in a language that I could understand, and tell me of all the wonderful things it had seen in its long life. I did not then know that there was a language in which even a tree could impart wisdom to those who were wise and thoughtful. When Christ was in the world, walking and talking with men, he often referred to trees and compared them to the people about him. He used to walk about with his disciples and notice all the ordinary things of nature; indeed, nothing was too insignificant for him to observe and draw from it great truths for his followers. "He would point out the beautiful flowers or the grain of wheat and teach them how these things were like certain people. So when he spoke of the good tree bringing forth good fruit and the bad tree bringing forth bad fruit, or none at all, he was only showing by the tree that good things did not proceed from bad sources or that good deeds were not to be expected from an evil heart, and that our own lives were like the growing trees, some growing like trees in good ground, better and stronger and more fruitful every year; others dwarfed, unfruitful and useless.

Once upon a time there was a great King who had many children, and he was desirous that they should all grow up to be useful and good. He did not want them to live in idleness all their days and grow proud and selfish and wicked; so he made a beautiful garden and sent them to live in it, giving each a seed to plant in the garden that he might have a tree of his own. Now, these seeds were not all of the same kind and when planted would grow into different kinds of trees. But this great King commanded his children to take great care of their trees, whatever kind they proved to be. If one happened to have an apple tree he was to look out that it was a good apple tree. If another should get a plum tree it was his duty to take such care of it that it should be a good plum tree and yield much fruit; and he said that those of his children who proved themselves to be industrious and obedient to his commands should finally reign with Him in his great kingdom, and when He called them they must bring with them some of the fruit of their trees that He might know they were worthy to be His children. Here was an opportunity given them to show their love and gratitude to their Father by trying to cultivate their trees so that they might meet Him on the day He called them with their hands full of beautiful fruits, and be received into His palace and hailed as princes and heirs to the great kingdom. One would hardly believe that any were so foolish as to neglect their trusts; but when their Father began to call them, one by one, and said to each, as he answered to His call, "My son, what fruit have you brought me?" there were many who hung their heads in shame, for in their hands were only a few withered fruits; and there were others whose hands were empty, and they dared not look their loving Father in the face, while those who had been faithful, came with joyful faces and glad hearts, laden with the beautiful fruits which their own tree had yielded, and these the Father knew had been true to their trust because *He knew them by their fruits.*

Perhaps, ere now, some of my audience of little folks have guessed who the good Father was and who were His children, for, indeed, the great King is our Father in Heaven, and the garden this world. We are His children, and to each of us He has given a tree to cultivate; that tree is our own life, and it is for us to think seriously what

fruit we are bearing. Let us ask ourselves these questions: Is my life making any one better and happier? Are the fruits of my life gentleness, kindness, patience, truthfulness, honesty and love? Happy is the boy or girl who is ready with such fruit when the Father calls. Happy is the life which is "like a tree planted by the river of water which bringeth forth its fruit in its season," for that is the life which our Father loves.

But think again: Is my life making those around me unhappy or wicked? Do I ever say words which will make an evil impression upon the minds of those who hear them? Are the fruits I am bearing stubbornness, disobedience, anger, envy, pride, hatred, or strife? Do I find any satisfaction in making any of God's creatures suffer? Do I hurt the feelings of my play fellows? Am I cross, rude, or cruel? Look well to your tree, for it grows late. Shake off such withered fruits from its boughs and cultivate it anew by observing our Father's commands. He has told us in the Bible what to do and how to make our lives acceptable to Him. Let us learn to think more of Him; His goodness and His power; His kindness and His love; His kingdom waiting for us; and having learned to love Him, we shall find joy and happiness in taking such care of the tree He has given us to cultivate, that we shall not meet Him empty handed when He calls us, nor hang our heads in bitter shame when He says, "My son, where is thy fruit?" but meet Him with confidence and with happy hearts and the fruits of a goodly life.

CONTENTMENT.

