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THURSDAY, DECEMBER 16, 1880.

NOTICE.

1. With this number each subscriber receives an envelope in which to enclose his subscription. Those who have already paid may enclose the name of a new subscriber or two.
2. The price of the paper is Two Dollars a year. Those who pay promptly, in advance, will get it for ONE DOLLAR.
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It is stated that divorcees are now more numerous in Puritan New England than they were in France at the worst period of the revolution.

The Queen has given £2,500 towards the restoration of the Abbey Church of Minster, in the Isle of Sheppey.

It is stated that since its disestablishment, the Church of Ireland has raised twenty million dollars in the cause of religion. Nearly a million and a half of dollars has been secured for the stipends of the clergy. Upwards of twelve hundred incumbents receive an average of a thousand and fifty dollars, and two hundred and eleven receive an average of six hundred dollars per annum.

The Archbishop of Paris has received a letter from the Hon. C. Wood on behalf of the Council of the English Church Union, representing twelve bishops, 2,500 clergymen, and 15,800 laymen, expressing indignation at the persecution of the religious orders in France.

The consecration of the Bishop of Zululand took place on St. Andrew's day, at Cape Town. The Metropolitan was assisted by the Bishops of Grahamstown, Maritzburg, and Blémfontein, the latter of whom was expected to proceed to England forthwith.

The Rev. Page Wood and the Rev. Mr. Hunter two of Dr. Colenso's clergy, have seceded from the "Church of England," as represented by Dr. Colenso, Dean Williams, and Archdeacon Colley, and have joined the "Church of South Africa." These are expected to be immediately followed by a third; so that the break up of the South African schism seems to be imminent.

Garibaldi and his son Menotti having resigned their seats in the Chamber, have been granted three

months' leave of absence and their resignations not accepted.

The Marquis of Ripon has held a grand review at Mianmir, of more than ten thousand men of all arms who have returned from Afghanistan. Subsequently the Viceroy held a chapter of the Order of the Bath, and invested General Stewart with the Grand Cross. A grand darbar followed, which was carried out with great pomp and splendor. Lord Ripon pointed out that there had been no such darbar since that held by Lord Lawrence in 1864; and that it would be his constant endeavor to walk in his footsteps, and apply his principles.

A preliminary agreement has been made by Monsignor Jacobini and M. d'Oubril in reference to the relations between the Roman Catholic Church in Russia and the Pope. The principal matters referred to in the arrangement are, the nomination of the bishops, the management of the Clerical Seminaries, and the education of the young clergy.

The Governor-General of Kazan is about to be replaced by General Guntz, who was formerly Governor-General of Odessa. The Governor-General will be put on his trial for forcibly attempting to convert 700,000 Tartars to the orthodox faith. Flogging seems to have been extensively used as a means of persuasion.

Belgium has lost one of its most distinguished scholars and jurists in the person of M. Orts. Since 1848 he has represented Brussels in the House of Deputies, and for several sessions was President of that Chamber.

Some time since the now deposed Bishop of Tournai asserted that he had in his possession an autograph letter from Pius IX, in which that Pontiff asserted that the election of Cardinal Pecci as his successor would be the ruin of the Church. A confidential agent, who has been to Belgium, has seen the letter, and its authenticity is now admitted at the Vatican.

The Duke of Wellington has returned to all his tenants in the Banghurst and Kingsclere district 30 per cent. of their rentals. The Earl of Sheffield, who remitted 25 per cent. at the last two half-yearly audits of his Sussex estates, has made a reduction of fifteen per cent. in the rents due at Michaelmas. Most of the landowners in the Weald of Sussex have made reductions ranging from 10 to 15 per cent.

Mr. Bright was elected Lord Rector of Glasgow University by 1123 votes, against 814 given for Mr. Ruskin, the Conservative candidate.

St. Paul's, London, is to have a bell of twelve tons in weight, at an expense of £2,500 stg. The bell in Olmutz Cathedral weighs nearly eighteen tons. That in Venice is nearly as heavy. The bell at York weighs eleven tons, and that at Westminster thirteen tons and a half.

The New Testament revisers concluded their long labours on the 11th ult., that day being the 407th day on which they assembled, the whole period

over which their sessions have extended having been about ten years and a half.

At the annual source of the Leeds Church Institute, Mr. Herbert Gladstone, M.P., said the disestablishment of the Church was not a question of practical politics. We moved fast now a-days, and nobody could tell what might happen; but he did not believe there was a general wish in the country to disestablish the Church, and he did not know the man who was able and willing to disestablish it.

Mr. Bright reviewed the Irish question in a speech at Birmingham, and said, that what the Irish wanted was to ensure in some way that when a man has his house over his head—built perhaps by himself, or some ancestor of his—and his little farm around, he should not incessantly be taught that he may any day be turned out of his farm and home, and that the rent should not be constantly added to, until even going out of his farm is a less evil than remaining in it. He wants also some system by which landowners who are willing to sell (and there must be many of them now), and where tenants are able and willing to buy, you may continually add to the number of proprietary farmers in Ireland. Mr. Bright also suggests that a million acres of the waste lands in the country might be divided into forty thousand farms of twenty-five acres each.

Dean Close, in his eighty-fourth year, is about to be married to the relict of Mr. David Hodgson, of Liverpool.

Mr. Ground, who has for many years been a Congregationalist minister, has been promised ordination by Bishop Lightfoot.

The Church of St. Stephen, Edgehill, Liverpool, is in course of removal from one side of the street to the other, for a railway improvement.

An earthquake has shaken the Austrian dominions from Vienna to the Adriatic, and was especially severe at Agram, the capital of Croatia. Three shocks on the Tuesday caused great damage to property and some loss of life. The recurrence of shocks continued for a couple of days, on the Thursday and Friday afterwards. The city has, for centuries, been liable to earthquakes.

THE FOURTH SUNDAY IN ADVENT.

THE office and character of St. John the Baptist, as the immediate precursor of Messiah's first advent, is the special subject for to-day. At the close of the Old Testament canon of Holy Scripture, a promise was given that God would send "Elijah the Prophet before the coming of the great and dreadful day of the Lord." When St. John the Baptist made his appearance among the mountains of Judea, there was much musing, wondering and questioning as to his character and mission. His birth was extraordinary, his early life was mysterious, he appeared in the garb of the ancient prophets, his food was locusts and wild honey, and he was as bold a reprover of vice and sin as was ever known among the Jewish people. Doubts were expressed as to whether or not he was the Elijah that was to make his ap-

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pearance on earth, as had been predicted by the prophet Malachi. In answer to a question to that effect, he denied that he was the prophet Elijah himself, and gave no satisfaction to any intimation of his being the personage Malachi really intended. The Lord, however, told the people expressly that if they would receive it, St. John the Baptist was the Elias that was to come. But it is not without reason that many eminent men have believed that a more literal fulfilment of Malachi's prophecy is yet in the dim and distant future; and that Elijah the prophet will himself personally appear before the second advent of Messiah. Inasmuch as the Lord has shown that a sufficient fulfilment of the prophecy has already taken place, we can only point to a more literal fulfilment as, at the most, a probability.

St. John the Baptist's preaching was of a character to prepare the men of that day for a reception of Christ. But his mission was not to that age only. The subject of his preaching, Repentance, is that which, in every age, is essential to a reception of Christ as a Saviour. And thus he answered in his mission to the declaration he made, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord:'" and when they asked him if he were not Elijah himself, nor the Christ, neither that prophet, why he should presume to administer a baptism which might seem to initiate into a new religion, he explained that his baptism was the merest symbol of that repentance which was necessary for all men; that it differed thus in its very essence from a Christian sacrament, which is a means of grace; that he was to be followed by One Who would succeed him in the order of human life, but Who has existed when he had no existence. The Holy Ghost had taught him Who Jesus was. His business from that moment forward was to forget himself, to point to the Lamb of God, Who should take away the sin of the world; and when, at a later date, some of John's disciples complained that Jesus baptised, and that all men were flocking to him, the Baptist answered that this was as it should be. He was not the bridegroom of the Church of the future. He was the Bridegroom's friend, whose business it was to make all things ready for the bridal procession, to rejoice in the joy of another, and to disappear when he had fulfilled his mission; and so it was a simple announcement of a fact, when he said,—"He must increase, but I must decrease." When the sun arose the morning star had done its work of ushering in the day.

CHRISTMAS DAY.

THERE is no reason for doubting that the 25th day of December was the day of Christ's nativity. There is the fact that about a hundred years after the death of St. John, this was the received date of the Incarnation of the Redeemer of the world. And then, also, the appearance of the angels to the shepherds who were watching their flocks by night, near the town of Bethlehem, points by the same season of the year; for had the event taken place earlier in the autumn, or the summer, the shepherds with their flocks would have been further from the town than they evidently were, and had it taken place further on in the winter, the flocks would not have been in the fields at night.

