

# Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, FEBRUARY 17, 1881.

[No. 7

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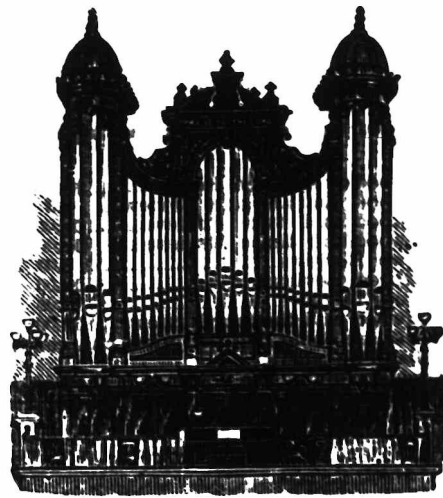
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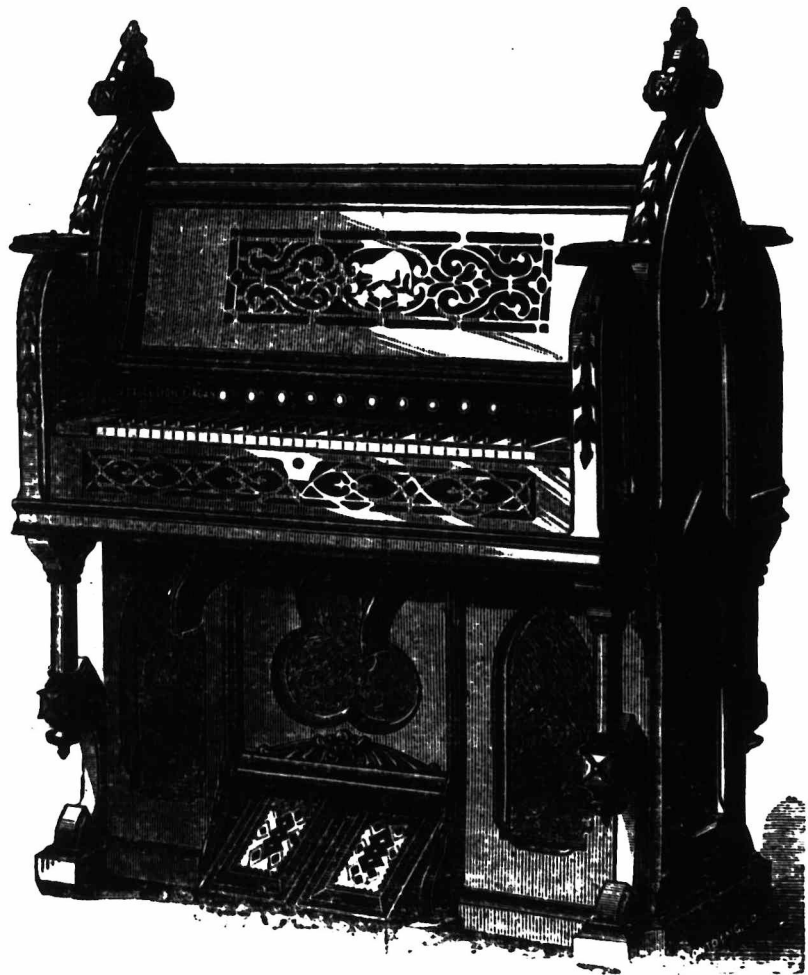
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#### PEW RENTS.

THE custom of renting pews seems to have taken such fast hold on the affections of some people that a multitude of extraordinary excuses are sometimes made for the purpose of defending the practice. It certainly does seem passing strange that people who will pay a pew rent cannot be brought to make an equal payment under another system in aid of Church finances. And yet there are some parishes where people are mean enough and unchristian enough to spend considerable amounts of money on dress and amusement when the only way to get them to pay anything for Church purposes is to rent the pews. This is one ground sometimes urged why the mediæval practice of pew rents should be continued; and if the pockets of these mean souls were all that had to be considered, there is no question that the defence of the system would be a good one. But there are other considerations which should be paramount, and even in cases of this kind the usual arguments against the system are just as forcible as ever.

There is a parish near Toronto, where we are informed that all the people in it who belong to the church would attend it, would fill it, and all would pay pew rents with the greatest pleasure. Under such circumstances, supposing the representation a correct one, the officials of the parish claim that no possible objection can be urged to the introduction of pew rents. Perhaps one of the best excuses for the system, and which also embraces several of the best safeguards against abuse, is that which is brought forward in reference to the Cathedral of St. Mary's, Edinburgh. A memorial on the subject, signed by nearly three hundred habitual worshippers in the Cathedral, was sent to the Cathedral Board at the close of the year. We have not as yet learned the result. The *Scottish Guardian* gives the memorial in full. It represents that a congregation has been gathered and provision made for their obtaining seats; but that now considerable pressure is brought to bear upon the Cathedral Board with the object of having the whole church free and open, without regard to the congregation attached thereto. Besides the alleged fact that such a step would be alien to the intentions of the founders of the church, who evidently intended to provide for a permanent congregation; the memorialists urge that "large numbers of strangers, the majority of whom do not belong to our communion, and who contribute but little to the maintenance of the church and its services, do and will continue to attend the Cathedral Church where the services are peculiarly attractive. If no provision were, therefore, made for the regular and habitual worshippers, we submit that the effect of this continued succession of strangers—who, not attending regularly, could afford to come early to the services and take up the best places in the building—would be, that in time the habitual worshippers would be driven from the Cathedral Church?"

An equal recognition is asked of the parish and of the diocese, and the memorialists allege that if 700 seats were appropriated to the regular congregation, there would then remain 1,100 seats for the accommodation of strangers. In the memorial no mention is made of the poor, but presumably they are included under the head of "strangers."

There is an important intimation contained in one of the paragraphs of the memorial, which is this: "It must also be recollected that on week days as also on Sunday evenings, the Cathedral Church is free to all; and at Sunday morning and afternoon services, and at the great services of the Church, Good Friday, Christmas, &c., as soon as the organ has begun to play a few minutes before the services begin, all seats then vacant are open to those who may wish to occupy them."

The subject is one, the thorough ventilation of which, may be productive of considerable and extensive benefit.

#### EXTEMPORANEOUS PRAYER—ITS USE AND ABUSE.

IN one section of the Church of England there has been invincible prejudice against the use of any words of prayer, at least in 'public,' which has not been carefully precomposed. There can be no doubt that the spirit of the Primitive Church feeling on this important subject was thoroughly adverse to what is called, in modern days "Free Prayer;" and catholic principle, in this as in other matters, is quite in accord with the teaching of Holy Scripture. Vain repetitions, verbosity, loose phraseology are clearly condemned in the Holy Word; and the practice of composing prayers beforehand is not only expressly enjoined but taught by the highest authority in Christ's own example. Nothing could well be more horrible in the eyes of a Primitive Christian than the execrable trash which passes current among dissenters from the Church in this country, and in which they seem to revel as swine wallowing in the mire. Among those extremes of evil development which are creating an irresistible reaction towards the other extreme—as it is regarded—of Romanism, none is more powerful in its way than the revulsion and disgust which this trash creates in minds that are at all sensitive to the idea of reverence and the fitness of things under the circumstances of Public Worship. The cry for a liturgy among Methodists and Presbyterians, is but an attempt to stem the current of emigration from their ranks, by affording some material satisfaction to those persons whose whole souls revolt against the careless and contemptuous approach to God which habitual extemporaneous prayer expresses.

If there be this strong feeling, demanding satisfaction, among many who have been used to nothing better, how intense and miserable is the opposition to such irreverence felt by those who have been used to the stately and beautiful wording of a catholic Liturgy! To them a deliberate extemporaneous prayer is nothing short of sacrilege. "Our dissenting brethren" may call as loudly as they like for Church of England Clergymen to take part in their "union societies," and they will gain no response from the best of them, little response from any, as long as they flourish this blot on their proceedings before our eyes. There are some who might take part in "Ministerial Associations," "Bible Societies," "Tract Societies," &c., &c., but they cannot do dishonour to God for the sake of a flimsy alliance with those who habitually dishonour Him by extemporaneous prayer. Even

many of those who now enroll their names in such societies—who take part in Union Prayer Meetings, Sunday School Services—must suffer excruciating pain of heart continually at the outrages upon worship to which their presence exposes their ears.

There is no excuse for such gross carelessness in our approaches to the Most High; scarcely ever does an occasion arise when no preparation is possible. In such exceptional cases, we may expect Divine mercy for our inadequate performances; but under all ordinary circumstances, no such apology or excuse can be admissible. The terrible exhibition of incompetency which many exhibit on public occasions is entirely without adequate cause. An occasional phrase interjected, a brief aspiration, a fervent ejaculation, is all that is ever called for by any occasion, however sudden and unexpected. If only this obstacle of a corrupt practice in Public worship—habitual extemporaneous prayer—were removed; one of the most serious hinderances to some action with our separated brethren—would disappear. They have the remedy in their own hands, and only require to make a consistent use of a principle which they already begin to recognize.

#### IRISH PULPIT ELOQUENCE.

THE Irish tongue has always had the reputation of singular fluency of speech, and the Irish heart is apt to give to that fluency a peculiar flavour and unction of sincerity and earnestness which exercises vast influence in public assemblies. The typical Irishman is also to be credited with a fervent and poetical temperament which throws a robe of attractive grace about the orator, so gifted in whatever arena he may please to display his powers. It cannot, perhaps, be claimed that the Irish nation is famous in the fields of scientific theory and artistic invention, but in oratory; as on the field of battle, they are famed for brilliancy and effectiveness. *Non omnes possumus omnia*, and, perhaps, some day the Irish element in the British nation may find ample room for legitimate influence, of a kind suited to it, and cease to be a puzzle to British statesmanship. It is questionable whether the Church has yet recognized fully the use of that "arm of the service" in her pulpits; though the existence of its power is readily acknowledged.

It is a curious fact that the pulpit oratory by which Toronto, and to a large extent Canada, has been chiefly moved of late years has been Irish. The names of Dumonlin, Carmichael, Sullivan, and many others exemplify the local talent of that kind among us; but it has been reserved for recent Mission Preachers to establish the eminent reputation of their race in that field of usefulness in the Church. Who does not know how the pulses of many a Toronto congregation has been quickened by the fervid eloquence of Rev. W. S. Rainsford, whose honesty, sincerity, and earnestness are recognized thankfully by many who cannot follow him in his apparently confused and eccentric theology. Following upon him in point of time, how deeply moved was the whole church population, and even protestant dissent, by the wonderful addresses of Mr. Knox-Little. The latter, indeed, is a very Wellington among the pulpit orators of Britain; developing qualities of thought and keen intellect, very unusual among his compatriots. He may be taken as an illustration of the extent to which defects of nature can be overcome by resolute endeavour; for though Liddon—the very prince of pulpit oratory in the English tongue, an "Englishman of the English,"—is *facile princeps* in a



certain glittering eloquence combined with profound theology. Mr. Knox-Little treads close upon his leading, and may one day take his place as leader. The latter has scarcely left us before the Rector of Holy Trinity brings among us, for the benefit of his own congregation, another Irish clergyman, who has distinguished himself in the Evangelist Society by his fervid eloquence. The name of Maturin is a household word in the Irish Church, and indissolubly associated with Dublin life. Hitherto, Philadelphia has been the scene of the labours of this son of the Dublin clergyman; but his name is apparently destined to win a wider reputation than that of the father.