It has always been, and always will be, a universal complaint and lamentation, that the life of man and troubles are individual companions, continually and closely sticking one to the other; that life and misery are but several names for the same thing; that our state here is nothing else but a combination of various evils (made up of cares, of labours, of dangers, of disappointments, of discords, of disquiet, of diseases, of manifold pains and sorrows); that all ages, from wailing infancy to querulous decrepitude, and all conditions, from the careful sceptre to the painful spade, are fraught with many great inconveniences peculiar to each of them; that all the face of the earth is overspread with mischiefs as with a general and perpetual deluge; that nothing perfectly sound, nothing safe, nothing stable, nothing serene, is here to be found; this, with one sad voice all mankind resoundeth; thus our poets are ever moanfully singing, this our philosophers do gravely inculcate; this the experience of all times loudly proclaimeth; for what are all histories, but continued registers of the evils incident to men? What do all describe, but wars and slaughters, mutinies and seditious tumults and confusions, devastations and ruins? What do they tell us, but of men furiously striving together, circumventing, spoiling, destroying one another? What do we daily hear reported, but cruel broils, bloody battles and tragical events; great numbers of men slain, wounded, carried into captivity; cities sacked and razed, countries harassed and depopulated, kingdoms and commonwealths overturned? What do we see before our eyes, but men caring, toiling, bickering; some worn out with labour, some pining away for want; some groaning under pain? And amidst so many common miseries and misfortunes, in so generally confused and dismal a state of things, is it not ridiculously absurd for us, doth it not argue in us a prodigious fondness of self-love, heinously to resent, or impatiently to bemoan our particular and private crosses? May not reasonably that expostulation of Jeremy to Baruch reach us? The Lord saith thus: "Behold that which I have built I will break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? Seek them not; for, behold, I will bring evil on all flesh."

I think the first virtue is to restrain the tongue; he approaches nearest the gods who knows how to be silent, even though he is in the right.

In speaking of the benefits of trial and suffering, we should never forget that these things by themselves have no power to make us holier or heavenlier. They make some men morose, selfish, and envious. Such is the effect of pain and sorrow when unsanctified by God's saving grace. It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation.—*Dr. Newman.*

SELF MADE MEN

Columbus, the discoverer of America, in 1492, was a weaver. Franklin the illustrious philosopher, was a journeyman printer. The eloquent Massillon, as well as the brilliant Flechier, arose amidst the humblest vocations. Niebuhr, the celebrated traveller was a peasant. Sixtus V was the son of a gardener, and in his youth was employed in keeping swine. The great Rollin, the historian, was the son of a cutler; and Burns, the celebrated Scottish poet, was a ploughman. Esop, the author of the fables which have so often delighted us in days gone by, was a slave. Homer was a beggar. Daniel Defoe, the author of Robinson Crusoe, was apprenticed to a hosier. Sir C. Shovel, the English admiral, was apprenticed to a shoemaker, and was afterwards a cabin-boy. Demosthenes, the greatest orator, was the son of a butler. Hogarth, the painter, was an apprentice to an engraver of arms on silver plate. Virgil, the great Roman poet, was the son of a baker. Mallet a good writer, rose from extreme poverty. Gay, the poet, was an apprentice to a silk mercer. Ben Jonson was a bricklayer. Porson, the renowned professor, was the son of a parish clerk. Bishop Prideaux was at one time employed to sweep Exeter College in England. Akenside, the poet, was the son of a butcher. Pope was the son of a merchant. Cervantes, a well-known Spanish writer, was a common soldier. Gifford and Bloomfield, both excellent poets, were shoemakers. Howard, the philanthropist, was apprenticed to a grocer. Halley, the well-known astronomer, was the son of a soap-boiler. The parents of Sir Richard Arkwright, were very poor, and he was a barber for a number of years. Belzoni, the celebrated Egyptian traveller, was the son of a barber. Barry, an eminent painter, was originally a mason. Blackstone, the celebrated lawyer, was the son of a linen-draper. Blacklock, a Scottish poet, blind from his infancy, was in a distressful state of poverty. Buchanan, the Scottish historian, was a private soldier. The witty Butler was the son of a farmer. Canova, the celebrated sculptor, was the son of a stonecutter. The Empress Catherine of Russia was born a peasant, and lived in the state of a servant for many years. The intrepid navigator, Captain Cook, began his career in the merchant service as a cabin-boy. Curran, the orator of the Green Isle, was the son of poor parents, and had to contend with many hardships. The celebrated Sir Humphrey Davy was the son of a carver, and was apprenticed to an apothecary. Dodsley, the author of several works, was at one time a stocking weaver, and afterwards a footman. Drake, the great navigator, was the son of a shepherd. Hunter, the anatomist, was apprenticed to a carpenter. Falconer, the poet, was the son of a barber. The ingenious Ferguson was the son of a shepherd. Lord Hardwicke was the son of a peasant, and he became Chief Justice of England purely from his own abilities. Haydn, the celebrated music composer, was the son of a poor cartwright. Herschel, the astronomer, was the son of a bookseller. Sir Thomas Lawrence was the son of an innkeeper. La Fontaine, the unequalled fabulist, was the son of an overseer of woods and forests in France. Milton, the poet, was the son of a scrivener. Parkes, the eminent chemist, was the son of a small grocer. Pizarro was never taught to read in his youth, but was employed to keep hogs. Pollock, the poet, was the son of a carpenter, and he worked some time at that business. Allan Ramsay was bred a barber. Raffaello, the eminent Italian painter, was the son of a peasant. Richardson, a well-known writer, was the son of a joiner, and worked as a printer. Shakspeare, the great dramatic writer, began his career poor, and as a menial. Stone, the celebrated mathematician, worked as a gardener, and taught himself to read. Kirk White, a young poet, who died at the age of twenty, was the son of a butcher.