It is also most fitting that the season marked out by angels in the way which St. Luke describes in his Gospel, such as had not been heard on earth since the creation, should also be observed as

a time of festive gladness by the Church throughout the world. Christ may be said to have instituted the festival when He sanctified the day by then first revealing His human nature to the eyes of mankind. The holy angels recognized its separation forever as a day of days, when they proclaimed the glory that was then offered to God in the Highest Heaven by the restoration of perfect manhood in the Virgin-born Jesus; and the peace that was brought among men of upright intention on earth, through the reunion of their nature to God. The entire universe has since proclaimed it as the single point of history in which every age, every country, every man that ever lived, has an interest. All the pages of inspiration point to the birth of our Lord as the central point on which everything there recorded turns. A multitude of important changes has taken place on every part of the earth's extended surface. Kings, empires, and vast regions have flourished and passed away; but as far as we are concerned in the present day, it is extremely difficult to discover in what way we are, in any respect, affected by the result, although past generations were influenced by these events to a large extent. But the astonishing event which we commemorate on Christmas Day is one the interest of which is universal and unfading. We are as much concerned in it as were the shepherds of Bethlehem, and infinitely more so than the shepherds themselves were aware of; and it will be of as much importance to the last generation of men that shall live on earth as it is to ourselves. In the birth of Christ, earth was reunited to heaven, and both were made one kingdom of the Divinity as they were at the first creation. In that event, One appeared, Who as His own single person was God, belonging to Heaven, and Man, belonging to Earth. The event has formed the centre of human history: the point of time to which all the past ages look forward and to which all succeeding ages look back. Beyond the immediate influence of the Church, therefore, Christmas gladness is reflected in the world around. Unity and fellowship, happiness and peace belong especially to this happy season, and are universally recognized in connection with it.

THE MARRIAGE LAW.

THE attempt which has been made, and will undoubtedly be renewed, to introduce a change in the marriage law of this country, must be regarded by every intelligent and devout member of our Church, with deep regret and most serious apprehension. We are thankful to know that the proposed change is regarded with the same feelings by very many who do not belong to the Church of England; the sympathy and co-operation of such persons is to be highly valued, not only because reverence for the word and law of God must ever be entitled to the cordial approval of all Christian men, but also because a unity of sentiment and conviction on this vital subject, between members of different religious bodies, will go very far to silence those, who would studiously misrepresent the opposition to any changes in the table of Prohibited Degrees, as proceeding from a narrow-minded ecclesiastical clique, devoted to obsolete prejudices, and antiquated restrictions on human freedom. The fact that such misrepresentation is made, and much more the fact that it is accepted as a correct view of the case, indicates great ignorance of the course which the Church of England took on this subject at the time of the Reformation. If this course were correctly understood, it can scarcely be imagined, that very many, who profess

to be ardent admirers of the Reformation, and to entertain a profound reverence for those who took a distinguished part in it, should be, as they are, utterly indifferent, or actively hostile, to one portion, and that no important portion of the work which was at that time achieved by our Reformers. In the reign of Henry VIII, the English Church and state united to correct flagrant abuses in respect of marriage, by which the moral sense of mankind had long been outraged. The great aim of our Reformer was to make the laws of England, in this momentous point, at one with the law of God. In the attempted Reformation of the ecclesiastical laws, which was the work of Crommer chiefly during the reign of Henry VIII, and Edward VI, we find (De Gradibus in Matrimonio prohibitis Cap. 3) the Divine law on the subject recognized as contained in the 18th and 20th chapters of Leviticus, and this law affirmed "to be binding on us and on all our posterity." It is then stated that "the precepts contained in these chapters are not peculiar to the Jewish commonwealth as certain persons dream, but have the same weight of authority, which our religion assigns to the Decalogue so that no human power can ordain anything in any wise contrary to them." Be it observed too that, in these days the "human power" which had made this presumptuous attempt, was not the civil, but the ecclesiastical power. For the document continues thus:—"Therefore the Roman pontiff is guilty of impiety in arrogating to himself this power; and they grievously wound their own consciences who seek, either from the Roman pontiff, or from any other person, such dispensations as they call them in this matter."

The Roman Catholic Church then affected to dispense with the Divine law, in certain cases, and on special grounds of expediency or policy; the state is now appealed to to grant dispensations, not special but general: not merely to exempt individuals, in particular cases, from the obligation of the Divine law, but to abrogate it, at least in some particulars, altogether. It is also worthy of note that, by a most just Nemesis, the claim which the Roman pontiff made to a dispensing power, forced those, who sustained him in this claim, when they were pressed by the argument that man cannot possibly dispense with the laws of God, to take refuge in the assertion that these laws, after all, were not divine. This is not the only instance in which ecclesiastical usurpation has sought to maintain itself at the cost of denying the authority of Divine laws.

It was not then for ecclesiastical law, as distinguished from law Divine, that the Church of England contended at the Reformation; on the contrary she sought to bring the law of the church into strict accordance with the law of God, partly by abrogating human additions to the divine law, which she justly regarded as unwarrantable restrictions of social freedom, but chiefly by utterly disallowing those immoral dispensations, by which society had been corrupted and the Church of God disgraced.

It might well have been supposed that in pursuing this righteous and noble course, and in thus returning into the plain and safe paths of obedience, the Church of England would not only have secured the sympathies of her people at the time, but would still be regarded with reverence by her children, as having carefully separated, for their sakes, between the sure work of God, and the vain traditions, by which it had been either corrupted or made of none effect.

The document from which we have quoted above proceeds to state all those points for which we now contend, and which are so recklessly assailed. 1st.,

that every forbidden degree is not plainly and expressly indicated, but that we are left to argue by obvious analogy, to other like degrees, which are no less forbidden. Under this head is mentioned the primary instance of the marriage of a father with his own daughter not expressly forbidden, but forbidden by implication, in the prohibition of the marriage of a son with his mother. We mention this because, in reply to the citation of this instance by Professor Gregg, the *Globe* has affirmed that the marriage of a father with his daughter is expressly forbidden in Leviticus XVIII. 7. Such an assertion we may safely say would not have been so regarded by a writer conversant with the original. We trust that the writer may receive a reply from the gentleman whose argument he has impugned, meantime we must be content to observe that learned and intelligent men have for ages studied that verse, and arrived at a conclusion contrary to that which the *Globe* maintains. We may mention here St. Augustine in his "Questions on Leviticum," Rosenmuller, in his scholia on the Old Testament, who states exhaustively the many reasons which preclude this interpretation of the verse. Keil, in his commentary on Leviticus, and the writer in the Speaker's Commentary, who, although he does not agree in the main point with the opposers of the proposed change, concurs in the view of verse 7, which is adopted by the authors above mentioned, and distinctly says that marriage with a daughter is only indirectly forbidden. We may hereafter notice more fully the importance of this point. Again the "Reformatio Legum Eccl." Chapter I, observes on the absolute necessity of supplying in the case of women degrees corresponding to those degrees which are forbidden in the case of men, in order to give any due symmetry and completeness to the law, and next observes that "a man and his wife are considered to have one and the same flesh one with another, and that thus, in whatever degree of consanguinity a person is related to any man, in that same degree of affinity does he stand related to the man's wife." The whole subject was carefully studied by our Reformers, following in the footsteps of early writers, and fixing their devout regard upon the pages of Holy Writ: their witness has been amply confirmed in later days by men of learning and ability. Are we then prepared to renounce their authority and to reject their teaching, at the bidding of self-confident writers, "understanding neither what they say, nor whereof they affirm?"

The adoption, almost unanimously, of a resolution to petition the Legislature against any change of the existing law, by the Provincial Synod at its session in September last, is a very cheering indication of the feeling of the members of our Church on this important subject. In the Provincial Synod eight Dioceses are represented, in the Upper House by their respective Bishops, in the Lower House by an equal number of Clerical and Lay Delegates, twelve of each order from each Diocese. Those who were present at the meeting, or who read the reports of the debates in the papers, will be aware that, not only did the Laymen concur with the Clergy in the vote, but that some of the most able and most uncompromising opponents of any change in the law were found among the Laity, who took a very leading part in the debate. It is therefore a matter of regret that the *Globe*, both in presenting to its readers the text of the petition, and also in a leading article on the subject, should have persistently attempted to misrepresent the petition as proceeding from "the Anglican Clergy." Fair play is a jewel, even when one has to deal with persons so

wrong-headed as to object to marriage with a deceased wife's sister. However it is satisfactory to know that misrepresentations so glaring can do no lasting or serious injury to those who are the objects of it. We hope to return to this subject at an early date, and meanwhile we would most strongly urge upon our readers, both in town and country, the great importance of forwarding, without delay to both Houses of Parliament petitions against a change of the law; and we will venture to add that, as this is a question in which women have a special interest, we are satisfied that they should not be content to stand aloof, and that may without in any degree trespassing beyond their proper sphere of action, appeal to the Legislature of their country to protect the sanctity and purity of their domestic relations.

BOOK NOTICE.

MacMillan & Co., New York, will publish immediately the Archbishop of Canterbury's new book, under the title of "The Church of the Future." The subjects discussed are:—Its Catholicity.—Its Conflict with the Atheist.—Its Conflict with the Deist.—Its Conflict with the Rationalist.—Its Dogmatic Teaching.—Practical counsels for its works.—Its Cathedrals.—Appendices, etc., etc. The price will be one dollar.

IN AMERICAN BISHOP ABROAD.