A secondary thought, naturally suggested by the train of this subject, is the immense power which the so-called Ritualistic clergy exert by their singular eloquence. For years it has been the fashion to ridicule them as altogether failing in this phase of the clerical office, and frittering their time away in postures, gestures, and æsthetic display of music and painting. The truth is, that their philosophy gives preaching the primary place in the whole system; the ritual following as a natural logical conclusion. This point was clearly brought out by Mr. Knox-Little in his famous Boston address. They address themselves to the thorough up-stirring of the material before them by energetic preaching; but they do not leave their converts to depend upon a perpetual course of the milk of Gospel nourishment. They lead them on to more solid food, "the strong meat" of high and wholesome doctrine. The next step is the expression of this Gospel religion, from milk to strong meat—from elementary truths to the wisdom of the perfectly instructed communicants—by a grand and noble manner of worship. Such appears to be the underlying philosophy of that system called Ritualism, which by eloquent evangelistic preaching and by catholic ritual, is moving the Church of England to its inmost depths of life and energy, of thought and feeling.

It is one of the signs of the times that some of the ablest preachers of this section of the Church, as well as its foremost anti-Roman theologian, Dr. Little, come from the Island which had been hitherto noted chiefly for the ultra-protestant tone of its ministry; and that they are shewing themselves, when roused, capable of intellectual discipline and theological power very rare in modern days, ably supplementing the more calm and unimpassioned eloquence of their English brothers in the common Church of the British race. There is good reason to hope that working well together in harmony, they may so temper each other's tendencies to eccentricity or extravagance as to create a wholesome wave of solid Church sentiment, whose power and worth no body of Christians within its reach will be able very long to gainsay or withstand.

#### OUR CHURCH PAPER.

"I CAN'T be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much-respected clergyman of the church not four hundred and fifty miles from Toronto.

As we cannot send an agent to every town and village in our field, as this clergyman's field particularly is small and difficult of access, we must give up all hope of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the Church press is one with the work of the ministry, and that wherever the Church paper is largely circulated the results are manifestly good.

Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons, and more inclined to heed Gospel exhortations. "The church paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God as it appears in doctrine, conviction and providences. This is all lost in the family that takes no Church paper, and the result is too apparent."

The same writer speaks of the value of Church papers, especially in families where there are growing children. Without the church paper "they grow up out of the church. They have learned nothing of its grand history. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought throbs along the circulation of their soul-life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder in their declining years, why their children have all left the church. The writer answers:—"They never had a church paper, and know no more of the church in which they were born, in its spirit, progress and triumphs, than they do Confucianism. The effect is also apparent in the church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds are found among those who read the church paper."

This is, we believe, literally true. The people who are most liberal in proportion to their means in contributions to mission work and to the clergyman's salary, are those who read the weekly church paper. They are in sympathy with the work of the church; and not only so, they are the efficient workers. Their reading makes them valuable in the Sunday school.

If our brother will make the experiment by vigorously canvassing his Parish for our paper, we are sure he will find this to be true.

#### BOOK NOTICES.

FIFTH ANNUAL REPORT OF THE INFANTS' HOME AND INFIRMARY, TORONTO, presented October 29th, 1880.

We hope this Report will be widely circulated in order to show the good work that is being done, and the need there is of further support to continue and extend its operation. If the Report be read, it will be seen that the Institution is an admirable one, and that it deserves the patronage of the entire community. The object of it is to take care of infants that have no one to take care of them, and to provide comfortable homes for them, so that they may receive the individual love and care so necessary for their welfare. The interest in them does not cease, when they are thus removed, as communication from time to time is kept up. Religious instruction is given in the institution on Sundays, and Bible classes are held on other days.

The committee state:—"The funds at our disposal are so limited, and the applications for admissions so numerous, especially during the winter months, that it is a difficult matter to determine which are the most deserving cases, and we are sometimes forced to refuse help to those we would otherwise gladly aid. There is urgent need for more accommodation than the present Home affords; the knowledge that many refused admission perish miserably, makes us most anxious to provide a permanent Home as soon as possible. To further this, we propose to hold a bazaar at Easter in aid of the building fund."

And also:—"It was stated in our last report that

an excellent site of land had been given for the new Home. Owing to unforeseen circumstances, this had to be sold, but the \$1,000 of the purchase money was generously given by the donor of the land towards the building fund, which we are happy to say amounts to \$4,644."

## Diocesan Intelligence.

### NOVA SCOTIA.

(From Our Own Correspondent.)

HALIFAX.—The Rev. John Padfield, Principal of St. Margaret's Hall, recently read a paper at the Church Institute on "The Bible," which a local paper, the *Wesleyan*, commented upon in an unfair manner, attributing to the Principal sentiments he had not expressed. The *Wesleyan* has declined to insert the Principal's correction of the editors' misrepresentations. In the course of the letter, which was subsequently published in one of the Toronto papers, the following paragraph occurs:—"What I did say in that paper was that the Bible is the inspired Word of God, and that Churchmen will never be tempted to question either its inspiration or authority." I will also put to you a few questions which I propounded and answered, and which I should be glad to see you satisfactorily answer. How do you as a Methodist know that the version of the Bible which you use is the whole Bible, and nothing but the Bible, and what grounds have you for preferring that version to any other? Why do you claim inspiration for only sixty-six books, and not for seventy or eighty? Why do you acknowledge as inspired the Epistle to the Hebrews, which for a long time was considered of doubtful authority, and refuse to accept the epistle of St. Clement, which at one time was bound up with the Bible? On what authority, except that of the printer, do you claim inspiration for 'Solomon's Song,' and refuse it to the 'Book of Wisdom?' Why do you quote the Epistles of St. Paul as canonical, and reject the Epistle of his fellow-laborer St. Barnabas? These questions are easily answered by Churchmen, but I must say I should like to see you answer them."

### MONTREAL.

(From Our Own Correspondent.)

MONTREAL.—On the last Sunday in January two congregations, whose histories are of note in this diocese, took possession of new houses of worship, though not that part, however, which is purposed to be consecrated to exclusively religious services. The one is the congregation at Treleburgh, who held their first service in the basement of the "Bishop Stewart Memorial" Church; the other the congregation of St. Stephen's, who entered into the basement of their new church on the same day. Of the opening of this last, there is a full report in the daily papers, as also a full description of that part of the building so far made ready. The Bishop preached in the morning, the Rev. J. P. Du Moulin at the Litany service at 4 p.m., and in the evening the Rev. Canon Carmichael, of Hamilton. On the Monday evening following, a missionary meeting was held, and addressed by eminent laymen as well as the clergy. The basement forming the lecture room for the new church is large and lofty, well finished and well furnished. The organ that so long accompanied the sacrifice of praise in the old church, is to remain in this lecture room, a new and larger one being ordered for the church itself.

The "Bishop Stewart Memorial" Church is not far from completion. The basement opened as a temporary place for the worship of the congregation is a spacious one. The Rector is to be congratulated indeed on the celerity, and none the less, the solidity with which this fitting memorial to those eminent men, (eminent for faith and good works, for humility and moral greatness, Bishop Stewart and his successor in the parochial charge, Dr. Reid) has gone up. A clergyman of the American Church preached at the opening services.

THE Clerical Association of Brome County held its third meeting at Brome Corners on the 1st of the month. Exceedingly cold was the day, yet a fair representation was made, evincing great interest on the part of those that had faced the keenly cold atmosphere, (thermometer registered 27 below zero at B. C. at 7 a.m.) The readings and discussions were all interesting and profitable. Report of the Diocesan Committee on Sunday School work, the circular anent the Diocesan Library, and the exigeses of 1 Tim., chap. 1, 2-5, were each in turn reviewed. The next meeting is to be held in Botton Centre.



**HOCHELAGA.—St. Mary's.**—A most successful Sunday School festival was held in the house of the Incumbent, Rev. J. D. Bostwick, on the 27th ult. Between fifty-five and sixty children, with teachers and visitors, about ninety altogether, were present. Popular hymns and dissolving views greatly contributed to the entertainment. This is the second school treat these Sunday School scholars have had within less than six months. Either the children have been exceptionally rewardable for their good behaviour and well-said lessons, or their teachers more than usually generous, or it may be both causes have tended to give these children such repeated pleasure. The annual display of the unity that is said to exist among the Protestant and Evangelical denominations, was made at the great preaching house in St. James street, a building that for the purpose is well adapted, although to some low churchmen, even, there is something incongruous in seeing a platform over Font and Communion table, (as such churchmen love to call it), completely hiding them and altering altogether any church appearance it had. This year we find that the series of meetings in behalf of the various societies have begun to assume somewhat of a dissolving, view character. For instance, two of them, the Sunday School Union and the Religious Tract Society, combine for one representation, having made place for the Y. M. C. Association. The French Canadian Missionary Society has begun its dissolution, finding that, after all, sectarianism is too strong for it, and that if French Canadians are to be brought from darkness to light, it will have to be done by each Christian body working its own Epiphany of the Gospel. This society is quietly dissolving, but its dissolution is not without its lessons. Anyone that remembers its inauguration cannot forget with what a flourish of trumpets as to the essential unity of Protestants the whole thing was preached and written about, and let it not be forgotten by some Montreal churchmen to what obloquy Bishop Fulford and his archdeacons were exposed, because they did not fall in with this and kindred schemes, having foresight enough to know that it could not last, and should not churchmen follow their example now, and have the same foresight in relation to the Y. M. C. Associations? These Associations can hardly avoid becoming as much "a church" as any denomination that calls itself a church. If preaching or evangelization is the great work of a church, then they do that work. If ordination is only a denominational regulation, then they can assume it or let it alone. This association has its "Anniversary" now. How many will it have? In a few years it will assume all the functions and marks of a sect, or else go the way of the French Canadian Missionary Society. One further remark might be made here in the words of Rev. Dr. Hugh M. Thompson:—"If such unity is good for a week, why not for a month or a year, or better still, for all time." If the non-essentials can be put aside in the working of these co-operative societies and the gospel work advanced, why not put them aside always? In how many Christ-loving members of the denominations is there a willingness to drop the peculiarities of their sect, for the greater varieties these societies hold forth, and the more catholic work they engage in? Very few. There is another society or denomination of mushroom growth that mushroom-like has begun to dwindle.—the Reformed (i.e., in the eyes of even the sensible Presbyterian and Methodist), the deformed Episcopal Society has had to remove from the building they bought, but did not pay for, from the Baptists. They have spent for that house, the short time they have been in it, \$5,000. As one of them said, "they paid too dear for their whistle," in buying that place, and it will, he might also have said, not be long before they will find they have paid dearly (but not too dearly) for the whistle of self-importance and private judgment which characterized them individually and collectively. Dearly bought experience will be proportionately valued.