We want all our young people to bear in mind that there are two hard things to do; to talk of yourselves without being vain; and to talk of others without slandering them.

A Boston minister, it is said, recently gave the following answer, to the question—What do Unitarians believe?—"They believe that eighteen hundred years ago, in Bethlehem of Judea nothing in particular happened!"

Just as the strengthening of the whole constitution of the body makes any particular and local affection disappear, so by degrees, by the raising of the character, do the lower affections become—not extinguished or destroyed by excision, but ennobled by a new and lofty spirit breathed through them. This is the account given by the apostle. He speaks of the conflict between the flesh and the spirit, and his remedy is to give the vigor to the high, rather than to struggle with the lower. "This I say, then, walk in the spirit and ye shall not fulfill the lusts of the flesh."



## OUR NELL.

CHAPTER XIV.

Nell went about her work next day in her usual brisk and energetic fashion, but in a mode somewhat more subdued than usual. Her grief at Derwent's departure was of a kind to soften rather than to embitter the spirit. There was in it no sting of disappointment. Gratitude, loyalty, affection, she had given him, but she had expected nothing in return beyond the cordial friendliness he had always shown towards her. Her mind had never entertained the idea of love-making between Derwent and herself; she had fully recognised the fact that her intercourse with him would soon come to an end. And now he was gone, and she would always be glad and proud she had known him. Nell, unapt at self-analysis, did not seek for an explanation of the heart-aches she had felt lately, and was far from suspecting that jealousy had been concerned in them; nor was she conscious how large a share of her thoughts and feelings had of late been engrossed by Derwent.

If the restlessness of the day before had departed from Nell's spirit, it had apparently taken possession of Carry's. Had Nell been less absorbed by her own feelings, she would probably have noticed that her sister's face was pale, and that her smile seemed like a weary hiding of some secret grief. She wandered about aimlessly, scarcely heeding what was passing, until even her mother was irritated, and spoke sharply to her. Carry's power of endurance, which had been strained to its utmost limit, gave way under the new burden, slight as it was. She broke down and sobbed hysterically. Mrs. Masters, full of self-reproach, soothed her tenderly, while marvelling much that such a trifle could so disturb her. The tears were a relief, and the love was comforting, and Carry appeared more like herself when the little episode was over.

After tea she said to Nell, who came into the parlour with her hat on—

"I want to go down the fields to the brook, Nell. You'll go with me, won't you?"

"Why, Carry," answered Nell, who was standing at the table with her back to her sister, "don't you know I'm just starting to Firley?"

Carry turned pale—whether from the shock of disappointment, or the keenness of relief, she herself could not have told. With an effort she spoke again.

"Put it off till to-morrow, Nell; and come with me to-night."

"Why, you unreasonable girl, how can I?" answered Nell, laughing. "I can't give it up; and I don't know that I should if I could, to give way to a whim. If you want a walk, come with me."