Bishop Littlejohn, who lately went to England to deliver the annual course of sermons before the University of Cambridge, is evidently having no holiday trip. In addition to preaching three sermons before the university, he has already preached in the Lincoln Cathedral and also before the Society for the Propagation of the Gospel in Foreign Parts. The latter sermon, delivered at Lincoln on Nov. 8, is the only one of which a full report has as yet been received on this side of the Atlantic. No American Churchman, whatever may be his party affiliations, can read it without being grateful to the Bishop for the admirable way in which he has illustrated and sustained the reputation of the American pulpit, and no American, whether Churchman or unbeliever, can feel otherwise than proud that the intellect and culture of America have been so worthily represented by Dr. Littlejohn.

The sermon, which was mainly a sketch of the history, position, and prospects of the American branch of the Anglican Church, showed a much clearer appreciation than most clergymen appear to have of the tendency of the American life and civilization in relation to religion. The Bishop pointed out that democracy not only tends to loosen the restraints of firm and orderly civil government, but to weaken respect for authority in matters of Church government and creed. In the words of Dr. Littlejohn, "the democratic idea elevates the individual more and more above the sway of organic life and incorporated discipline as well in the Church as in the State," and "by necessary consequence it leads the individual first to depreciate more and more, and finally to forsake, as the foe of his liberty, all that is traditional and, by catholic consent, authoritative in the faith, worship, and order of the historic Church." No careful observer can doubt the accuracy of this assertion. Not only has the influence of democratic ideas hindered for many years the progress of the Anglican Church in this country, but the same influence is steadily disintegrating the Protestant sects. We see this in the growing complaint made against the permanence of creeds, and the demand, met in every denomination, for new and less rigid conditions of church membership. Men have not only refused to accept the claims of Churches which profess to teach by authority, but they are rejecting the creeds which have been made in part as protests against the catholic idea. The same spirit which grudges obedience to law-makers on the ground that "every man is as good as every other man,"

refuses to accept the interpretation of the Bible made by this or that Protestant reformer. The shift of the time it towards religious anarchy, and the Church which stands as the most conspicuous bulwark against this threatened anarchy cannot expect to win supporters when even the looser discipline of the sects is rejected.

Bishop Littlejohn not only clearly sees the modern tendency away from all ecclesiastical authority, but he also perceives the inevitable reaction which must, sooner or later, manifest itself. Already it is the Anglican Church to which men of thought and culture turn as with nature yearn they yearn for religious rest. While that Church makes no claim to infallibility, in the sense in which the Roman Church claims to be infallible, she represents more than any Protestant Church that which is orderly, fixed, and stable. She claims the possession of a ministry whose authority is derived from a higher source than the votes of pew-holders. She demands obedience to what she proclaims to be the truth, because it is the catholic faith, of which she is the witness, and not because it may be arrived at by the processes of the mathematician, the chemist, or the anatomist. Her position challenges the attention, and wins the approval of those who have found that to build a Church on the theory that every man is to be his own infallible Pope is a more hopeless undertaking than it would have been to finish the Tower of Babel after the builders were smitten with "independency" of speech. The Church which Bishop Littlejohn represents is now drawing to itself the best thought and culture of the community, and there is certainly every reason to believe that when the inevitable reaction reaches the masses they will turn to what is, after all, the Church of their ancestors, whether their grandfathers left it for Puritanism, or their fathers wandered still farther into the colder regions of New England Unitarianism.

Of course, ardent Presbyterians and Methodists will not coincide with the Bishop either in his analyses of the hindrances in the way of his Church in this country or in his expectations as to the future. There can, however, be but one opinion as to the ability and eloquence of his sermon at Lincoln, and it will be read with pleasure even by those who decline to accept its reasonings or its conclusions. — *N. Y. Times*.

BOSTON CHURCHMANSHIP.

AN ADDRESS BY THE REV. W. J. KNOX LITTLE.

The Rev. W. J. Knox Little having been invited by several of the Boston Clergy to deliver a lecture on "the meaning, drift, and place of Ritualism as a phase of modern Christianity," the invitation having been extended "in that spirit of Apostolic Christianity which bids us prove all things, hold fast that which is good," delivered a lecture in that city, on Dec. 6th, being introduced by the Rev. Dr. J. T. DRYE, who in his opening address said that Mr. Knox Little's claims upon the attention of the audience, were warranted by his reputation. It was quite proper, however, that those who had invited him to speak should explain their motives for doing it. Every new or fresh religious movement was of interest to the student of the moral and spiritual nature of mankind. If a movement was feeble and momentary it was simply a matter of curiosity; if it had power in it, and engaged profound, earnest, self-sacrificing, suffering men, and accomplished manifest and abiding good, it was a matter for sober and earnest enquiry. That which was called ritualism was such a movement. In its exterior aspects it was a mode of worship by means of symbolism, it certainly manifested a tendency of the human spirit, and had met a want of human nature under the inspirations of the spirit of God. They wanted an explanation for the revival, in the midst of Protestantism, among a people not oriental their temper, not given to the service of the imagination, of a form of teaching and a mode of worship in which symbolism had become a prominent and distinctive feature. They desired to know what doctrinal truths underlay the symbols that were employed; in what manner the craving after this symbolism expressed a real want of human nature, and to what extent what had been furnished by the ritualists had supplied that want; and then what was the distinction between those doctrines and symbolical manifestations and that of the Romish church, and what was the tendency amongst those who accepted and enjoyed that system toward a more entire sympathy with the old system under the papacy. Where was the line to be drawn? He was glad that they had before

them one who was perfectly competent to answer all these questions, and he therefore as a citizen of Boston, and as a member of the great fraternity of Christian people, welcomed him, and he need not ask for him their earnest and delighted attention.

Mr. Knox Little was received with generous applause. He acknowledged that he felt very much flattered at the opportunity of speaking to a Boston audience while at the same time approaching his subject and his audience with considerable diffidence. In the first place, if he might make allusion to a very slight thing, he felt, after speaking twice on Sunday, owing to his weak English nature, distinctively "Mondayish." Laughter. And then, again, he was bound to say, seriously, that the subject was one that he was scarcely fit to handle. To him the subjects that were of the deepest interest were spiritual, and when he came to touch upon any subject that went toward questions of controversy, he was ever brought to feel that to be a controversialist required great grace. Again, he could not justly claim the place which the kindness of certain gentlemen in this town had accorded to him, of being a representative man. In early days he was as far as possible from holding the beliefs of those who were now called ritualists, having been brought up in the strictest and closest Calvinism; and though he did not, till later in life, know anything of the representative men of the ritualistic school and owed nothing to them in the formation and development of his own religious opinions, still, as he had long sympathized profoundly with the aims of the movement, and had been more and more entirely agreed with its dogmatic basis, and, lastly, as he was at present the rector of a church where the ritual was used for many years before his connection with it, he was willing to accept the role and speak as a ritualist. Fair play was what ritualists as a whole had scarcely had. No longing could be more intense in every Christian heart than the longing for reunion amongst those who, apart from one another, still named the name of Christ; and in the first step toward and the best chance for such a happy consummation was that men should at least understand each other. If the poor ritualist could be permitted to speak he would have something to say for himself. And, in the first place, the name ritualist and the name ritualism, like Quaker, like roundhead, like carpet-bagger, and, he might even say, like Puritan, were nicknames invented by enemies, tending, and, he feared, intended, to call attention to a minor and unpopular detail of a great movement, away from its real and central principle. For ritualism, so called, was only a consistent expression down to minute particulars, a consistent and complete and honest acting out of the principles of the Church of England. The ritualist claimed the title of Catholic, and he reminded the audience that the Church of England never wrote the word Protestant in her prayer-book. She called herself Catholic; and the ritualist would call himself an English Catholic, not a Roman.

The speaker then proceeded to consider the dogmatic basis, the dogmatic position upon which the ritualistic movement rested. The great bond of the Anglican communion was the Book of Common Prayer, and, in a lesser degree, that which was included in the articles of religion. These latter were supposed to make against the Catholic or ritualist position, but such was not the case. First, because in England they were bound to receive the articles of religion in their literal and grammatical meaning; and, so accepted, every serious student of them began to admit that their condemnations were against Roman, but not against Catholic doctrine, against the accretions of the later papacy and not against the assertions of the Roman Church. Secondly, the articles of religion did not tell against the ritualists, because of any passage in the articles seemed to diverge from the prayer-book, it must be so interpreted as in some way to agree with it, because *lex verbis lex credendi*. Reminding the audience that he was not begging the question about the English Church being right in doctrine, but was simply asking them to consider her doctrines being what they were, whether the ritualists, or Catholics were consistent actors out of the doctrines, he said the Book of Common Prayer was distinct on the doctrine of the Trinity. It asserted that there were three persons or substances in one divine substance: the truth of the incarnation of the second person of the Trinity; that the church was his living body; that admission to communion with the Lord Jesus was by the sacrament or baptism as a real means, whereby, as by an instrument, God gave especial grace to a soul; that in the holy communion there was a real, but a spiritual, presence of the body and blood of the Lord Jesus Christ; that the rite of communion was the central rite of Christian worship, that it was, strictly speaking, a eucharistic sacrifice; that Christ ordained three orders in his church by direct succession from the Apostles, called now bishops and priests and deacons; that to share the gift of apostolic power required apostolic ordination; that the priests have power to consecrate the eucharist and declare and pronounce to the penitent absolution of forgiveness of sin in the name of the Lord. The

prayer-book asserted other things, but the speaker was content with these premises. Now, either the teaching of the English prayer-book was false or it was true. If false it should be denounced and altered; but if true it should be acted upon with honesty, assurance and consistency. Applause. As loyal sons of the Church of England, believing the prayer-book to be true, they set about to act accordingly. The Catholic movement said to the high churchmen that the prayer-book stated the truth, but it added that that truth must be lived and acted and taught to souls. To the evangelical it said it would be spiritual life, and that spiritual life, for Church of England men, must spring out of the doctrines of the Church of England if there was any vitality of the spirit of God in that church at all. He thought that the spirit of God had witnessed that there was that vitality.