#### ONTARIO.

(From Our Own Correspondent.)

**BILLING'S BRIDGE.—Mission of Gloucester.**—The Incumbent would again gratefully avail himself of the columns of the DOMINION CHURCHMAN. On this occasion he would seek therein to convey his very sincere thanks to "certain of his parishioners and friends" for their generous and practical expression of sympathy with him in recent losses sustained by fire, as evidenced by the presentation of a purse of \$50, made on the evening of the 6th inst., by the Churchwardens and C. C. Rogers. The following kindly worded address accompanied it:

To the Reverend H. B. Patton, B.A.:

We, the Churchwardens of Trinity Church, have been requested by certain of your parishioners and friends, to convey to you their sincere sympathy with you in the serious loss by fire which you recently sustained, and to express the hope that you will accept the accompanying slight token of their love and kind

regard in the same spirit of affectionate brotherhood in which it is offered, believing that brotherly love and Christian fellowship should at all times exist between a pastor and his flock.

In conclusion they desire also to express the hope that our good Father in Heaven may be graciously pleased to spare you for many years, to minister to their spiritual necessities, to strengthen daily the bonds of friendship, and to bless our Church with peace and goodwill. On behalf of seventeen friends, H. O. Wood, T. Curt, Wardens.

It will be remembered that this is the second instance of recent kind and thoughtful liberality on the part of members of this congregation.

**BELLEVILLE.—St. Thomas.**—An exceedingly pleasing incident occurred at the Rectory, on the 8th Feb. inst. Mr. W. B. Carroll, B.A., son of Rural Dean Carroll, on the occasion of his leaving Belleville to engage in the profession of the law at Gananoque, was presented with an address and handsome church service by the Sunday School class, which he has with great faithfulness taught for the past three years. In addition to the testimonial presented to Mr. Carroll by his class, he also received an address signed by the Rector on behalf of the teachers of St. Thomas' Church Sunday School.

During the course of last month, (January) missionary meetings were held in the six parishes which constitute the Rural Deanery of Grenville. Fourteen meetings were held, which were for the most part largely attended, and the congregations deeply interested in the Church's work in the diocese. The meeting at Prescott was very largely attended, and stirring addresses were delivered by the Rev. Dr. Morrison, of Ogdensburg; the Rev. Mr. Finlay, of Morristown; and the Rev. G. I. Low, the sole member of the deputation that could be present, except the clergyman of the parish, the Rev. W. Lewin, Rural Dean. One of the lay members of the congregation, Mr. H. B. White, proposed a resolution, seconded by Capt. Lee, that missionary boxes should be given to all the members of the congregation willing to take them, and they felt sure that for a time at least the missionary contributions of the parish would by this means be considerably increased. The following is a summary of the collections made at the meetings held throughout the Deanery for Diocesan Missions during the last month:—Prescott, Rev. W. Lewin, \$60.68; Maitland, Rev. R. Lewis, \$30.86; Kemptonville, Ven. Archdeacon Parnell, \$25; Merrickville, Rev. G. J. Low, \$25; North Augusta, Rev. A. H. Coleman, \$15; Oxford Mills, Rev. W. A. Read, \$14.50. Total, \$170.54.

#### TORONTO.

**SYNOD OFFICE.**—Collection, &c., received during the fortnight ending 12th February, 1881.

**MISSION FUND.—January Collection.**—Toronto, St. Matthias, \$2.02; Church of the Redeemer, \$80; Trinity College Chapel, \$11.57; St. John's, \$10.90; Trinity East, \$7; Brampton, \$4.72; St. John's, Runnymede, \$1; Weston, 19.92; Barrie, \$15; Newcastle, \$26.80; St. Mark's, Otonabe, 1.60; Minden, \$1.85; Christ Church, Stouffville, \$5.62; Port Perry, \$4; St. Paul's, Toronto, \$14; Cobourg, \$30.58; Guildford, 58 cents; West Dysart, 48 cents; Trinity College School Chapel, Port Hope, \$24.90; Grace Church, Markham, \$3.31; St. Stephen's, Toronto, \$6; Norway, \$1.80; Chester, \$1.50; Mulmur West, Whitefield, 42 cents; Honeywood, 40 cents; Elba, 45cts; St. Thomas, Shanty Bay, \$12.50; Bowmanville, \$5.82; St. George's, Toronto, \$36; St. James', Albion, \$1.86; St. George's, 71cts; Palgrave, 60cts; Charleston, 30cts; Campbell's Cross, \$1.40; Mono Mills, \$1; St. John's, Mono, 49cts; St. Paul's, Mono, 87cts; Brighton, \$2; Norwood, 1.70; Westwood, \$1.10; Hastings, 85cts; Alnwick, 60cts; Dartford, 70cts; Church of the Ascension, Toronto, \$30. **Missionary Meetings.**—Mullmer, St. David's, Everett, \$3.42; Trinity Church, 3.89; St. Luke's, 4.91; Christ Church, Stouffville, 5.63; Port Perry, 8.40; Cookstown, St. John's, 3.28; Pinkerton's, 50cts; Christ Church, Ivy, 1.75; Alliston, \$2.50; West Essa, 2.70; Mono, St. Paul's, \$2.20; St. John's, 1.57; St. John's, Mono Mills, 3.40; West Mono, Herald Angels, 3.82; St. George's, 1.97; Streetsville, 3.84; Grace Church, Markham, 10.28; Mulmur West, Whitefield, 2.10; Honeywood, 1.25; Elba, 1.15; Oakridges, 4.14; Wyebridge, 5.5; Allenwood, 1.03. **Special Appeal.**—The Right Hon. Sir John A. Macdonald, \$25; J. S. Lockie, balance of subscription, \$25; Wm. G. Storm, \$10. **Thanksgiving Collection.**—Streetsville, \$9. **Collection at Temperance Meeting at Grace Church, Markham,** \$5.09. **Collection by Children at Grace Church, Markham.**—Reginald, Hilton, and Ida McLean, \$1.11; Nellie and Maggie Armstrong, 1.10; Nellie and Maud Rolph, 1.81; Reginald Speight, \$1; Maggie Nicholson, 52cts.

**PERMANENT MISSION FUND.**—Rev. Professor Jones, half yearly subscription, \$20; Peter Paterson, account of subscription, \$50.

**WIDOWS' AND ORPHANS' FUND.—October Collections.**—St. James' Cathedral, Toronto, \$936.65; Mulmur, St. Davids, \$5; Streetsville, \$5. **Annual Subscription.**—Rev. Dr. O'Meara, \$5. **For the Widow of a Deceased Clergyman.**—Port Perry, \$2.80; Church of the Ascension, Toronto, \$19.

**BOOK AND TRACT FUND.**—Dunroon for library books, \$10.

**St. James's.**—A missionary service was held in the school house of this church on Wednesday evening. The Lord Bishop presided, and on the platform were the Rev. Septimus Jones, A. Sanson, R. Green, Henry Baldwin, J. O. Booth, W. S. Rainsford, V.C. Blake, and Messrs. Clarke Gamble and Geo. Mackenzie. His Lordship stated in his opening address, that there were forty-four churches and stations in the Diocese; forty-two of these were occupied, and the other two would be occupied soon. So that the great want at present was not men but money. They had \$8,000 at present subscribed, and they wanted \$1,250 more. His Lordship was followed by the Rev. Mr. Rainsford, Rev. J. O. Booth; Mr. Geo. Mackenzie and V.C. Blake. The Bishop closing with appropriate remarks.

**Holy Trinity.**—This parish has had a special visit from a very celebrated clergyman. He commenced Mission Services on the 9th. On Sunday last seven services were held in the Church. Holy Communion was administered at 7 a.m., 8 a.m., and 11.45 a.m., with a sermon by the Rev. B. W. Maturin. At 3 p.m., a Sunday School service was held and short addresses were delivered to 300 children. At 4 p.m., there was a service for men, more than 400 being present, who were addressed by the Rev. B. W. Maturin. At Evensong the same gentleman preached an exceedingly eloquent sermon on Heb. ii. 18. The Mission Services will be continued a couple of weeks.

**CENTRAL PRISON.**—On Sunday, Feb. 6, the Lord Bishop administered the Apostolic rite of Laying on of hands to eighteen of the prisoners. The service commenced by singing "The Church's one Foundation," after which the prayers were said and the lessons read by Mr. Softley, the prison chaplain, who had carefully prepared the candidates. His Lordship delivered a very impressive address, exhorting the candidates to show by their daily walk and conversation that they were indeed new creatures, assuring them that He who had begun a good work in their hearts would enable them to fight manfully under His banner against sin the world, and the devil unto their life's end. Mr. Furnival (organist of St. Matthias' Church) presided at the organ, and the trained choir sang the canticles and hymns in a very efficient manner. All the prisoners listened to the service with marked attention, and joined heartily in the singing and the responses.

**HASTINGS.**—As part of the presentation made to Mrs. McCleary, and noticed in our previous issue, should have been mentioned a set of trays given by Messrs. Pucell & Farrar, of Westwood.

**SCARBOROUGH.**—A very successful concert in aid of the Sunday School funds was given by the choir of Christ Church on Thursday, Feb. 3. last. Carols were sung by the children, and selections by the choir. At the conclusion the Incumbent distributed a large number of prizes to the scholars. The proceeds amounted to nearly forty dollars.

**HOLLAND LANDING.**—The Church at large, and this parish in particular, has recently sustained a heavy loss in the death of Augustus Barwick, son of John Barwick, Esq., of the Home Wood. Mr. Barwick was married on the 11th of November last to the daughter of the Hon. and Rev. T. P. Hodge, Incumbent of Holland Landing, and after his marriage settled with his wife in Newmarket, where he had for some few years been carrying on an extensive and lucrative business as an insurance and estate agent. Mr. Barwick was one of the Churchwardens of Holland Landing, as well as an indefatigable and zealous teacher in that Sunday School, whilst mainly by his exertions the beautiful new church has been erected. Of his time, his services, and his purse, he ever contributed most readily to all work connected with the Church which he so dearly loved. Quiet and unostentatious in his



demeanour, of unblemished reputation, respected by all, and especially loved by those who were privileged to know him intimately, he presented the truly attractive character of the Christian and the gentleman. His health had of late caused uneasiness to his friends, and on the morning of the 3rd inst., whilst preparing to start for his office, he ruptured a blood vessel, and though every assistance was speedily rendered, he did not survive more than about twenty minutes, passing quietly away in the 27th year of his age. His remains were interred in the Church yard at Holland Landing, the service being read by the Rev. H. B. Owen, of Newmarket. A very large attendance at the funeral evidenced the high estimation in which Mr. Barwick was deservedly held.