"It's too far."

"Well, come part of the way; and bring Bob with you for company back."

Carry did not reply; but as Nell was going out at the door, she ran to her, and catching her round the waist, said in an excited way—

"Nell, Nell, do go with me!"

"Don't be such a goose, Carry! what has got into you to-day?" cried Nell impatiently, and then added, "Go on with those fine crochet roses for your antimacassar, and I'll go with you to-morrow night."

In another moment she was gone, and Carry heard her quick step outside. Her whole frame quivered with excitement.

"I can't be blamed now"—and the thought was exultant—"I've tried my best, and she would not come."

Nell's errand accomplished, she set her face homewards, choosing a route which, though indirect, lay through the fields, and was pleasanter than the dusty high-road. Her spirit, full of gentle gladness, felt attuned to the solitude, the air, and the evening light. At a distance of some three or four fields from the farm, the path crossed that which formed the nearest rout between the village of Hazlewood and Dubsley Station. Here the path ran under a high hedge.

As Nell came up to the stile, which divided her from it, the sound of voices came to her ears from the other side of the hedge. Her heart leapt within her; the voices were those of Carry and Mr. Derwent. One moment of amazed bewilderment, and she had crossed the stile. She stood transfixed. Carry her white face drawn, was standing, motionless and speechless, gazing at Derwent with piteous tear-filled eyes. He, bending over her, had his arm round her waist.

"Darling," he murmured, "I must go. We must say good-bye. Give me one kiss."

Nell, with a desperate effort, threw of the night-mare horror which had rooted her to the ground.

At the sound of her movement, they started apart, and saw her. For a moment the three gazed at each other. Not a word was spoken. Under the pitiless scorn of Nell's glance, Carry quailed like a reed before the wind. Speechless Nell confronted them, speechless left them.

Relieved from the spell of her eyes, with a wild cry Carry threw herself on the ground; her hands clutched the grass convulsively, her slight frame was torn with the passion of her sobs. Between her sobs she wailed, brokenly— "They have found me out! they'll never forgive me! Father and Nell will never forgive me. I've been deceiving them, and they'll never forgive me! Oh! I cannot go home—I cannot go home! They will kill me with their scorn!"

Derwent, amazed and agast, knelt at her side.

"Nonsense, Carry! nonsense, my darling!" he said, in a soothing tone. "You are excited; you haven't done anything wrong. Don't talk so wildly!" He sought to take her hand.

"No, no, no!" she cried; "It is you that have done it! Oh, let me die! I cannot go home—I cannot go home!"

Derwent drew a great breath, and threw off his cap; he felt suffocated. What was he to do! The sight of Carry's misery wrung his heart. What a sensitive child it was! He cursed his foolish folly that had brought this upon her.

He could not endure the thought of her encountering hard words and looks, without a soul to pity and comfort her. He pressed Carry's shoulder.

"Get up, darling," and there was both tenderness and authority in his tone; "you shall not go home, you shall come with me."

Will, judgment, even thought, were impossible to the girl; quivering in every nerve from the strain of emotion, the sudden relief well-nigh turned her brain. She was as one to whom the gates of paradise are opened. Fear and anguish were swallowed up in bewildering joy. Scorn and anger could no longer touch her, she was to be married to the man she loved!

Derwent helped her up with firm hands, he put on her hat for her, gave her stricken face one pitiful kiss, and then, with his arm round her waist, he hurried her on to the station. Carry was like a dead weight on his arm, but they must reach it in time for the train.

(To be continued)

## THE EPIPHANY.

In ancient times the Epiphany was called "The Day of the Holy Lights," or "The Manifestation of God." The principal design of the Church in commemorating this event is to express attitude to God for manifesting the Gospel to the Gentile world. This manifestation placed all the nations of the earth on an equal footing of privilege and blessings with the Jews, who had been for so long a period His chosen people. There is special significance, therefore, in the observance of this season. It proclaims from age to age the great fact that the

Lord Jesus Christ came into this world to redeem and save the whole human race; and when he commanded His disciples to go into all the world and preach the Gospel to every creature, He would have it understood that His Kingdom was to extend to all lands and embrace all people. How completely this idea silences once and forever all objections which are so freely and thoughtlessly made against the cause of missions. If there be human beings anywhere on the face of the earth to whom the Gospel is unknown, then is it the duty of the Church of Christ to carry the glad tidings of salvation to them without delay.