Having now stated the dogmatic position of the Catholic movement, the speaker presented, as the most interesting point of study, the line of action. When the Catholic movement began vast masses of the middle classes of England, and the poor with them, had fallen away from the mother church into prodigal heathenism. The church had become the school of respectability, and if there was one thing, as it seemed to him, that Jesus of Nazareth scorned, it was respectability. Applause. The ritualists determined that they would try to know holiness unto the Lord and not respectability. Their line of action was missionary work. First of all they laid great stress upon preaching; they saw that there must be earnest, thoughtful, heart-stirring, true, honest preaching to awaken men to serious realities. Hence came open-air sermons, hence they distributed all sorts of tracts, then there were classes instituted for teaching, and men set to work in downright earnest. The love of God, the horror of sin, the possibility of goodness through grace of the Holy Spirit, and the power of pardon, were deeply felt by those who were struggling in that moment. They felt that there were multitudes who were being lost for want of knowing Christ; that if the church held and taught it; that Christ was the very centre of Christian life. Then there came the determination amongst them to deal with souls one by one. It was a strong feeling in the movement that men could not be saved in multitudes, or even in couples. Some sort of spiritual relation to the soul was a necessity, and it was out of that feeling of the need of dealing with the individual sinner that the use of confession rose. What did they speak of confession? For the same honest reason that he had given for everything else that they did—because the Church of England did it. The Church of England had taught them to get up in Church and to say to their people before communion that if there were anything on their minds, scruple or doubtfulness, or difficulty, or sin, which they could not get satisfaction about alone with God, then to go to some minister and open their grief, that they might receive the benefit of absolution with godly counsel and advice. Now, they argued, again, either that meant something or nothing; if it meant nothing, as earnest men give up the Church of England; if it meant something, do it; and they did it. They said to men there was one source of forgiveness, Almighty God, and one means of forgiveness, the precious blood; and they said to men, further, that the Lord had spoken mysterious words about being with His Church to the end; that He had said to His apostles, and that he could not have meant those words were to be restricted only to the apostolic age, as if he cared about no other age of the world, that whose sins they forgave were forgiven, and that he meant that, as in other things, he used means toward bringing to him the seal of his pardon, so he used means in that. They argued to themselves that the Church of England was according to Scripture. God seemed to think that it was good for Adam and Eve to have their sins told to them; he seemed to think the same of Achan when Joshua told him to confess, although he knew it. Those people who attended the mission of St. John the Baptist came confessing their sins. Those people who attended the mission of the apostles in Ephesus showed their deeds. Christ seemed to think it was good for the women of Samaria to get out of her, what he perfectly knew before, the confession of her own sin. And in English law it was recognized and in English society it was accepted, that it was a good thing for a criminal before he died, although men knew well enough that he had committed a murder, to confess it with his own lips. And so they argued that confession of a fault was a real excuse for and a moral benefit to any living soul. And as to the question of absolution, they said the Church spoke plain: "If a man is dying you are bound to move him to make especial confession of his sin, if there be any weighty matter on his mind, before he go before the eternal God." And so at communion she put into their mouths the strongest words of absolution that had ever been used in the Christian Church. Therefore they said, as in the pulpit they carried a message for God, as when they consecrated a sacrament they were doing a work for God for his people, so,

when they gave absolution, they were simply means. The speaker testified to the blessing confession had been to his own soul, and to the knowledge that many others had been helped by it, even when they knew they had already received forgiveness through the precious blood. He claimed that the American prayer-book did not discard confession, first, because the American Church remained in communion with the Anglican Church, which taught it plain and straight; and, second, because omission of certain statements in her prayer-book was not prohibition.

Considering further the line of action of the Catholic movement, the speaker said that it sought to deepen the spiritual life and hence classes were formed for preparation for confirmation. Then came the question of their treatment of the Holy Communion. The Church of England, as an ancient Church, had put it forward under two aspects. First, it was the showing forth before Almighty God of the Lord's death till he came; and second, it was the receiving of His body and blood in a great mystery to support spiritual life. That was the great central act of Christian worship, the great means of receiving the blessings derived from the incarnation, passion, death, resurrection and ascension of the Lord. What the ritualists felt and what the Church of England taught was that to be a Christian was to be one with Christ, therefore that sacramental doctrine was the very ground of spiritual religion; that this sacrament was not a separate ordinance, but a means of being brought to Christ. For himself he never could receive the sacrament again unless he knew he was going to receive his Lord's body. "Christ in you the hope of glory," was the apostle's statement of the Christian's life. Personal communion with the Lord was the soul and joy and blessing and hope of the Christian, and therefore the sacrament took its prominence because it was Christ's own presence and Christ's own ministrations and commemoration of his sacrifice. What the ritualists wanted was vital religion. That was what Wesley wanted, but the persistent stiffness of the Church of England drove him out. The ritualists were determined to have it inside the church. That was the head and front of their offending, because they gave people instruction in spiritual life, and established, to this end, fraternities, guilds and societies in which young men were brought together for prayers and to serve God. There was nothing very popish in that. The Church of England had been all too stiff, wrapped up in buckram and filled with starch. What the ritualists wanted was to tear the red tape to pieces and to wash the starch out of her, and to substitute something vital and devotional.

The speaker in closing spoke of the persecution to which the ritualists had been subjected, and sketched in a half serious half humorous way the history of the action of Church and state in regard to them. He claimed that while disobedient to an unconstitutional law, they were obedient to the constitution; while disobedient to the Privy Council, they had never been disobedient to a canon. When his Bishop spoke in the power of the Holy Ghost, he would obey; but when he spoke as a servant, as a flunkey of the Privy Council, he did not feel bound to obey. The prayer-book in black and white was before them, and they were strictly and earnestly carrying out what it taught. In regard to vestments, the speaker claimed that they were symbols, as a nation's flag was a symbol, standing to a principle. He thought the tendency of the movement of the ritualists had been towards liberality, and hoped that he had shown that they were not struggling for a cloth or a candle, but for the salvation of souls and the future of that great Church which they believed best adapted to the Anglo-Saxon race.

The invitation was sent to Mr. Knox Little by ministers of various denominations: Messrs. A. A. Miner, D. D.; E. H. Capen, D. D.; W. A. Start; Henry M. Dexter, D. D.; D. O. Mears; A. J. Canfield; Joseph T. Duryea, D. D.; Joseph Cummings, D. D.; Geo. Whittaker; Wm. R. Alger; H. A. Shorey; Wm. J. Potter; L. J. Livermore.

On the platform were Bishop Clark of Rhode Island, W. W. Newton, Rector of St. Paul's Church, Boston; President Capen, of Tufts College; Rev. A. A. Miner; Mr. Clark, Congregationalist; W. A. Start, Universalist; etc., etc.

Diocesan Intelligence.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Dec. 11, 1889.

WIDOWS' AND ORPHANS' FUND.—For the widow of a deceased clergyman.—Wyebridge, 2.05; Trinity Church, Colborne, 3.03; Parkdale, on account, 1.00; Dysart—Guildford, 1.03; West Dysart, 17 cents; Weston, additional, 1.95; Sunderland, 1.02; West Brock, 2.05; St. John's, Danforth, 1.02; St. Peter's, Toronto, 17.95. October collection.—St. Mark's, Otonabee, 4.50; Alliston, 91 cents; West Essa, 1.36; Fisher's, 40 cents.

Bradford, 5.45; Coulson's Corners, 3.05. *Annual subscription.*—Rev. C. I. Ingles, 5.00.
MISSION FUND—Thanksgiving collection.—Craighurst and Vespra—St. James', 3.04; St. John's, 4.04; Christ Church, 78 cents; Midhurst, 2.00; Minesing, 1.80; Wyebridge, 4.00; Waverly, 2.05; Whitfield, 1.30; Elba, 50 cents; Hueywood, 1.30; Grace Church, Markham, 7.37; Bradford, 5.55; Middleton, 1.20; Coulson's, 1.30.

The Toronto City Press states that it is rumored on apparently good authority that the Bishop of Fredericton will, in January next, propose the name of the Rev. John Pearson, of Holy Trinity, Toronto, to the Synod of his diocese, as Coadjutor Bishop.

NEWMARKET.—The Bishop of Algoma paid a visit to this parish on Saturday last, and remained over Sunday, being the guest of the Parson. On Saturday evening quite a number assembled to spend the evening with the Bishop at the parsonage. On Sunday he gave an account, both in the Church and to the Sunday School, of his work, which made a deep impression on all.