For his widow and family there is a wide and genuine sympathy.

**BOLTON.**—A lecture was delivered on Monday, the 7th inst., in the Town Hall, Bolton, on "The Music of the Bible," by Mr. John Hague, on the invitation of the Rev. W. H. Clarke, B.A., who presided. The lecturer gave a sketch of the researches of Layard, Rassam, and Wilkinson in Assyria and Egypt, which had revealed the forms of musical instruments in use in the earliest periods, and thrown great light upon many Biblical allusions. He exhibited a number of cartoons of scenes depicted in the tombs of Egypt, and on the walls of Babylon, having a bearing upon Biblical music. The frequent allusions to music in the Bible were made the ground of an argument for its use in Divine Worship, as being the offering of praise and prayer to the God who created music by one of His most beautiful works. The identity of the laws of harmony with those of astronomy and optics was dwelt on, and shown to be a demonstration of Almighty power and goodness. The various uses of music alluded to in Scripture were specified to illustrate the diffusion of musical knowledge in early times, and illustrative pictures shown which excited much interest. That the most spiritual book of Scripture was also the most musical book, the lecturer regarded as a complete answer to those who object to a musical service on the ground of spirituality. A vote of thanks to Mr. Hague was moved by Mr. Johnson, and seconded by a parishioner, a Presbyterian. It is a kind of work which laymen might well devote themselves to, and find ample reward in the appreciation of those who are unable to enjoy the privileges of city life.

**NIAGARA.**

(From Our Own Correspondent.)

**HAMILTON.**—Receipts at Synod Office during the month of January, 1881.

**MISSION FUND.**—*Offertory Collections.*—Grimsby, \$18.00; Drummondville, \$20.45; Stamford, \$6.40; Barton, \$4.45; Harriston, \$14.21; Stony Creek, \$5.22; Bartonville, \$3.78; Ancaster, \$16.00; Orangeville, \$10.00; Georgetown, \$9.20; Waterdown and Aldershot, \$2.90; Queenston, \$1.68; Niagara, \$14.00. *Thanksgiving Collections.*—Drummondville, \$11.66; Stamford, \$7.64. *Parochial Collections.*—Drummondville, \$64.89; Stamford, \$29.98; Niagara, \$68.12. *On Guarantee Account.*—Harriston, \$94.60; Marshville, \$50.00; Caledonia, \$108.34; Bartonville, \$20.00; Nanticoke, \$62.50; Reading, \$38.00; Cayuga, \$125.00; Clifford, \$25.00; Drayton, 19.00; Waldemar, 7.50; West Flamboro, 65.00. *Voluntary Payment.*—Barton East, 15.00.

**WIDOWS' AND ORPHANS' FUND.**—*Offertory Collection.*—Drew, 3.42.

**ALGOMA FUND.**—Harriston, 4.00; North Arthur, 2.10; Dundas, 10.61; Welland, 7.88; Fonthill, 5.25; Mount Forest, 6.48; Milton, 5.05; Hornby, 7.51; Burlington, 6.00; Nelson, 4.00; Norval, 4.00; West Flamboro, 5.95; Fergus, 2.60; Port Colborne and Marshville, 23.00.

**ORANGEVILLE.**—We would like the person who forwarded last month two subscriptions from this parish to send us his name; as the name did not accompany the remittance.

**PORT DALHOUSIE.**—On Tuesday evening, February 8th, the St. John's Church Juvenile Choir of this parish, met at the rectory to bid farewell to Miss Thring. She formed this choir about four years ago, and they have sung in the evening services since then, besides getting up several of the Services of Song published by the Church of England Sunday School Institute. She was indefatigable in training them, and her talent and tact made her most successful. They have hence become very warmly attached to her, and felt that they owed her a debt of gratitude which they could never adequately repay. So after a pleasant tea together they presented her with a handsome

gold ring set with pearls and turquoises, with the following address:

Dear Miss Thring.—We the members of St. John's Juvenile Choir, feel that we have now a sad duty to perform to say good-bye to you our kind teacher and organizer. As we look back over our practice meetings for service and festival, and remember those beautiful Services of Song you have taught us, we cannot but look forward and wonder how we can get along without you; we shall be like a crew without a captain, or an army without a leader. We are very sorry that you find it necessary to leave us, and hope that it may not be long ere we shall have the pleasure of welcoming you back again. We feel that we cannot thank you enough for all that you have done for us. In teaching us to lead the praises of the congregation, you have taught us to love the grand old services of the Church, far more than we should otherwise have done; and we trust that we shall ever believe in our hearts, and perform in our lives what we sing with our mouths. We ask you to accept this ring as a small token of our esteem, gratitude and love; and we pledge ourselves that we will all and each of us do our best to keep together as a choir, and if indeed, we can no longer sing together with you in the earthly sanctuary, we will try so to enter into God's courts with thanksgiving, and into His gates with praise, that we may sing together with you in the heavenly temple where partings are unknown. And now we have only to add as the prayer of all our hearts, God bless you. We are your affectionate friends and pupils:—Lottie Wood, Kate Newall, Bella Hutton, Lizzie Hutchinson, Susie Brownjohn, Minnie King, Fanny Hutton, Georgina King, Mary Julian, Bessie Clarke, Clena Gregory, Sarah Johnston, Maggie Hutchinson, Libbie Jones, Lily Gribble, Minnie Read, Minnie Brownjohn, Clara Rose, Minnie Doan, Lucy Colvin, Mary Rose, Laura Gregory, Andrew Lambell, John Hutton, Arthur Gribble, Willie Julian, Joseph Hiltz, Joseph Johnston.

Miss Thring responded in a few touching words, exhorting them to maintain their organization, declaring that her work among them had been a pleasure, and expressing the sorrow which she felt that her stay among them was about to come to an end. The final leave-taking showed the warmth of affection which she had kindled in those young hearts.

**HURON.**

(From Our Own Correspondent.)

**LONDON.**—The Choral Festival in St. Paul's on the 28th ult., was in every respect very successful. The music under the direction of Mr. Sippi, the organist of the Church, was all that could be desired. The house was crowded. The nett proceeds were over \$150. It was given to the Orphan's Home and the W. C. A.

**LISTOWELL.**—Divine Service was conducted on the past two Sundays in Christ Church, by the Rev. E. Newman, now a resident of London. Mr. Newman was sometime since placed on the list of the Superannuated Clergy of the diocese, but we are glad to learn that his health has so much improved that he is able to do much parochial work notwithstanding his age. Mr. Newman was the first Church Missionary in the district comprising the northern parts of the counties of Perth and Huron. His labours in the mission were very arduous, comprising not less than eight congregations to minister to, with all the various duties of mission work in new settlements. We may well conceive with what pleasure they, among whom he laboured as a pioneer missionary in the Queen's Bush, as the district was called, greeted him on his temporary return.

**THE SUNDAY SCHOOL.**—Is our Church declining? Are the members in her dioceses less? Are her ministers remiss in their duty? These queries are suggested by the correspondence read in the DOMINION CHURCHMAN based on the Blue Books. Our reply from our own knowledge is that the contrary is the fact in the diocese of Huron, and from the most reliable intelligence, other dioceses fall not behind Huron in good work and its result. We would merely refer to the primary work in the Church, the instruction of the young. In the short period of twenty years our Sunday Schools in this city have increased from one—our old St. Paul's—to seven; the number of Scholars from two-hundred and fifty to sixteen hundred; each Sunday School being the nucleus of a Church. That the same good work has been going on throughout the diocese, the regular correspondence of the DOMINION CHURCHMAN has borne witness that we might have done more we confess but we have not been inactive while others have been working. It is however well that we do not now rest on our oars, and that our teaching be the distinctive teaching of the Church.

**NEWBURY.**—The last of the series of four concerts in connection with Christ Church, was held last week in the Town Hall. The Rev. J. Downie of Morpeth, gave a good practical address. Some pieces were well rendered by the choir of the Church, and there were readings and recitations by Col. O'Mally and others. The Incumbent in his address, referred to the flourishing state of the Church and the large and increasing congregations. The National Anthem and the Benediction, brought the pleasant services of the evening to an end.

**PETERSVILLE.**—St. George's Church was with the exception of St. Luke's, the last organized of our London Sunday Schools. Six years ago there were forty scholars and six teachers—now there are one hundred and twenty-five scholars with fifteen teachers. Last Friday they had their annual Winter Festival with the Christmas tree in Collins Hall. After the supper in the dining-room. A large Christmas tree was planted on the platform, laden with presents. Miss Gower kindly played the piano during the evening. Several Sunday School hymns were sung and dialogues recited by the scholars. There were short addresses appropriate to the occasion, by the Incumbent, Rev. Dr. Darnell and by Mr. Dyas the Superintendent. There were given to the scholars from the Christmas tree one hundred and thirty presents. There were also presents to teachers from their classes; nor were the minister and the superintendent omitted in the distribution. Ere the close of this happy meeting the National Anthem was sung, all heartily joining in the prayer "God save our Queen." The teachers and the other ladies of St. George's may well be congratulated on the pleasures of the Christmas Festivals and the prosperous condition of the Sunday School.

**ALGOMA.**

(From Our Own Correspondent.)

**PARRY SOUND DISTRICT.**—The Bishop of Algoma in his annual journey through this part of his widely extended diocese, visited McKellar on the 1st, and Dunchurch on the 2nd February, where large congregations assembled to meet and hear His Lordship. On these interesting occasions not only our own people, but many others dissenting from us, are glad to come out to welcome our popular Bishop, and to listen to his excellent discourses. His piety, wisdom, and affability win him golden opinions from all sorts of people. He is in fact a thorough missionary Bishop, working with an untiring devotion for the spiritual interests of his scattered flock. How unreservedly he has given himself up to a self-denying life, willingly going into the very corners of his wide-field of labor, if, haply he may feed two or three of the sheep committed to his care! Let us honour him by working more earnestly with him for the glory of our Divine Master and the extension of our beloved Church, to which he has consecrated his gifts and his powers, and let the Canadian branch of the English Church honour him by adequately supporting him in his labours. What grieves him is his inability to provide the ministrations of the Church in places where they are so needed, and so pleadingly asked for. In this neighbourhood there is ample scope for the labours of a missionary with the rising village of McKellar as the centre, but no hope can be held out to us owing to a lack of funds. When will our Church show herself fully alive to her responsibility in regard to this diocese? Will she wait till many of her children, strangely neglected so long, drift into dissent? Now is the time to act, our people can no longer endure a silent isolation. The settled portion of the district now demands the services of the Church, and it is most devoutly to be wished that the Bishop may speedily have all that is needful for the work before him. The "Lay Reader" serves a most useful purpose, but it is confessedly difficult to find suitable men in these back settlements for such a position, and at best he is but make-shift with the limited powers and privileges granted him.