## THE PRESENTATION OF CHRIST IN THE TEMPLE.

OUR Church deems this event of sufficient importance to justify a special service for its observance. A little thought will show us the wisdom of it. It was a precept of the Mosaic law that every first-born son should be holy unto the Lord—to attend the services of the Temple or Tabernacle, or to be redeemed with an offering of money or sacrifice. The mother also was required, after a given time, to present a lamb, if she was able, or if very poor, a couple of pigeons. Now, all these requirements of the Jewish law were exactly fulfilled in the case of Jesus and His mother. And thus it was that all righteousness was fulfilled. It was all-important that the man Christ Jesus should, as touching the law, be blameless. Consequently He fulfilled it perfectly, both in letter and spirit. In other words, He met and satisfied the law and made it honourable. In this respect, therefore, the Jews are without excuse in rejecting Jesus as the Messiah that was to come. In thus presenting the Lord Jesus to the world, the Church continues to be a keeper and a witness of the truth. She preserves in the minds of her children the Old Dispensation, while it sets forth all the time the glories and blessings of the new Dispensation.

## GOOD OPPORTUNITIES.

LIFE is full of important events and constant changes. All this has its advantages and its disadvantages. Among the advantages may be named the almost endless variety which is given to our everyday life. But for these events and changes the lives of most people would become monotonous and tame to the last degree. As it is, every day brings something of variety, something new. We literally know not what a day may bring forth. But the greater advantage is to be found in the circumstance that these events and changes afford good opportunities for improvement. For instance, a birthday is an event carefully remembered and celebrated in many families. This is well. It awakens kind thoughts, stimulates our best affections, and leads to many a generous word and deed. It also affords an opportunity for important changes and a new departure in life. The New Year is another event full of interest and significance. This also suggests a profitable and practical review of the past and a careful forecasting of the future. The New Year not only marks the rapid passing of time, but it brings the beginning and the end of the year very closely together. This is a great help in reviewing the past and in considering the future. Then there are all our civil and ecclesiastical events which we are accustomed to commemorate. In their place and way they are very useful, for they afford good starting points for new and better courses of life. To the Christian these occasions are of great advantage. They fill the mind with new thoughts and the heart with higher aspirations. Life is no longer a humdrum thing, but an intense reality. What opportunities are offered! What ends may be attained! And how full of inspiration is everything within and around us!

## THE MISSES GILBERT WILL D.V.

## RE-OPEN

their School for Young Ladies on SATURDAY JANUARY 15th, 1881.

Terms made known on application.

## Children's Department.

## LITTLE THINGS.

LITTLE thorns are sharpest,  
Little cares fall deep,  
Little acts will often  
Cause our love to sleep.

Little things we live by,  
Little things we say,  
Little things not seldom  
Steal our peace away.

Little things lie closest,  
Little things are light;  
Little things can sometimes  
Turn our day to night.

Little things can fly far,  
Little things can pain,  
Little things take longest  
To gather up again.

Little things distress us,  
Little things annoy,  
Little things my blessing  
And may give us joy.

## THE BABY'S SERMON.

The children had been in their mamma's room, after breakfast, Sunday morning, learning their text; and when they had it perfectly, and were going down-stairs again for a run in the garden, while nurse was busy, Nannie and Frank fell to disputing. "And what do you think it was about? Why, who should carry the great rubber ball down stairs."

Nannie wanted it because she thought of it first, and Frank wanted it because he was the oldest. "You're a mean, selfish boy," said Nannie.

"You're a pig," said Frank.

"I'll just tell papa what a horrid boy you are," said Nannie.

"And I'll tell mamma I wish she'd sell you to somebody. I don't want such a sister," answered Frank.

So these naughty children went on from bad to worse, saying all sorts of unkind and unpleasant things to one another—so very unkind that they were ashamed enough whenever they remembered them afterward.