COBOURG.—*St. Peter's.*—Confirmation.—The Lord Bishop of Toronto preached an admirable Advent Sermon to a large congregation on Sunday evening, Nov. 28. In the evening his Lordship administered the Apostolic rite of Confirmation to 63 candidates, of whom 16 were adults. The Bishop's address to the newly confirmed was much admired.

WEST YORK DEANERY.—*Missionary Meetings.* Oakridges Monday, January 10th, 1881; Aurora, Tuesday, January 11th; Newmarket, Wednesday, January 12th; Sutton, Thursday, January 13th; Holland Landing, Friday, January 14th; Deputation, Rev. O. P. Ford and — for the first three; Rev. O. P. Ford and R. D. Osler for the 2 last.

Thornhill, Monday, January 17th; Richmond Hill, Tuesday, January 18th; King, Wednesday, January 19th; Lloydstown, Thursday, January 20th; Nobleton or Kittleby, Friday, January 21st; Deputation, Rev. T. Patterson and F. Tremayne.

Yorkville, Monday, January 24th; St. Stephen's, Vaughan, Tuesday, January 25th; Woodbridge, Wednesday, January 26th; Weston, Thursday, January 27; Deputation, Rev. W. F. Swallow and C. Thompson.
 H. B. OSLER, R. D.

The Lord Bishop has announced his intention of holding a Clerical Conference on the 4th and 5th of January, 1881, in the Convocation Hall, Trinity College, in order to give an opportunity for closer personal intercourse, and an interchange of thought and experience upon practical topics arising out of the work committed to the ministers and stewards of the manifold grace of God. The following is a list of the subjects selected: Tuesday, January 4th, 9-30 a.m., Holy Communion, in Trinity College Chapel, 10-0, I. "The Foreign Missions of the Church," Rev. W. S. Rainsford, B.A. 11-30, II. "The Domestic Missions of the Church," Rev. Canon O'Meara, LL.D. 1-0 p.m., Recess. 2-30, III. "Our Diocesan Missions," Rev. Rural-Dean Allen, M.A. 4-0, IV. "The maintenance of the Pastoral relation between Pastor and People in the intercourse of the week-day," Rev. Canon Osler, M.A. 5-30, Adjourn. 8-00, Service in St. James' Cathedral, Wednesday, January 5th, 9-30 a.m., Prayers, 10-0, V. "The more effectual employment of Lay co-operation in Church work," Rev. A. H. Baldwin, M.A. 11-30, VI. "The attitude of the Church in this country towards the Denominations," Ven. Archdeacon Whitaker, M.A. 1-0 p.m., Recess. 2-30, VII. "The best steps towards promoting the unity of Christendom," Rev. Canon Carmichael, M.A. 4-0, VIII. "Helps for the deepening of the Spiritual Life," Rev. Rural Dean Boddy, M.A. 5-30, Adjourn. 7-0 to 10-0, Reception at the Bishop's Residence.

NIAGARA.

From Our Own Correspondent

HAMILTON.—Receipts at Synod Office during the month of November, 1880.

MISSION FUND—Offering collections.—Mount Forest, 5.87; Stoney Creek, 2.64; Bartonville, 1.35; Port Mutland, 1.50. *Thanksgiving collections.*—Ancaster, 11.83; Barton, 3.12; Glanford, 4.01; St. George's, St. Catherine's, 22.76; Norval, 3.20; Drayton, 1.60; Fort

Eric, 8.50; Cayuga, 8.72; Erin, 2.75; Hillsburg, 1.71; Reading, 11 cents; Milton, 5.50; North Arthur, 3.25; Oakville, 15.00; Harriston, 4.15; Welland, 1.50; Fonthill, 1.00; Louth and Port Dalhousie, 3.70; Hamilton, Church of the Ascension, 100.84; Mount Forest, 10.15; Guelph, 79.65; Hornby, 3.00; Orangeville, 5.10; Caledonia, 12.57; York, 13.15; Dundas, 8.11; Hamilton, St. Mark's, 13.07; Palmerston, 4.46; Stewarttown, 7.00; Grimsby, 19.00; Elora, 6.00; Alma, 1.25; Thorold, 8.13; Port Robinson, 1.91; Niagara, 22.77; Burlington, 7.00; Nelson, 2.50; Arthur, 2.00; Moorefield, 2.00; West Flamboro', 6.20; Dunnville, 13.50. *On quarterly account.*—Rothsay, 7.00; West Flamboro', 31.00; Rockton, 16.50.

WIDOWS' AND ORPHANS' FUND—Offering collections.—Waterdown, 2.30; Welland, 10.78; Fonthill, 1.45; Barton, 13.55; Glanford, 4.00; Clifford, 2.56; Cayuga, 9.46; Louth and Port Dalhousie, 5.40; North Arthur, 1.00; Stewarttown, 1.00; Ancaster, 23.78; Mount Forest, 3.83; Nanticoke, 2.48; Cheapside, 1.65; Orangeville, 8.40; Caledonia, 1.00; York, 1.00; Elora, 4.57; Alma, 2.50; Burlington, 10.32; Nelson, 3.35; Arthur, 4.25.

ALGOMA FUND.—Mount Forest, 2.74; Guelph, 21.63; St. Catherine's, 15.77; West Flamboro', 2.00.

HURON.

From Our Own Correspondent

CHATHAM. The Right Rev. Bishop Alford, Commissary for the Lord Bishop of Huron held confirmation service in Christ Church on Advent Sunday, at evening service when the Rector Rev. V. H. Martin presented a class of nineteen candidates for the Apostolic rite of "laying on of hands" a pretty good number, now that there has been these three years a confirmation annually in the church. After the confirmation the Bishop delivered an address on "Mission work in China." The church was crowded, as is always the case at confirmation services. On that morning the Bishop preached in the Church of the Holy Trinity to a large congregation; and in the afternoon addressed in Christ Church Sunday School, the Schools of both Churches.

ALYMER.—On Tuesday, 22nd instant, there was a successful concert in aid of the funds of Trinity Church. Mrs. Reid of Simcoe, Mr. and Mrs. Rushner and others with the orchestra added much to the pleasures of the evening.

The standing Committee of the Diocese, on the afternoon of the 11th of December, held their regular meeting at the Chapter House, London. There was a large attendance, twenty-three clerical and thirteen lay members. The Right Rev. Bishop Alford, as representing the Bishop of the Diocese, presided. After the opening of the meeting with prayer, and the calling in of the roll, the minutes of the last meeting were confirmed.

Rev's. Canon Jones, J. W. P. Smith, J. B. Richardson, G. C. Mackenzie, W. B. Evans and C. Davis; and Messrs. Jas. Hamilton, W. Grey, H. Crotty, F. Rowland, C. F. Compton, V. Cronyn Solicitor, and E. B. Read Sec. and Treas., were nominated as the Land and Investment Committee. The committee afterwards appointed a sub-committee of five members on Investments. The Rev. W. B. Evans was granted leave to petition Parliament to cancel the old patent and grant a new one upon the same trusts, but so worded as to enable them to sell certain lands connected with Christ Church, Vittoria. An offer for purchase of church land in Enniskillen was not entertained.

The matter of the readjustment of the Mission of Alvinston, Brooke and Napier was postponed until next meeting.

Rev. A. E. Miller applied for a share of the Mission Fund money distributed this year, but the former action of the committee was sustained. The matter of the assessment of Goderich Township was referred to a special committee consisting of the Archdeacon of Huron, Rural Deans of Huron and the Secretary-Treasurer.

The report of the Special Committee appointed to arrange the lists of grants from the Mission Fund was taken up and considered, clause by clause. After the reading of many letters, on the several grants, and a good deal of discussion the bill was amended and confirmed. The printing was given to the *London Free Press* provided they do the work on the same terms as last year. Several other business matters were disposed of and the meeting was closed by the Bishop with the Benediction.

The Diocesan Sunday School Committee appointed to prepare a scheme and lessons for the Sunday Schools of Huron had a meeting in the Chapter House on Wednesday, December 1st. Reports of sub-committees were read and after a lengthy discussion it was decided to adopt the system recommended at the recent session. A report will be read at the next session of Synod. "Church work moves slowly."

The Huron *Alumni* met on the 1st instant, to take into consideration the necessity of appointing two additional Professors in order to maintain the efficiency of the College on a status equal to other halls of learning.

KERWOOD.—A meeting was held on the 1st instant, in the School House, for the purpose of electing churchwardens and a Building Committee for the new church to be built next summer.

The Rev. E. Sottley B. D., Incumbent of Brooke and Metcalf, opened the meeting with prayer. Messrs. Isaac Blein and R. Parker were appointed Wardens, Messrs. H. Freer, W. Richardson, Thos. Jarvis, L. R. Richardson, and Jas. Blein were elected for the Building Committee.

A resolution was passed, authorizing the churchwardens to guarantee the sum of \$150 a year for three years as the contribution of the congregation towards the Clergyman's salary. The church will be pushed on with all despatch. Over \$1000 is now subscribed; the estimated cost is \$1800.