**MARY LAKE MISSION, PORT SYDNEY.**—On behalf of the teachers and friends of the Christ Church Sunday School, I desire to thank the members of the Church Women's Aid Society of Toronto, for their kindly present of a box of toys and other gifts for the children. We had a little festival on the occasion of their distribution, and with the aid of a magic lantern and some music, passed a very happy evening. The radiant faces of the little ones as they came forward to receive the gifts shewed their hearty appreciation of their value. The school deserves encouragement, as it has been maintained very efficiently in spite of many difficulties, entirely without clerical aid, or even (for some months) the support which a church service gives. The superintendent and teachers deserve much credit for zeal and perseverance. The really beautiful little church here is to be consecrated during the approaching visit of our Bishop, (on Sunday, March 6), when a Confirmation Service will also be held.



## Correspondence.

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

## B. HOMER DIXON AND THE CROSS.

SIR,—Mr. Homer Dixon sent me, unasked, a copy of his diatribe against the use of the Cross, which I returned with the following note:

Dear Mr. Dixon.—I return your paper, as I utterly reject, repudiate, and abhor the infidel-like notion that the symbol of salvation is "heathenish" or "popish." St. Paul does not say he glories "in a doctrine," as you make him. To interpolate the word "doctrine" into a Scriptural text is to incur the condemnation of those who add to the word of God (see Rev. xxii. 18). St. Paul says, "I glory in the Cross . . . by which, &c." manifestly making his allusion to lie to the material fact of the crucifixion, not to a metaphysical doctrine. I take St. Paul's ground, and glory in the Cross, not in any man-made doctrine about it. It is hard for me to conceive of a Christian who does not delight in being reminded of His Saviour's redeeming death by the symbol thereof. If you prove the form of the Cross to be of heathen origin, which is manifest enough, for heathens crucified Jesus, I then glory in it all the more, yes all the more, because it then becomes a further symbol of the victory of Christ over the Devil and his works.

Your paper speaks of the "Protestant Church." I do not know the institution. Tom Paine and Voltaire were Protestants. Were these members of the "Protestant Church?" My Church is the Church of Christ.

Yours faithfully,  
JOHN HAGUE.

## PARADISE.

SIR,—Your correspondent, Wm. Monson, refers to Eph. iv., 9, evidently under the impression that it is a passage of Scripture which conflicts with the views of "Christ's Descent into Hell," as propounded by certain commentators, and given in my previous letters. I had intended to refer to this passage, but your limited space more than anything else prevented my doing so. I beg leave on this occasion simply to quote the words of one of the best commentators on the Creed; and I intend this to be the end of my communications on the subject. Bishop Pearson says, "the words of St. Paul to the Ephesians seem to come very near to the words of the Creed. He descended into Hell," and to express the same almost in terms: "Now that He ascended, what is it but that He first descended into the lower parts of the earth?" (Eph. iv. 9.) Thus many of the ancient fathers understood of the descent into Hell as placed in the lowest parts of the earth; and this exposition must be confessed so probable that there can be no argument to disprove it. These "lower parts of the earth" may signify hell, and Christ's descending thither may be that his soul went to that place when his body was carried to the grave. But that it was actually so, or that the apostle intended so much in those words, the place itself will not manifest. For we cannot be assured that the descent of Christ, which St. Paul speaks of, was performed after his death; or if it were, we cannot be assured that "the lower parts of the earth" did signify hell, or the place where the souls of men were tormented after their separation from their bodies. For as it is written, "no man ascended up to heaven, but he that descended from heaven;" (St. John iii. 13) so this may signify so much and no more, "in that he ascended, what is it but that he descended first?" And for "the lower parts of the earth," they may signify no more than the place beneath; as when our Saviour said, "Ye are from beneath, I am from above; ye are of this world, I am not of this world;" (St. John viii. 23), or as God spake by the prophet, "I will shew wonders in the heaven above, and signs in the earth beneath." (Joel ii. 30.) Nay, they may well refer to his incarnation, according to that of David, "my substance was not hid from Thee when I was made in secret, and curiously wrought in the lower parts of the earth;" (Psalm cxxxix. 15), or to his burial according to that of the prophet, "Those that seek my soul to destroy it shall go into the lower parts of the earth;" (Ps. lxxiii. 9) and these two references have a great similitude according to that of Job, "Naked came I out of my mother's womb, and naked shall I return thither." (Job i. 21).

These cautious comments of so learned a divine as Bishop Pearson, should certainly lead men of less erudition in sacred knowledge to exercise an equal caution in the interpretation of difficult portions of Holy Scripture.

I may add that our hymn writers generally corroborate the views of commentators previously referred to, and our people of course express devotionally these views in their service of praise. Take for example hymn 473 of the S. P. C. K. Hymn Book:

"Oh Paradise! Oh Paradise!  
'Tis weary waiting here:  
We long to be where Jesus is,  
To feel, to see Him near."

Hymn 201:

"They climbed the steep ascent of heaven  
Through peril, toil, and pain:  
O God, to us may grace be given  
To follow in their train."

I might quote from at least thirty other hymns in the collection expressive of the same doctrine, while I can find only one (the 371st) expressing anything different.

The inscriptions on the sepulchres of the primitive Christians, whose bodies were buried in the Catacombs of Rome, agree with the general doctrine of these hymns, thus—

"Paulus was put to death in tortures, in order that he might live in eternal bliss."

"Nicephorus, a sweet soul, in the place of refreshment."

"Petronia, a deacon's wife, the type of modesty. In this place I lay my bones; spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God."

"Alexander is not dead, but lives above the stars, and his body rests in this tomb. He ended his life under the Emperor, Antoninus, who, foreseeing that great benefit would result from his services, returned evil for good. For while on his knees, and about to sacrifice to the true God, he was led away to execution. Oh, sad times, in which, amid sacred rites and prayers, even in caverns, we are not safe! What can be more wretched than such a life? and what than such a death? When they cannot be buried by their friends and relations? At length they sparkle in heaven! He has scarcely lived who has lived in Christian times."

I have taken the liberty of italicizing certain words in the above inscriptions to shew these ancient Christians, such as Alexander, who died probably about A.D. 138, did not believe that the soul sleeps in the grave; but in common with our hymn writers and with certain commentators, whose views I have given, they believed that the soul lived, consciously after the death of the body; and that the souls of the righteous at death yet "lived in God," and passed immediately into "the place of refreshment," "above the stars," where "they sparkled in heaven."

W. J. MACKENZIE.

Milton.

## TEMPERANCE AND THE CHURCH IN MANITOBA.

SIR,—In my last I gave you an account of the formal adoption of the Church of England Sunday School Institute literature in its entirety in the schools of this diocese, under the authority of Synod; and I alluded to the event as an index of the healthy condition of the Church and the admirable temper of the clergy, among whom not a dissentient voice was heard. I have now the great pleasure of drawing the attention of the clergy of the Dominion to the fact that while Ruperts' Land claims the honour of being—so far as I am aware—the first diocese in Canada which has placed her Sunday Schools in direct affiliation with the Institute of England under Synodical action, she also claims the distinguished honour of being the first formally, and also under the direct authority of Synod, to adopt the cause of temperance as a distinctive branch of church work, and as an integral part of the machinery of the Church in this new land. I think I have told you that His Lordship the Bishop, who is also Metropolitan of the Ecclesiastical Province of Rupert's Land, is Patron of the Society, that it is diocesan in its organization; that it is formed on the basis of the Church of England Temperance Association of England, and that, following the example of its great prototype, the two pledges of temperance, and personal total abstinence, are its distinguishing features. I am now to inform you that the clergy of Winnipeg are all warm supporters of the Society, and are exhibiting an energy, ability, and zeal in promoting its objects, which put to the blush the half-hearted movements of many—I may say very many—otherwise excellent clergymen of the Church in Old Canada. It is absolutely delightful to work with such men. There is, I begin to believe, some subtle connection between the purity, the clearness, the exhilarating, and strengthening qualities of the atmosphere of this charming country, and the purity and brightness, the prompt decision, and the broad-mindedness and zeal of the clergy of the Church, which are rapidly pushing her forward, and keeping her foremost in all the work for which her magnificent power and perfect organization so admirably fits her. We held the first regular public meeting after our organization, last evening, and its success has astonished the clergy, and every one else. The largest public room available was crowded. Many stood up during the whole of the proceedings, and many were unable to get into the room at all, and were obliged

to return to their homes. All the clergy were present, and took a leading part. The speech of the evening was that of the Rev. Canon O'Mara, of St. John's Cathedral. The Rev. Mr. Forbin, of Holy Trinity, preached one of the best sermons I ever heard—and I have heard Canon Carmichael—the evening before, boldly, and with a force and eloquence I never knew surpassed, in favour of the cause, and exhibited his deep interest in the great movement at the meeting. The audience established their hearty approval of the organization by contributing a large number of names to the pledges, with a large sum of money to the treasury, and the Secretary was able to announce, amid much applause, that already the young society had secured about 150 names to its pledges. The Council adopted a novel and excellent mode of enlarging the influence of the new organization. They secured the consent of three of the leading ladies of the city, the Hon. Mrs. Chief Justice Wood, the Hon. Mrs. Walker, wife of the Attorney-General of the Province, and Mrs. Whitcher, who kindly allowed their names to be used as patronesses of the entertainment. Other ladies will be asked to give their assistance in a similar manner, on subsequent occasions, and thus the quiet and unobtrusive, but nevertheless powerful influence of the leading ladies in the Communion of the Church will be secured for this most important constituent of Church work. The most striking feature of this movement is this, and I commend it to the thoughtful consideration of every clergyman, and every Churchman whose eye this letter may catch—the enormous latent power of the Church of England. Most of us have some idea of the astonishing results produced in England by the vast temperance organization of the Church in England, but her clergy of Canada, as well as her laity, have not yet fully estimated the herculean power at this moment lying dormant in her loins. They have never yet in Canada roused the slumbering, but Titanic, forces which the Church can exert, not only in religious, but in political, moral, and social movements. I fear—nay I know—that her clergy especially have not yet risen to a full understanding, or a complete appreciation, of the wonderful latent powers which now lie in their hands, unnoticed, unutilized, and almost unknown. Her laity are full of zeal, and exult in the grandeur of the noble Old Church; and when called upon by the voice of a leader they respond with the characteristic celerity and bravery of the British soldier to the note of the trumpet. I have unbounded confidence in the laity of the Church of England in Canada. Shew them a good work to be done in the interests of their Church, give them a leader worthy of their courage, and animated by their loyalty and love to her, and you may lead them any where. The charge of the Six Hundred may be repeated a thousand times in the Church, and the unflinching courage and never-failing support of the laity will always be asserted; but they must have leaders worthy of them—men whose hearts beat with the same steady and strong stroke—whose souls are as warm as their own, whose aspirations are as noble, and whose zeal is as pure, as pronounced, and as ardent as that which burns in their own hearts—given all these constituents and the Church is invincible. That these constituents are largely found in this highly favoured Diocese is a striking fact, and one which I commend to the anxious consideration of the ill-conditioned Dioceses of Old Canada, where the Church is overweighted and nearly stifled by the wretched jealousies, the deplorable ignorance, the unsightly strifes, and the debasing struggles, initiated and encouraged, I verily believe, by a class of men who, arrogating to themselves all the purity of the Church, refuse to recognize purity in any but themselves, and refuse to dissent from their opinions the liberty of thought and action which they loudly-mouthedly demand for their own disintegrating processes. Here, we have no such heartburnings; here, the Bishop, the clergy, and the laity are all one; here, a healthy tone prevails; here, a warm love for the Church casts its noble influence over all the movements of her members; here, no appeal of the duly constituted leaders—the clergy—passes unheeded by the people; here, the best institution of Church work in England are copied and worked on the distinctive basis of the Church; here, the Church joyfully meets all other religious bodies in the common ground of charitable, or philanthropic effort, which she keeps within her own precincts, in work purely her own. She is deeply respected by all standing outside her Communion, as she is loved by those within it. Her course is pre-eminently wise, as well as pre-eminently charitable and loving. In the particular matter of temperance, she has taken the lead in this vast country. She has struck the key-note in a region which is an empire in extent, and will in a few short years be an empire in wealth and influence. She has already knit to herself, with threads of steel, hundreds of noble men who, in their anxiety to see the blighting curse of intemperance at least minimized in this fair land, though not actually in her Communion, welcomed her advent as a brave soldier in the fight, and who can determine the power, direct and indirect, which these men and their children will yet bring