At this time Baby Ben was coming down stairs behind them. Slowly, one foot at a time holding fast to the banister with both fat small hands, the little man made his way, and wider and wider opened his big blue eyes, as he heard the angry words.

The children stopped at the foot of the stairs to finish their quarrel. Frank was trying very hard to take the ball away from Nannie, and she had got as far as pulling his hair, the naughty girl, when the baby stopped on the lowest stair, and preached his sermon to them.

"Fickle children," said he, "love one another." That was every word he said. It was the text the children had been learning in their mother's room such a short time before. Nannie dropped her hands, her face flushed, and she turned half away from Baby Ben, and nobody said anything for a moment.

"Here, Frank," said Nannie at last, holding out the ball, "you may have it, I'm going to be good."

"So am I," said Frank. "You shall have the first toss, Nannie. I'm—I'm real sorry I was so cross."

So the two went off to the garden hand in hand, ashamed enough of having been so naughty, while the baby curled himself up in papa's big chair, and went fast asleep.

## THE LIBELOUS PLACARD.

IN the small town of Kustrin, not far from the capital, lived an old, disabled soldier. He had served during



the Seven Years' War in a Hunters' Volunteer Battalion, and had lost a leg in the battle of Rossbach, for which he received a badge of honour, but nothing else; for, as is well known, these volunteers were allowed no pensions, but many of them had received a small office, and a few, eminent places.

Our poor soldier, who lived in miserable quarters, had asked again and again for an office, but in vain. His petition remained unnoticed. He finally went to Berlin himself, in order to beg a good office in person, and had tried to lay his petition before the king, but without success.

His patience was completely exhausted; and one morning there appeared on the palace wall a large placard, in which the king and government were attacked in the severest manner.

Naturally, this placard was promptly removed by the police, and every means taken to discover the guilty person. As, however, in spite of all their efforts, they were unsuccessful in this, they turned to the king, as a last resort, with the request that he should offer a reward to the one who should discover the author of the libel.

At first, Frederick the Great, who was always very indifferent to such matters, would hear nothing of it; but was finally persuaded to offer a reward of thirty thalers for this purpose.

Meanwhile, the old soldier had returned to his home and had heard nothing of what had been going on in the capital, until some time afterwards there fell into his hands an old newspaper containing the above mentioned advertisement. He kept this paper, put on his old hunter's uniform, and immediately set out on foot for Berlin.

Having arrived there, he at once sought an audience with the king, which, under the pretext that he came in regard to the libelous placard and would speak only with the king, was actually granted to him.

Frederick the Great sat in his council chamber at his writing-desk, and appeared to be in not a very good humor. He left his visitor unnoticed for some time. Finally, he turned to him:—

"Now, what do you want?"  
"Your Majesty, I came in regard to that placard. It states in this paper that a—"

"Right. What do you know about it?"

"But shall I receive the promised reward, your Majesty?"

"If you are in condition to deliver up the right man, certainly."

"Under all circumstances, whoever it may be, your Majesty?"

"Zounds! Yes. Now, out with it!"

"Now, your Majesty, I myself had this placard"—

"Fellow, are you mad, or what is the matter with you?" cried Frederick, springing up. "Do you know what you will get for that?"

"I know it, your Majesty. I go to Spandau; but, if only my family receives the thirty thalers, then no matter what becomes of me."

And he told them in a few words in what condition he was, how he had often petitioned for a position, how he had in vain tried to see the king, how in his despair he had written this placard, and how he had come here in order to at least receive this reward.

While the old hunter was speaking, the king had paced up and down the room with long strides.

"Hm, hm," he growled, as if to himself, "that is certainly bad. In any case, another unpardonable negligence.—But," said he, pausing in front of the soldier, "you did not need to do that. You could have tried once more, and you must have obtained a hearing. It certainly cannot be altered now. You must go to Spandau, and immediately."

"But my wife shall receive the thirty thalers?" cried the soldier, bursting into tears.

"They shall have it," said the king; "but prepare yourself to go to Spandau. I will give you a letter to the commandant," added he, in a milder tone, and immediately seated himself to write the letter; but first he struck a little silver bell which stood on his desk, and, turning again to the soldier, said in the presence of the servant who had promptly entered: "You have a long journey before you, and will be very hungry. Go into the kitchen, and let them give you something to eat."