BROOKE.—*St. James Church.*—An adjourned meeting was held in St. James Church on the 29th ult. The Rev. J. W. P. Smith, Rural Dean of Middlesex, was called to the chair by the Incumbent. The Rural Dean opened the meeting with prayer. St. James' Church was represented by twenty members; St. Mary's, Metcalf by the churchwardens; and Kerwood by Mr. Isaac Blein and Mr. Henry Freer. A resolution was passed, that the best interests of the whole Mission would be promoted by the formation of Brooke, Kerwood and Metcalf, into a Mission; and pledging itself to use every effort to relieve the Mission Fund, if all charge at as early a date as practicable. It was understood that the Clergyman's residence would be at Kerwood; and also that Alvinston and Inwood should form a Mission.

INWOOD.—Divine service was held in the School House, on Friday, 3rd ult, by the Rev. E. Sottley B. D., Incumbent of Brooke and Metcalf. The house was well filled, and great interest manifested. The organist and some of the choir of St. John's Church, were assisted in the music by Mr. Williams and Miss McTavish of Inwood.

There is good prospect of the establishment of a congregation in connection with Alvinston as a Mission; and a satisfactory offer is made towards a Clergyman's salary.

MIDDLESEX. Annual Missionary Meetings are now going on in this county, and are so far unusually interesting and successful.

The first meetings were held in the Lucan Parish, on Sunday and Monday, the 21st and 22nd ult. This Parish is under the charge of the Rev. Mr. Mugahey, formerly of Durham in the County of Grey. The Missionary Agent of the Diocese preached on Sunday at Chudeboye, Lucan and Granton and meetings were held on the following evenings:

On Wednesday evening the Missionary Agent visited Trinity Church, Birr, under the charge of the Rev. R. Willson.

Thursday evening an enthusiastic meeting was held in St. George's Church, London Township. Speeches were made by Rural Dean Fletcher and the Missionary Agent, and the collection was three times as large as last year. Carlisle was the next station visited. Rev. R. Willson occupied the chair and introduced the Missionary Agent. The collection was liberal. The Rev. Mr. Campbell then proceeded to Parkhill where he was taken in charge by the Rev. W. Johnson. The first meeting in this Mission was held on Saturday afternoon, in a School House on the 16th line, in the Township of McGillivray, where there was a good attendance.

On Sunday Mr. Campbell preached Missionary sermons at St. Mary's Church at 11 a. m., at Christ Church at 2.30 p.m., and at Trinity Church Ailsicraig, at 7 p. m. The attendance was good all round and collections in advance. On Monday evening the 29th of Nov., the Parkhill meeting was held. Rural Dean Fletcher of London assisted the Missionary Agent here and the offering was again doubled as compared with last year. On Tuesday, meetings were held at 3 p. m. in an orange hall in Credition Village and at 7 p. m. in Grace Church, Boston. Rev. W. F. Campbell and R. Fletcher were the speakers. The Incumbent Rev. Mr. Johnson was present at both meetings and rendered good service. The next meeting was held at Wisbeach, on Thursday afternoon, 3 o'clock. The rector presided and able addresses were given by the Agent and Mr. Johnson, who left immediately after this meeting for the village of Thedford, about 15 miles distant. Here there was a grand meeting at 7.30 p.m.—fine attendance, great interest, and an offering three times greater than ever before. The collections from the different congregations so far

visited in this old county foot up to more than double the amount contributed last year at the same places at the annual meetings. The Agent does his duty and every meeting is a success. If the interest can be kept up in the several parishes and the meeting followed by a thorough and systematic canvas for subscriptions, our Missionary Treasury will surely be full. At the meetings held in the new Mission stations in the back parts of the Parkhill Parish, the Missionary Agent greatly encouraged the people by speaking of the zeal and interest manifested in the Mission work of the Diocese by the rectors of our city churches—especially mentioning London and Brantford. This is as it should be.

ALGOMA.

From Our Own Correspondent.

MIDLOTHIAN—*St. Peter's*.—The Churchwardens wish, with grateful hearts, to acknowledge the following gifts to the church:—Four chandeliers, purchased with money given by J. C. Miller, Esq., M.P.P., and A. P. Cockburn, Esq., M.P.; a beautiful carpet for the sacristy from Miss Girdlestone, Galt, and a surplice from the C.W.A.S., Toronto, per the Rev. W. Crompton, Travelling Clergyman. They wish at the same time to thank their friends who have kindly aided them through their pastor.

In February, 1878, Mr. Crompton was led to turn his steps through Rycerson to meet his Bishop at Spence, where the people had lived in the bush seven years without an opportunity of using the means of grace. The Lord's Day was almost forgotten. Their children were growing up ignorant of the Church into which they had been baptized, wild and in danger of bringing forth nothing but wild grapes. Now, they have a plain but nice sanctuary, service once every three weeks, and the celebration of the Holy Mysteries every six weeks, and it is delightful to see with what pleasure the little ones come within the gates of Zion, and to hear them respond, when there, lustily and with a good courage.

The Churchwardens, (Messrs. Briggs and Roussell), are also thankful for the invaluable help derived from placing the columns of the DOMINION CHURCHMAN at the command of their energetic parson.

SASKATCHEWAN.

From Our Own Correspondent.

A confirmation was held in St. Catherine's Church, Prince Albert, on Sunday, October 24, by His Lordship the Bishop of Saskatchewan, when fifty-seven persons were confirmed.

The Bishop held confirmations in the Edmonton district in September.

PRINCE ALBERT.—The second winter term of Emmanuel was opened by a service on Nov. 1st, and a public meeting on Nov. 2nd, both being held in the College Hall. There was a large gathering at the public meeting, the interest of the occasion being much increased by the presence of His Excellency the Lieut. Governor of the North-West Territories, who delivered a very able and appropriate address on the importance of the objects for which the College had been instituted. The Governor's views on the subject were listened to with naked interest and approval by the audience. Very excellent addresses were also given by Mr. Duncan, of the Presbyterian body, the Rev. J. A. Mackay, Tutor in the College, and Mr. Chief-Factor Clarke, J. P. for Carlton. Mr. Clarke said that he, at one time, considered the plan of the College in advance of the requirements of the country, but that he was now of a different opinion. He believed the institution to be really useful and likely to do much good. He would be happy to contribute two hundred dollars towards its endowment if the people of Prince Albert would double his subscription in six months.

The Bishop of Saskatchewan, who occupied the chair, made a statement about the position and worth of the College, of which the following is an abstract. He said that the large and fine buildings, in the hall of which they were now assembled, consisted of two divisions. One of these, comprising more than half the entire building, contained the College Hall, classrooms and students' bed rooms; while the smaller division formed the warden's residence. The Bishop himself had undertaken, in the meantime, to discharge the duties of warden and Professor of Divinity, and therefore occupied the warden's residence. The Divinity Term lasted six months each year, and he could be constantly at home during that period to discharge the duties of warden and Professor of Divinity, and therefore occupied the warden's residence. The Divinity Term lasted six months each year, and he would be constantly at home during that period to discharge the duties of the office. There were residences for two tutors, separate from the main building. The income from endowment was as yet very

small, only amounting to about two hundred dollars per annum. The endowment of ten thousand pounds sterling, raised by the Bishop in England, was not for the College but for the Bishopric. He intended, however, if spared, to endeavor to raise an endowment for the college that would render it independent. Meanwhile the work would be carried on by the help of the Church Societies, and contributions from friends in England and Canada.

The Bishop further stated that the main object of the College was to train natives of the country as Interpreters, Schoolmasters, Catechists and Pastors for mission work among the Indian tribes. The course of study included English, Theology, and the grammar and composition of the Indian languages. Tutors in the Cree and Sioux languages were already appointed, and it was hoped that one in the Blackfoot tongue would soon be added. Native students of any Protestant denomination would be welcome to avail themselves of the training given by the College in the Indian languages.

The Bishop added that the College already afforded the usual Theological course to students preparing for Holy Orders, and that boys, in future, would be taught classics and mathematics in the Collegiate School. The school was open to boys without distinction of religious creed.

During the evening an opportunity was afforded to C. Mair, Esq., J. P., to read an address from the people of Prince Albert to the Governor, to which His Excellency made a suitable reply.

Before leaving Prince Albert, the Governor informed the Bishop that he would give four prizes at the end of the College year—one for each of the following subjects, viz.: English Composition, Roman History, Latin and Mathematics; the two first to be open to all students of the College, and the last two to be confined to boys of the Collegiate School.

Correspondence.

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

THE MARRIAGE QUESTION.

DEAR SIR.—What palsy has stricken the hands of the priests of the Church, that such letters as Mr. Rainsford and others have written on the marriage question, go unanswered? Surely at this time the Church cannot afford to fold her hands in quiet dignity, while what she believes to be the great social and moral fabric of the Christian world is about to be rent by the hand of the spoiler. How dare she falsify herself, by keeping silence, after passing such a canon on the marriage with a deceased wife's sister, at the Provincial Synod?

True, there is this petition to Parliament, but only Church people see it, and, unfortunately, it does not rest with them to decide the question; and we know "The voice of the people is not always the voice of God." What has the Church been doing to make known to the world her will in this matter, and reasons for the same? Simply nothing. While in England, the Bishops have taken up the subject, and Bishop Wordsworth, in his charge before the Annual Diocesan Conference at Lincoln, confined his whole thought to two points, viz.: marriage and divorce. When do we in Canada hear sermons on such things from Bishops or clergy? How many sin through ignorance and for want of knowledge withheld by the clergy?