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her. There are, I fear, hundreds of excellent clergymen of the Church of England in Canada who have not yet measured the value of the cause of temperance as an accessory of strength to the Church. To these let me commend the study of her progress in Rupert's Land, and the example of her Bishop, her clergy, and her people, for here the Roman Catholic on entering the arena of temperance work, forgets the Pope; the Anglican forgets Luther, the Presbyterians forgets Calvin, and the Methodist forgets Wesley, each remembering only one Saviour, among the chief of whose teachings was—Temperance.

Yours truly,  
WM. LEGGO,  
Sec. C. of E. S. S. of the Diocese of Rupert's Land,  
Winnipeg, Feb. 1, 1881.

THE CHURCH'S PROGRESS.

DEAR SIR,—Allow me a small space in your widely-read journal to lay before your readers another view of the decrease(?) which the Rev. Mr. Rainsford says our Church is undergoing, and this is re-echoed by Rev. Mr. Bray in his *Spectator*, when he says it is the same with all religious bodies in Canada.

If Mr. Rainsford takes a per centum in every thousand inhabitants, he does not give the clear, hard statistics which I will give, and against these facts there is no gainsaying, seeing I have taken them from the bound volumes of the census of 1871—official documents and correct. Again, neither Mr. Rainsford or any one else can tell what is the increase or decrease of the Christian bodies during the last decade. If, however, we take the *three last* ten years in these statistics, surely we may suppose the same ratio in the present and last decade. Now to stern realities, and let us hear no more of the decrease of the Church of England in Canada, that is the Dominion Provinces of Nova Scotia, New Brunswick, Quebec, and Ontario, and the very same thing is true of the Presbyterians, Methodists, Baptists, and Congregationalists (Rev. Mr. Bray's own church) though he seems not to know how his own denomination has progressed since the year 1851.

In the census of 1851 the Church of England is numbered with 36,115 members in Nova Scotia; no report in New Brunswick, 44,682 in Quebec, and 223,190 in Ontario.

In the census of 1861 the Church of England is numbered with 47,744 members in Nova Scotia, 42,776 in New Brunswick, 63,487 in Quebec, and 311,559 in Ontario. In the census of 1871 the Church of England is numbered with 55,143 members in Nova Scotia, 45,481 in New Brunswick, 62,636 in Quebec, and 331,484 in Ontario. Now let us look at these figures, but before doing so let me put the percentage of Mr. Rainsford before your readers, and it will truly be seen that there has been a *gradual decrease*, but *this* is in every 1,000 inhabitants, that is, proportion to 1,000 of the population. In 1851 the proportion of Church of England to every 1,000 inhabitants in Nova Scotia was 130.4; in New Brunswick, no report; in Quebec 50.2, and in Ontario 234.4. In the census of 1861 the proportion was—Nova Scotia, 144.3; New Brunswick, 169.7; Quebec, 57.1, and in Ontario 223.2. In the census of 1871 the proportion was—Nova Scotia, 142.2; New Brunswick, 159.2; Quebec, 52.5, and Ontario, 204.5. The four Provinces are marked thus—proportion to 1,000 of inhabitants—Nova Scotia, New Brunswick, Quebec, Ontario—Church of England, 1851—no report; 1861—150.6; 1871—142.0, a decrease of 8.6.

Now let us take the real numbers of actual members:—

*Nova Scotia*—36,115 in 1851; 47,744 in 1861, an increase over that of 1851 of 11,629 members; 55,143 in 1871, an increase over that of 1861 of 7,399 members. So much for Nova Scotia, showing a good and gradual increase.

*New Brunswick*—1851, no report; 42,776 in 1861; 45,481 in 1871, an increase of 2,705 members in the decade.

*Quebec*—44,682 in 1851; 63,487 in 1861, an increase over that of 1851 of 18,805 members; a wonderful increase in a Province wholly Roman Catholic, but partly occasioned by the troops; 62,636 in 1871, a decrease of 851 members, accounted for by the final withdrawal of the troops from Canada—Quebec citadel being the last place which they left—so that there is no actual decrease even in Quebec Province.

Now let us turn to Ontario, the Province of the Rev. Mr. Rainsford:

*Ontario*—223,190 in 1851; 311,559 in 1861, an increase of 88,369 members in the ten years; 331,484 in 1871, an increase of 19,925 members in the ten years. If this is not increase I don't know what is—108,294 added to the Church during the time Mr. Rainsford says there has been a gradual decrease in Ontario as elsewhere.

I hope, Mr. Editor, that when the census of 1881 is made public, as good an increase will be seen in all the Provinces as the above noble increase in Ontario.

Look again ecclesiastically: In 1851 there were

only six Bishops: in 1861 eight Bishops: in 1871 nine Bishops; and now there have been added since 1871 no less than *five new Bishops and Dioceses*, viz., Algoma in 1873, Moosonee in 1873, Saskatchewan in 1874, Arthabasca in 1874, and Niagara in 1875. Does not this show increase? Where is Mr. Rainsford's decrease?

I am sorry to trespass so long on your valuable space, but I think I have conclusively demonstrated that the glorious Old Church of England is still holding her own, and in the meantime

I remain, yours, &c.,

J. DOUGLAS BORTHWICK.

Hochelega, Feb. 9, 1881.

Family Reading.

ONE BY ONE.

One by one the sands are flowing,  
One by one the moments fall:  
Some are coming, some are going—  
Do not strive to grasp them all.

One by one thy duties wait thee,  
Let thy whole strength go to each:  
Let no future dreams elate thee:  
Learn thou first what those can teach.

One by one bright gifts from Heaven  
Joys are sent thee here below:  
Take them readily when given,  
Ready, too, to let them go.

One by one thy griefs shall meet thee  
Do not fear an armed band:  
One will fade as others greet thee,  
Shadows passing through the land.

Do not look at life's long sorrow,  
See how small each moment's pain,  
God will help thee for to-morrow  
Every day begin again.

Every hour that fleets so slowly,  
Has its task to do or bear:  
Luminous the crown and holy,  
If thou set each gem with care.

Do not linger with regretting,  
Or for passion's hour despond:  
Nor, the daily toil forgetting,  
Look too eagerly beyond.

Hours are golden links, God's token,  
Reaching Heaven; but, one by one,  
Take them, lest the chain be broken,  
Ere the pilgrimage be done.

DIED POOR.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for many years."

"That of Edmonson?"

"Yes."

"Poor—poor as poverty. His life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfilment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed," questioned one who had spoken of his patience and endurance.

"No, sir. He died poor, just as I have stated. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. The heirs will have no concern as to the administration of his estate."

"He left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," said a third.

"Lessons of patience in suffering; of hope in adversity, of heavenly confidence when no sunbeams fell upon the bewildered path," was the testimony of another.

"And high truths, manly courage and heroic fortitude."

"Then he died rich," was the empathic declaration.

"Richer than the millionaire who went to his long home on the same day, miserable in all but gold. A

sad funeral did you say? No, my friend, it was a triumphal procession. Not the burial of a human clod, but the ceremonies attendant on the translation of an angel. Did not succeed? Why his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow.

LADY BURDETT-COUTTS.

It may be interesting at the present moment to know to what uses the Baroness Burdett-Coutts has hitherto put her enormous wealth. The record is not inglorious, and, as given below, is very incomplete—complete enough, however, to give a fair idea of her untiring munificence:—In addition to a thousand and one miscellaneous contributions to public and private charities, she erected and endowed at her own sole cost the church of St. Stephen's, Westminster. She did a similar act for the city of Carlisle. At an outlay of £250,000 she endowed the three colonial bishoprics of Adelaide, Capetown, and British Columbia. Sir Henry Turner's topographical survey of Jerusalem was paid for out of her purse. She established a "Home" and means of reform for fallen women. In Spitalfields she has sewing schools and other means of industrial education and occupation for poor adult women, who are also provided with food. In 1859 she fitted out hundreds of destitute boys for the Royal Navy, first testing their fitness and character in schools and in a well-managed shoeblack brigade. The East London Weavers' Aid Association, which did a great deal of good at a critical time, was the result of her wise forethought. Out of an East End fever spot she erected the model dwelling, called Columbia-square, planting a prosperous colony on what was once a rookery similar to one or two which the curious may still find in the neighbourhood of Baxter-street, New York. She built Columbia market; she erected in London and Manchester several of the handsome drinking fountains extant; in the distressful days of Givran in Scotland she relieved the people, and paid their passage to Australia; when the inhabitants of Cape Clear, close to Skibereen, in Ireland, were "hard up" and likely to starve, she helped them with money and fishing tackle, and gave many families the means to emigrate. She established a model farm for the instruction of the natives of Sarawak in the Indian Archipelago. The Turkish compassionate Fund was founded by her, and she sent out thousands of pounds to the distressed people on the line of the Russian march. Her own almoner distributed money for her only recently in Ireland. Holly Lodge and its beautiful grounds are continually given up to school fetes. No class or institution is outside the pale of her sympathy; she is the patroness of costermongers and volunteers, of distressed men and poor women, and her charities are not confined to London. In 1867 more than 2000 Belgian volunteers were invited to Holly Lodge to meet the Prince and Princess of Wales. The Queen gave her a peerage in 1871. The year after she publicly received the freedom of the city of London, and in 1874 Edinburgh bestowed upon her a similar distinction. She had earned all the honours they could heap upon her, for not only did she give her money away, but she gave time and thought to its proper disposal, and often did work that properly belonged to the Government.