The old corporal was led into the royal kitchen, and entertained. When he returned to the royal apartment, the king had finished the letter, which he handed to him, saying, "You have come here from Kustrin on foot?"

"I have, your Majesty."

"Then you can also go on foot from here to Spandau. This country has no money to order an extra post for such people, the less that already thirty thalers have been spent on you."

"My family shall receive the money, your Majesty?"

"That is already attended to," answered the king, nodding, and added with threatening voice, "See to it that you go to Spandau, for otherwise—"

With a heavy heart the old man had entered the palace, with a heavy heart he stood again on the street. He had hoped, perhaps, to find favor with the king. But—to Spandau! It rang continually in his ears. What should he now do? Should he really go to prison, or should he try to escape? But how far could he go with his wooden leg? And, then, the last words of the king said to him only too plainly that, in that case, it would only be still worse for him; for then the thirty thalers would be lost, and all have been in vain. Should he at least first inform his wife, who had no suspicion of the whole occurrence? But he could not bring his heart to witness the grief this would cause her; so he decided without delay to struggle on to Spandau. His family were now provided for, for the immediate present; and what should follow lay in God's hands.

Arrived at Spandau, he immediately had himself announced to the commandant, and found some consolation in recognizing in him his old sergeant. He could not help drawing a comparison between him and himself. While he, the severely wounded, almost perishing from want and distress, stood here now as a prisoner, the other had already occupied this lucrative place some years.

The commandant was also highly delighted to see his brave old comrade again.

"But how in the world did you come here?" asked he.

"I am your prisoner."

"My pris-on-er! It is not possible. How does that happen?"

"I am indeed. See for yourself." He handed to the commandant the letter from the king, and related his story.

"Hem, he," said the commandant. "That is strange. 'Old Fritz' isn't usually so severe. But," continued he, laying down the letter which he had looked at on all sides, "if that is really so let us first have a glass for old friendship's sake."

They seated themselves, drank several glasses of wine, and related some of their war experiences. The old prisoner had almost forgotten his condition, when, finally, the royal letter occurred to the commandant. "Now we will see what the old man writes" said he, while he opened the letter and read. Then he handed it to his old comrade, saying: "Yes, that is something different. You are not my prisoner, but commandant, the new commandant of Spandau."

And so it was. The great king had nobly revenged himself. The man who had been guilty of wrong to royalty he had made, instead of a prisoner, commandant of the fortress of Spandau; and the old commandant, who had often requested it, he placed on the retired list.

The new commandant had scarcely become conscious of his good fortune, when a servant entered the room and announced a woman with three children, who wished urgently to speak to the commandant.

"Now," said the old commandant to the new, "it is yours to command whether you will allow them or not."

"Do as you will," said he. "As yet no one knows of the change."

Immediately the woman rushed weeping into the room, and threw herself at the feet of the cripple.

"O father," cried she. "That for the sake of these few miserable thalers you should make us so unhappy!"

It took a long time to quiet her and convince her of the condition of affairs.

And then she, in her turn told how a messenger brought her thirty thalers, with an order from the king to take the money and use it to go immediately to Spandau, how then she had heard for the first time of the connection with the placard affair, and how she had come to the fate of her husband.

And she lay on his breast, and a ray of the golden setting sun fell upon the happiest people ever surrounded by the walls of Spandau.

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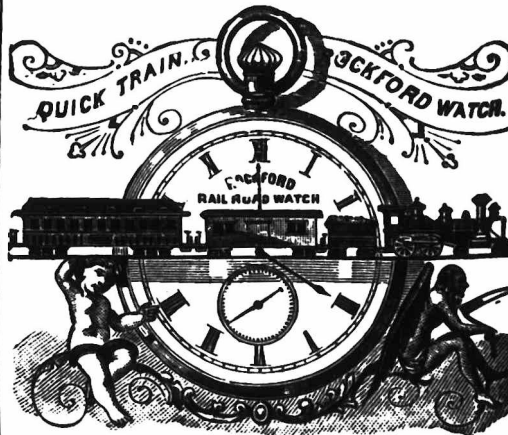
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