Again, thousands of copies of the *Mail*, with articles in favor of these unholy marriages, have been sent throughout the length and breadth of the land, to be read alike by learned and simple. No one in the Church seems able or willing to refute these arguments; why then could not some one compile all the leading points that have been made by the Church against these marriages, publish them, and send them out side by side with the *Mail*? Let our DOMINION CHURCHMAN publish such articles. Or, if time be now wanting to do so, let Bishop Wordsworth's charge, in pamphlet form, be sent throughout this Canada of ours. Let a copy be sent to every member of the Dominion Parliament and accompanied by the prayers of the whole Church, that it "would please God to open the eyes of their understandings to discern, spiritually, the things that be of God," before it be too late.

Yours, &c.

CHRISTINA HADAWAY.

SIR.—The late Revd. John Kettle, a man whose intellectual calibre, whose general erudition, whose acquaintance with church history, and whose familiarity with the Canon of Scripture, may, I suppose, be regarded as at all events on a par with those qualifications for the discussion of questions of vital importance to the church, enjoyed by the Revd. W. S.

Rainsford, published, some thirty years ago, a pamphlet on the subject of the marriage of a man with his deceased wife's sister of which the following is what may be termed the peroration:—

"But come what may, we of the Church of England, more especially if we belong to her Clergy, must neither ourselves yield to such profane changes, nor by our silent indifference give others reason to think that we are prepared to yield to them. I hope we shall in good time speak out, and tell our statesmen and lawyers, that no Act of Parliament, nor Provincial Canon, nor anything short of a true Ecumenical Council, can possibly set us free from the obligation we feel, to regard the marriage of a man with his wife's sister, and all others like unto it, as prohibited by Scripture under the penalties of incest. So that for no religious purpose—communion, burial, or the like—can we ever recognize such a connection as a marriage. By God's help, we will not defile ourselves in any of these things; for in all these things the heathen were defiled. We will keep God's ordinance, that we commit not any one of those abominable customs that were committed before us, and that we defile not ourselves therein: He is the Lord our God." Levit. xviii. 24, 25, 30.

Weighty words these and singularly applicable to the present emergency! Commending them to the careful consideration of all churchmen.

I am, sir, yours faithfully,

VINCENT CLEMENTI.

Peterboro, Dec. 6th, 1880.

PARADISE.

SIR.—In my last letter on this subject I presented some of the views of those commentators referred to by the Rev. V. Clementi.

The passages of Scriptures quoted were intended to prove that the human spirit or soul of our blessed Redeemer, at the moment of his death had gone only to the Father, and no where else during the "little while" between his death and resurrection. But G. M. Hobson's "Query" implies a difficulty in reconciling this view of the subject with the words of our Saviour spoken to Mary Magdalene at the sepulchre on the morning of His resurrection—"Touch me not; for I am not yet ascended to my Father." The commentators do not find any such difficulty. Throughout the Scriptures, as in our own ordinary language, it is common to speak of the body alone as though it were the person. We say of a man's corpse "he is much changed," or "his expression is calm." Many passages from the Old and New Testament might be cited in illustration, but we have only space for a few.—Elijah stretched himself upon the child, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again." 1 Kings xvii 21. In the Gospel of St. John xix 40, 41, 42, we read, Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." Yet we know that it was only His body that was laid there; for His soul had gone to Paradise. In chapter xx, 2, Mary Magdalene exclaims "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him." And in verse 15, while seeking for the body of Jesus, she says, "sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Now, is it in perfect accordance with this manner of speaking that our Saviour says to her, "Touch me not; for I am not yet ascended to my Father." His words, of course, mean "touch not my body," for she could not touch His soul. But the full meaning must be that He in or with His body had not yet ascended into heaven. Concerning these meanings there is no difference of opinion; the only difference of opinion being as to whether going to Paradise and going to the Father, and going to heaven mean one and the same thing.

The "commentators" maintain that the happy place to which the saved depart at death is represented by various names in Scripture, among which are Paradise, our Father's house, and Heaven; and that "Abraham's bosom" signifies not only heaven but also a high degree of honor in that happy world. I hope that I may be allowed in a future number of the CHURCHMAN to present the passages of Scripture and the reasons by which these views are endeavored to be established. Meanwhile it may be stated that no mystical meaning is attached to the prohibition given to Mary to touch the Saviour's body, nor any difficulty in explaining it on the supposition that His soul had been already with the Father. The chief reasons of the prohibition were probably these, viz.:

Mary was of an exceptionally ardent temperament, she "loved" her Lord and Saviour "much," and had manifested her love in the most demonstrative manner by anointing His body with very precious ointment, washing His feet with tears, and wiping them with the hair of her head, standing by His cross

until he died, and by hastening before all the others to His tomb while it was yet dark. We can easily suppose how such an affectionate and impulsive spirit would naturally be ready to act on first recognizing her risen Lord. She would, if permitted, doubtless embrace Him and cling to Him in a very ecstasy of joy. But Jesus forbid her do so. Why so? Did He not permit other women that very morning to worship Him, as is common in the East, by "holding Him by the feet?" Did he not also before His ascension confirm the reality of His resurrection by inviting His disciples to "handle" His body, and Thomas to reach hither his finger and hand to examine the wounds made by crucifixion? But Mary needed no such proofs. She saw Jesus, and heard his well known voice calling her by name. She had not the slightest doubt of his resurrection from the dead. Moreover Jesus was alone with her; and there would be an impropriety as a man in permitting her in such circumstances, to indulge as she evidently intended, in some outward manifestations of her pure Christian affections for him. He therefore says "Touch me not." He thus, as in other things, shows us an example for our imitation. A clergyman or Christian man is thrown sometimes into the company of a pure-minded Christian woman—"solus cum sola in locoremoto," and our Saviour by his example teaches us, in such circumstances, to avoid even the appearance of evil. When Jesus said "Touch me not," he added "for I am not yet ascended to my Father." Not until forty days afterwards would He ascend, so that other opportunities more suitable would be afforded her, when in company with others, she could show her affection for Him. Meanwhile He charges her to go and announce to His other disciples in the city the glad tidings of His resurrection from the dead, and His purpose of ascending to the Father—a truth which, it would seem, they did not yet know. By doing so she would have an opportunity in the meantime, of showing her love to Him by doing good to His brethren—the members of the Church, who were at that time in great perplexity and sorrow on account of the withdrawal of His bodily presence from them.

I remain yours,
W. J. MACKENZIE.

Milton.

SIR.—Allow me space for a word or two with reference to Mr. Manson's letter in your last issue.

Josephus, in his "Antiquities of the Jews," writes as follows:—"Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees."

I cannot accept Mr. Manson's suggestion respecting "the garden in which the Lord is buried." The Greek word is *kepos*, and signifies, perhaps, in St. John xix. 41, a *field*, rather than what we understand by a *garden*; and does not, therefore, convey the idea intended to be conveyed by the word *paradisus*, which means a pleasure-ground or a large park. Xenophon uses the latter word in the sense of an enclosed park, in which "wild beasts were kept for the purpose of hunting."

Of course, I am aware that the more common Greek word for a *field* is *agros*, but the field of a wealthy man, like Joseph of Arimathea, would probably, be kept in order, more garden-like, than was the field called "potter's field."

Yours, &c.,
VINCENT CLEMENTI.

Peterboro, Dec. 20, 1880.

EMASCULATED SUNDAY SCHOOL TEACHING.

DEAR SIR.—As a constant reader of your paper, and a warm sympathizer with the sound Church "views" which it usually enunciates, I ask permission to point out what I cannot but regard as a serious defect and hindrance to its usefulness. I refer to the unkind insinuations and more direct attacks upon the so-called "Evangelical Low Church Party" which have, of late, so frequently appeared in your columns, to the grief, I am sure, of many who think with me, that the motto of a Church organ should be,—"*In necessariis unitas—in omnibus caritas.*" I have been the more particularly moved to write these lines, by the perusal of an article in your issue of the 25th ult., entitled "Emasculated Sunday School Teaching," which consists mainly of a vigorous but, as I venture to think, unjust attack upon certain "specimen leaflets recently issued from a source pretending to be a Church character:—and then, the article goes on to say,—"*The whole drift of the teaching in these leaflets is to conceal in a cloud of vague generalities the central and fundamental idea of the Catechism phrase which teaches us that the occasion on which we are made members of Christ, &c., is—Baptism.*" In order that your readers may judge for themselves how far this grave charge is justified, I will quote one or two questions and answers on the subject of the Christian Name, and the Baptismal

Covenant, from the leaflets referred to. Under the first head, I read as follows:—"When was it given you? When I was baptized into Christ." "What should you remember when you hear it?" "That I am a Christian." "What does that mean?" "I belong to Christ."

Again, in the third lesson on "Covenant Blessings," explanatory of the words:—"In my Baptism, wherein I was made...an inheritor of the Kingdom of Heaven," I find the following pretty strong statement of Church doctrine:—"God gives us life in Christ, makes us members of Christ. God loves us and adopts us into His family, and makes us children of God. God demands our obedience and promises us eternal blessedness. Therefore, He makes us members of His Kingdom." And you call this, "emasculated teaching." For my part, I rejoice to acknowledge it as a proof that the fundamental principles of sound Churchmanship are not ignored, even by that company, and that, however widely we may differ on some of interpretation and practice, yet *in essentials we are one.*

Yours, &c.,
HENRY WASON NAE.