SINGULAR OR PLURAL.—Of a North-countryman, who was both parish clerk and schoolmaster, it is related that when he was compelled to resign his scholastic duties to a qualified teacher from a training college, he heard the new master tell his pupils: "A is an indefinite article. A is one, and can only be applied to one thing. You cannot say a cats, a dogs; but only a cat, a dog." Upon this the clerk said to the rector: "Here's a pretty fellow you've got to keep school! He says that you can only apply the article A to nouns of the singular number, and here have I been saying A-men all my life, and your reverence has never once corrected me."

VEXATIONS.

PETTY trials have less power to chafe when met as an inevitable part of a Christian's chosen lot. The world's neglect or censure, the little annoyances of daily life, the loss of accustomed pleasures, happiness, or comforts, small worries that try temper or ruffle self-love, these are straggling thorns that lie across the path. Those who recognize the truth that such thorns are to be expected, and are not left to skirt the narrow way without some purpose of wisdom, find that they bear fragrant blossoms to solace as well as prickles to wound. Many of the sharpest are avoided by simply bending the head. As regards small offences, the reverse of the common proverb, "Pride feels no pain," is most consonant to the truth: it is pride that feels most pain. Dashing the brambles aside with impatient scorn, he is constantly wounded by the double force of their recoil.



## OUR NELL.

## CHAPTER XIX.

WHILE Derwent reassured himself concerning her, Carry had been carried swiftly along through the night to an unknown bourne. Like a hunted hare, a wild longing possessed her to find a place to hide away in from Derwent, away from every one that knew her, somewhere where no one would know what she had done, where no one could point at her the finger of scorn. Her life before that fateful moment when Nell had found her with Derwent appeared as remote as if it had been lived in another age, and as indifferent to her as if it had belonged to some one else. Derwent's first reception of her resolve to return had been in itself a blow to her, but slight indeed compared with the shock of the revelation his words had borne of his position in the matter.

Poor Carry was stunned. She could feel no more. Piteous, indeed, had he had eyes for it, was the calm demeanour which had given Derwent so much satisfaction. Piteous, indeed, was her position, as thus alone she was carried on, far from loving hearts and strong hands, a lamb straying far from the fold, and all unconscious that in return lay the only hope of safety. To escape, to hide, was the one hope to which she clung.

She sat in a kind of stupor, rousing herself whenever the train stopped, in order to find out if the station appeared to belong to some large town. At length there came one whose aspect answered her requirements. Collecting her parcels mechanically, she alighted. Derwent had left her his railway rug, and had provided her with a little basket of provisions procured from the refreshment-room. He had also given her her ticket in his own purse, saying, hastily, "You will have to pay something on your journey, very likely."

It was fortunate he had done so, for Carry had no money of her own with her. She stood on the platform in a dazed condition, and watched the train which had brought her, steam out of the station on its way further north. The place was dreary, and quite deserted, except for one night porter, who was looking at her curiously. Rousing herself with an effort, she went up to him, and said—

"I am later than I ought to have been, and I am not expected. Do you think you could tell me where to get a lodging for the night?"

The man was puzzled. He had seen her get out of a first-class carriage, and he recognized the manners and speech of a lady; yet this was a strange position for a lady to be in.

"Why, miss, that 'll be a difficult job, I doubt, at this time o' night. I don't rightly see what can be done. If so be—" He hesitated, and regarded Carry dubiously; but, taking courage by the plain garb and the forlorn youthful face, he continued, "If so be as you 'd put up wi' my spare bed for to-night, miss, I dar say as my wife 'll make you comfortable."

"Indeed, I should be very thankful if you would allow me to do so," said Carry, with a grateful smile, whose pathos went straight to the heart of the honest fellow.

"Come along, then, miss; I'm off duty now. It ain't much of a step to where I live."

Though inly wondering, he had the delicacy to make no inquiries concerning luggage; but, throwing the rug over his arm, he marched out of the station at a brisk rate. Carry followed close behind him, as he led the way through a maze of small streets. The close smoky air, night though it was, seemed to choke her. Tall factories here and there rose gaunt into the darkness. To her shaken nerves, the position grew more and more terrifying. She had been foolish to trust herself to this strange man; might he not be taking her to some low den? She had begun to contemplate flight, when he stopped before the door of a little house, in the

midst of a long street of similar ones. Carry was reassured by the aspect of the interior, and when her conductor had summoned his wife from her bed, and given the visitor into her charge, she felt a great sense of relief and thankfulness.

Carry had fallen among clean, respectable, and kind-hearted people, of whom there are many more in the world than some of us are apt to imagine. The path she had now to tread was not so hard a one as might have been feared. She succeeded, through her hostess, whose sister served in a draper's shop in the town, in obtaining a situation in the show-room, for which her manners and appearance were in themselves a recommendation. She continued to lodge with the porter and his wife, thankful to feel that in their little house there was at any rate outward security and peace, and in time there came to be even an affectionate regard which made for her a sense of home-coming when her day's work was over. She met with nothing but kindness from her employers and her fellow-workers; none could resist her sweetness and humility, and all pitied her, and questioned much the reason for the quiet sadness of her manner, and for the lonely life she led. They noticed, too, how pale and thin she grew, and how weary she often seemed. The unaccustomed confinement and the close air of the big town had something to do with this, but there was another reason for it. Though her life outwardly was monotonous and peaceful, Carry was passing through a mental crisis, and the inward strife told upon the sensitive frame.

It had seemed to her at first, by the fear of shame, that if she could but hide from her friends, all that she craved would be granted, her whole need would be satisfied. If the thought of meeting them had been terrible after the discovery of her secret love-making, how far more terrible was it now that by her fatal cowardice she had placed an impassable barrier between herself and the careless joyousness of her girlhood! For the shame from which she shrank was that which could be put upon her by others, and not that redeeming shame which springs from within. And so, relieved from her immediate dread, she seemed to herself, for a time, to have accomplished all her desire, to have done all that was possible to her to regain her peace of mind and self-respect. Of her home she thought little—as little as she could help. Her love for the home people was swallowed up in fear. It had appeared impossible to her to face them after the discovery that Derwent was her lover, and now that they believed him to be her husband the idea was one from which she shrank in terror. Not un seldom does it happen that if we shirk the duty that lies before us, God sets us another tenfold harder.

There was, however, going on within her a strife in another direction which was of necessity absorbing. Though never for a moment faltering in the resolution which had brought her away from Derwent, her love for him was not extinguished. At first, indeed, she lived in a dream of past happiness; though she knew that the happiness was past, and for ever; and though she knew in her heart of hearts that Derwent had been unworthy of her love, she spent her days in living through again the weeks during which she had known him; memories of the time when he had first begun to show her special regard, haunted her with their sweetness; and the hot blood rushing to her cheeks, she dwelt on the enraptured happiness of the days when she had grown to feel sure he loved her, when words, simple enough to other ears, had borne to hers a tender significance, and a tacit understanding had grown up between them, which made private meetings and little caresses appear a natural, an inevitable consequence. And then came memories of anguish, from which she shrank shuddering, of the night when Derwent had told her he was doing wrong, and must

leave her, and she had sobbed her heart out in the dark. And then had come the parting, and the fearful end of it all.

But absence and the lapse of time had begun to do their work, to bring things to their true relations in her mind. At first faintly enough, there asserted itself a sense of wrong-doing, which made of that love time, against her will, an unworthy object of her memories and her regrets. She would fain have stifled it, for she feared to be awakened from her dream; but it would not be stifled. Before long she could fight against it no longer. It grew keener and keener, until with rude force it dragged out from his hiding-place the lurking consciousness of the vanity, the mean deception, the treason against her friends, and the forgetfulness of God which she had been guilty of, which had brought her where she was.

To Nell such a strife would have been impossible. Her direct nature, strong through its simplicity and single-mindedness, would have revolted from a double existence such as this. She might have been absorbed in an unworthy love; but the moment her eyes were opened, she would have indulged in it no longer, it would have been cast from her with a relentless will. Carry had little of self-reliant will, little of independent force in her nature; but she had the true religious instinct, and in this lay her only hope of strength. Had she not allowed her religious principle to be swamped by the tide of her growing feeling for Derwent, she would not have done as she did. But that principle had never been tried; genuine as it was, it was weak, and needed the storms of life to root it firmly. When it was for the first time called on to keep her safe in the right path, it had failed her, and had indeed appeared at last utterly extinguished. Now, however, her religious feeling again asserted itself; and then began a cruel stamping out, which, once begun, must be carried to the end. Who shall describe the bitter conflicts through which so sensitive and clinging a nature had to fight, the many relapses, the many upward struggles, to regain the ground she had lost! For a time she lay in great darkness, and saw no light, little dreaming that in her despair and self-abhorrence, she was yet nearer to the good and the true joy than she had ever been in the days of her serene obedience.

By-and-by the darkness lightened; no sudden illumination came to her, but daily, as she walked with lowly steps along the path of right, the gleam in the sky above, at first so faint, grew fuller and more full, till at last the whole earth shone bright and fair with the glory of God's presence.

One morning she awoke with an intense yearning for home. Early memories reached out beckoning hands to her, and the faces of her loved ones appeared as if living before her eyes. So vivid and so real were they, that she covered her face with her hands and burst into a torrent of tears.

"Oh, forgive me, forgive me," she cried aloud. "Oh, father, mother, Nell! I am coming back, I am coming back!"

As she was dressing, she regarded herself attentively in the glass.

"Yes," she thought, "I am very much altered. They will hardly know me."

And then her face grew solemn, and she said, still gazing at the reflection before her—

"Oh, foolish wicked girl that you have been! You ran away from rebuke, the rebuke that was your due. Go back again, and take up the cross that is waiting for you. If they scorn you, do you not deserve it?"

## CHAPTER XX.

One winter's evening Nell came home from the village, whether she had gone after tea to do an errand. It was six o'clock, and the night was cold and dark. As she opened the door of the kitchen the ruddy firelight flickering on the wall and ceiling made it seem a

warm inviting refuge from the chill world outside. Nell shut the door behind her, and advanced towards the fire. She had taken but a few steps forward when a figure emerged from the dark corner, and stood in the firelight. Nell's heart gave a sudden leap, and then stood still.

"Nell!" said a low voice.

"Carry!"

In another moment the girls were in each other's arms, heart to heart, nearer to each other than they had ever been in their lives before.

"Oh, Nell, Nell, Nell!" sobbed Carry. "I have come home. I have come home!"

For a long time Nell held her close. At last, with an effort, she asked—

"Where is Mr. Derwent?"

"I don't know. I left him directly, as soon as we got to London. Oh, Nell! thank God that I did. He wanted me to; he thought I was going home."

An articulate passionate exclamation burst from Nell's lips, and Carry felt her bosom heave, and she could scarcely breathe, so tightly was she strained against it.

"Oh, Nell!" whispered Carry, "this is like heaven. When I came up to the house I didn't know what to do: I nearly died. Then, when I saw the kitchen was empty, I thought I would sit down here and wait till some one came in and found me; and oh, I hoped it would be you. I don't know why, because I kept thinking you would not love me. But when I saw you, I forgot to think of that. Oh! it was just my own old Nell."

Nell kissed the pale face passionately.

"Carry, I must go and tell them," she said, after a while.

"No; I will go," said Carry in a decided voice.

"You, Carry! Aren't you afraid?"

"No, Nell."

"Why, that doesn't seem a bit like you talking! How is it?"

"I don't know." Then, after a pause, "I suppose, Nell, it's because I have done so very wrong, and God has forgiven me."

"Carry, how can you be sure that God has forgiven you?"

"Oh! don't you know? I can't tell it, but it is all so different—so different." Nell's tears were falling fast.

"Oh! Carry, Carry," she said, "teach me; you are better than me!"

"How can you say that, dear, dear Nell?"

And, with her arms round her neck, Carry kissed her sister's lips again and again. Then she said—

"Nell, musn't we go?"

They rose, and stood in the firelight. Nell, you are altered, said Carry.

"And you too, Carry!"

"Yes, I am altered for the worse, but you are altered for the better. You are so stately, and you are grown quite a woman."

"Am I?" And then she looked at Carry earnestly. "I dare not let you go in."

"Don't be afraid for me," said Carry. "I know father has been very angry, and he will be cold and stern; but there is something I shall say to him."

"What is it?"

"I'm going to say, 'Father, your Carry has been very wicked, but her Heavenly Father has forgiven her, and you, dear father, will not cast her from you.'"

The two girls walked hand-in-hand across the kitchen.

"He is quite blind; he cannot see you," said Nell.

Her heart was beating fast, and she was trembling, but Carry seemed calm and steadfast. They paused before the parlour door.

"Is mother there?" whispered Carry.

"Yes."

Another moment, and she had opened the door, and knew nothing more until she was in her mother's arms, and crying.

"Oh, mother, mother, I'll never leave you again! I left him as soon as we

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got to London." Then, wresting herself from her mother's embrace, she stood alone, her eyes fixed on the ground. She spoke in tremulous yet unhesitating tones. "Father, I have done very wrong, and if you scorned me, and never spoke to me again, it would only be my due; but oh, father, God has forgiven me, and you—" Here Carry lifted up her eyes, and her sentence was never finished.

Her father's face was working with emotion, and his arms were stretched out towards her. She flew into them, and for a long time there was silence in the room, unbroken save by her mother's low weeping.

The next day was Sunday. Breakfast passed almost in silence, for all minds were preoccupied, and with the same subject, though from different points of view. Sunday had been the dreariest of all the days of the week since trouble had come to the farm. Mr. Masters had never been to church, for the words he had spoken in passion, when he grew calm his pride would not allow him to retract. Neither had Nell, from a sense of loyalty to her father. Mrs. Masters had gone alone with the two boys, and this never failed to produce in her mind so keen a realisation of their trouble, that a fit of crying was the result, always succeeded by deep depression for the rest of the day. These miserable Sundays were vividly present to Nell's mind as she sat at the breakfast table. What was going to be done to-day? She pictured Carry's distress when she came to hear of her father's resolve. But would Carry go to church? Surely not; with her shrinking from publicity, and her torturing fear of shame, she would never submit herself to such an ordeal. Nell glanced at her. She fancied she could detect a shade of doubt, or of apprehension, on the delicate face.

Breakfast over, Carry went up to her father, and put her small hand on the great brown one that rested on the arm of his chair.

"Father," she said—and Nell saw that her lips were trembling—"I may walk with you to church?"

Nell's heart beat quickly; but without a moment's hesitation, Mr. Masters, stroking softly the little hand, answered—

"Thou shalt, my lass."

Nell, marvelling greatly, said to herself, "He is afraid to hurt her."

Up the churchyard path walked the whole of the Masters household. The village folk, gathered in knots about the porch, stared and whispered as they passed, and as they walked down the aisle every soul in the church turned to look at them. Nell, her great loving heart quaking with fear for Carry, walked proudly in front, and held her head high. Could she have seen her sister's face, her fears would have melted away. Carry, on her father's arm, walked on with down-bent head, but with a face of radiant peace, and with a spirit like that of a little child.

And thus Mr. Masters' two vows were broken, and Carry never knew of either till the day of her death.

THE END.

### Children's Department.

#### EVENING HYMN.

THE day is done;  
O God the Son,  
Look down upon Thy little one.

O Light of Light,  
Keep me this night,  
And shed round me Thy Presence bright.

I need not fear  
If Thou art near;  
Thou art my SAVIOUR, kind and dear.  
Thy gentle Eye—  
Is ever nigh;  
It watches me when none is by.

Thy loving Ear  
Is ever near,  
Thy little children's voice to hear.

So happily  
And peacefully  
I lay me down to rest in Thee,

TO FATHER, SON,  
AND SPIRIT, ONE,  
In Heaven and earth all praise be done.

#### MR. RUSKIN AT A CHILDREN'S FEAST.

ON Old Christmas Day Mr. Ruskin gave a sumptuous dinner to the children of Coniston and the surrounding district, when 260 little ones assembled, and heartily enjoyed the Christmas fare—unusual to so many of them—of turkeys, chickens, tongues, beef, mutton, &c. After the feast, Mr. Ruskin addressed the children as follows:—

I have been thinking my dear children, what to say to you, and I felt it extremely difficult to shape my thoughts aright; but the remarks which have just been offered by your incumbent, and the hymns which you have so well sung, have removed the difficulty, and I feel a pleasure to say a few words to you. 'Tis true I wish to see children happy, and to be happy is to do what is right and good. Christmas time, of all times, is most calculated to make young people happy, because of the great event celebrated at this glad season, when the infant Saviour was born, that He might make all people happy, and especially the little ones whom He so much loved.

But to be happy, my dear young friends, you must try to make others happy—your parents, and those who have charge of you—by seeking to do what is right and good. I was noticing, in the hymn you sang, the words, "Shall we gather at the river, where bright angels' feet have trod," which seem to carry one on to the future instead of thinking of the present. Not only have angels trod this earth in old times, but they do tread it even now, for they are often about us, helping us in many ways—present at our tables, and also at our beds; and we ought to think of this, and rejoice that we have such heavenly companionship.

I was much interested this morning in reading the account of the angels visiting the shepherds of Bethlehem, and telling them about the infant Saviour born there. You know what shepherds are, and what are their duties. The children of our towns—many of them, at least—have never seen a shepherd, or sheep, or beautiful green fields or mountain scenery. But you are living in the midst of them, and you ought to be very happy, and very kind one towards another.

It is a strange thing that shepherds were more honoured than the "wise men from the East," for these were simply guided by a star, and directed to make inquiry where Christ was to be born; but the shepherds were told by an angel the precise place where they were to find Him. And He was born in Bethlehem. You perhaps know that that means the "house of bread." Singular that He, Who is the bread of life, should have the House of Bread for His birth-place.

He wishes us to be happy here as well as hereafter.

See how He looked after the wants of those around Him. He fed 5,000

men with bread. He gave to His disciples bread and fish, already cooked, on the margin of the Lake of Galilee.

You have your lake here, and fish swimming in the lake. So you can imagine the disciples feeding upon what He had supplied, and how thankful they must have been.

I am glad to give you this feast to help you to be happy and to encourage you to be good.

Then, again, I see in that beautiful hymn we are taught to pray, "Jesus, here from sin deliver;" that is what we want to be delivered from, our sins. You know Jesus came as "The Lamb of God who taketh away the sins of the world." This was what John the Baptist said; and so we must look to the Saviour to deliver us from sin. It is right that we should be punished for the sins we have done; but God loves us, and wishes to be kind to us, and to help us, that we may not wilfully sin.

So try, my dear children, to be good and kind to those about you and over you. Remember our Saviour said, "I stand at the door and knock; if any man (or child) open the door I will come in to him, and sup with him, and he with Me,"—that is, He will make us happy if we but receive Him in our hearts, and will minister to our present as well as our future wants.

And now, dear children, I hope you will enjoy yourselves.

#### A SCHOLAR AND A SICK WOMAN.

A gentleman, near London, went to visit a woman who was sick. As he was going into the room he saw kneeling by the side of the poor woman's bed a little girl, who rose from her knees as soon as she saw the gentleman, and went out of the room. "Who is that child?" the gentleman asked. "Oh, sir!" said the sick woman, "that is a little angel, who often comes to read her Bible to me, to my great comfort; and she has just now given me sixpence." The visitor was so well pleased with the little girl's conduct that he wished to know how she had learned to love the word of God, and to be so kind to poor people. Finding that she was one of the scholars of a neighbouring Sunday school, he went to the school and inquired of her why she acted thus. She answered, "Because, sir, I find it is said in the Bible that 'pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction.'"

#### A GENERAL CANDLE-SNUFFER.

IN one of Dr. Chalmers' ragged schools in Glasgow there was a boy who could not be controlled and was a constant interruption to the school. After bearing long with him, it was resolved to expel him. The superintendent of the school, seeing elements of power in the boy, pleaded for one more trial. It was before the days of gas, and the school-room was lighted with common candles. They of course needed frequent snuffing, and so the superintendent appointed this uncontrollable boy general candle-snuffer. From the commencement of his work a change came over him. He entered into his work with spirit, and became one of the best boys in the school. His active energy only needed employment.

THAT may be right which is not pleasant, and pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.

ONE crack in the lantern may let the wind blow the light out; one leak unstopped will sink the ship and drown all on board; one unguarded point will cause ruin of character; one sin cherished will destroy the soul.

CHARITY.—It is a good remark respecting the distribution of one's goods—seeds that are scattered, *increase*; but hoarded up, they *diminish*. Wouldst thou multiply thy riches? diminish them wisely? or wouldst thou make thy estate entire? Divide it charitably.

PULPITS.—Originally all pulpits faced the west, that the eyes of the congregation might see all acts of devotion, and look towards the east, whence the Son of Righteousness arose. The first deviations from this general rule were introduced by the Puritans in England, and the first chapel erected south and north was the chapel of Emmanuel College, Cambridge, founded by Sir Walter Midway, a distinguished leader of that sect.

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