The Rectory, Bedford, Que.

With truly "Evangelical" Churchmen we have no quarrel; but with some who use that title and give *non-natural* interpretation to Catechism and Prayer Book, we have serious ground for difference. We regret that our respected correspondent above should feel hurt by remarks, the application of which he properly (himself) repudiates. His quotations from the "leaflet" only confirm the force of our article; we happen to know that those vague statements are used to cover a denial of the *essentially spiritual effect* of Baptism. Our condemnation of such "views" is quite consistent with charity towards the holders. —Ed.

SUNDAY SCHOOL REWARDS.

SIR.—The letter on this subject in your issue of last week encourages me to fulfil my half promise, when writing to deprecate the "Medal System." It is gratifying to see that your readers seem to take so much interest in matters connected with Sunday Schools.

Rewards in religious teaching are avowedly a matter of difficulty and danger. The chief reason is, that the Sunday is not like the week-day school, one in which prime attention has to be paid to the development of brain-power. The emotion of Faith and Love, Reverence and Godly Fear, the Blessed Hope of everlasting life, are far above the mere intellect of children, and yet it is these which we are most concerned in fostering and inculcating. At the same time there are unquestionably other parts of religious instruction which must not be neglected. By all lawful means the child must be encouraged to devote time and study to the reading of Scripture at home, and to learning lessons—that should never be too burdensome, never a task—as carefully as possible. And it is of importance to show that the Sunday School teachers and clergymen do appreciate diligence and good behavior on the part of the pupils.

Thirdly, and this of the utmost consequence, the rewards or encouragements, no matter what shape they may take, have to be as general as possible, *within the reach of every single child* in the school, rich or poor. This is the fatal objection to the medals. Only one or two children out of all the pupils in all the classes can win the one or two medals offered. As nearly as we can, we must try and followed the Divine method of rewards, and let every child who strives *honestly*, every little runner in the race who runs steadily in the race from the beginning to the end of the year, be sure of receiving a prize. Encourage all, discourage none. Treat the children, the boys and girls, as God treats the men and women, offering every one a chance of a prize, and making, if you like, that prize proportioned in value to the amount of effort, attention, and good behavior. If you do this, you make your Sunday School a most useful school of discipline for the after life of a Christian, a discipline not like that of the world, in which the winners of the prizes are few and the losers many, and no amount of simple goodness of heart acquires riches and honors though it may win heaven; but one that teaches every individual child to realise its own responsibility, and feel that success or failure rests entirely on exertions and qualities quite within its own power to put forth, or to withhold. Furthermore, bring this discipline to bear constantly, week by week throughout the year, and you greatly promote the steady, patient, continuance in well-doing. The rewards will be gained, not by a mere dash or spurt at a given time, not by a *exam* for an examination. They will be the result of quiet, persevering effort and excellence. Finally, make liberal allowance for occasional failure. Don't be too strict and uncompromising. Give a wide scope for recovery from accidental and unavoidable mischances or misdoings. Be just, but be very merciful too. As I have

said, try and follow as closely as possible the Divine method.

Holding such principles, I have, for some years endeavored to carry them into practice in the following manner. It is not very dissimilar from that of your correspondent, to whose system of cards, small and large, I have no objection beyond this, that it entails, for a large school, no little unnecessary expense, and rather complicates the machinery which ought to be as simple as possible. We tried this *card system* for a time long ago, but for these reasons gave it up.

The simple *mark system* we find after long experience to work admirably. Here it is. *Every child* may have a total of 7 each Sunday. Attendance punctual, 1; lessons learned well, 3; conduct unexceptionable, 3. These marks for 52 Sundays, 364. Late attendance, unprepared lessons, inattention or misbehavior will, of course, reduce this total which each one may attain. Now for our allowances. *Every child* gains a prize who, on the last Sunday after Trinity, has gained at least 300 marks. This makes a liberal allowance for holiday absence, or for occasional defects. It permits a loss of 9 Sundays out of the year, supposing that the pupil had full marks for all the rest. It gives a prize to a child who has been punctual and well behaved, even though the lessons be imperfect, and only 2, instead of 3, be the lesson-marks secured for each Sunday. Such a child attains 312 and receives a reward. In case of sickness, and sickness only, of the child itself, or epidemic in the family, the teacher is authorized to give an average of 4 marks for each Sunday of absence. Last week, in making up our marks for the year, one good boy who was absent during four weeks of the year with measles in the household, gained a total of 354 out of the possible of 364—the highest total attained being 359. It may be stated that the children are encouraged to note their marks every Sunday, and many of them keep strict count, while every quarter a report of each pupil's marks is sent to the parents. This report states the number of marks actually obtained, and the number possible, and the special point in which the deficiency, if any, has occurred, (in attendance, lessons, or conduct), along with any observations the teacher or superintendent may deem necessary. So, from week to week and quarter to quarter, there is a constant reminder of success or failure, and the people at home are kept informed of the pupil's standing in the School.

The *prize list*, at least, contains the names of all those whose marks are 300 and over at the close of the year. To be in the prize list is a great distinction. The highest and the lowest class can and do look forward to it. All are treated alike. But there are *first-class certificates* for those whose marks are 290-299; and *second-class certificates* for those whose marks are 280-289. And then, if in any class the teacher recommends a pupil for a special reward, and the reasons given are approved by the General Council of Teachers at the final quarterly meeting; this reward is bestowed as an act of grace. Thus the effort is made to treat all the children impartially, to encourage all, to let punctual attendance and good conduct predominate over lessons in the value of the marker, and to make liberal allowance for all possible deficiencies.

The weak point of the system is the securing of careful marking on the part of the teachers. This was, for a time, a difficulty with us. But by degrees, as the teachers came to understand their work and the necessity of strict justice and care, this difficulty was removed, and now there is no trouble, and complaints of unfair treatment have long ceased. Our children realize the fact that if they do not secure rewards they have only themselves to blame, and that every possible indulgence is shown them. We endeavor, let me say, to have our prize-books as substantially good as our means will afford, but apportioned in value to the order of merit. The prizes and certificates are given publicly at an annual school feast always held on the Epiphany Festival, to which the congregation is invited, and at which sometimes there is a Christmas Tree, with small gifts for every child.

I need not add more beyond expressing the hope that the general importance of the subject will excuse this long letter; and I conclude with saying to any good brother who is engaged in the Sunday School work in reference to the rewards:—

"*Si quid nocisti rectius istis, candidus imperti, si non his utere mecum.*"

Yours, &c.,
T. BEDFORD-JONES.

Ottawa, Dec. 2, 1880.

How pleasant to the Christian to look forward with sweet anticipation to the time when the whole family of the redeemed shall be assembled around the throne above, to unite their hearts and voices with angels and archangels in singing the praises of God, and ascribing glory to the Lamb, who has washed us in His own blood, and clothed us in His own white robe of righteousness.

Family Reading.

A MOTHER'S PRAYER.

Father of Heaven, our strong Defence,
My children see;
Thou Who hast given them to me,
And ta'en their earthly father hence,
Keep them in Christ-like innocence,
And lift their hearts to Thee!

Dear Saviour, everlasting Son!
My only boy
Is on my heart a care and joy;
Teach him, like Thee, his race to run,
And for Thy glory, blessed One,
His talent to employ!

O Elder Brother: may Thy love
The sisters twain
Keep pure from every earthly stain!
Send down Thy Spirit, Heavenly Dove,
Truth, hope, and joy in Thee to prove,
And in Thy grace maintain!

O Triune God, by faith confessed,
My children three
I long to consecrate to Thee,
That finally, Thy mercy blest
May bring them to Thy perfect rest,
Eternal Trinity!

OUR NELL.

CHAPTER X.

"Jack, I've got a word to say to you before you go," said Mr. Masters, one morning, a few days after Carry's arrival. Breakfast was over, Jack had a holiday from school, and the boys were escaping from the room with alacrity. Jack came back slowly.

"You're a deal too much with that young Upwood," continued his father; "he's not a fit companion for any lad of mine. Do you hear Jack?"

Jack twisted his coat-button and fidgeted uneasily. "Give me your word that you'll have nought to do with him," Jack still fidgeted, and answered nothing. "You'll not go from here, my lad, till you do, so you'd best be quick about it."

Jack glanced at his father, and then at Nell. His father's face was grim, and Nell's attention was occupied in packing the teacups on the tray. The spirit sank within him, and the words on his lips died away. He had meant to say, "I've promised to go with him up to Quarry Farm to-day, and I can't back out of it now. But instead of these bold words came only a sheepish, "Very well, father."

A moment after, he was out of the room, and then he found himself in a difficulty.

Dinner time came, but no Jack. Various surmises were entertained respecting his non-appearance, but Nell alone discovered the truth.

Bobby was the soul of loyalty where his elder brother was concerned, but Jack had not seen fit to take him into his confidence on this occasion, and as Nell was washing his face for dinner he revealed the fact that Jack had the day before announced his intention of going with Jim Upwood to his uncle's farm. Nell enjoined silence upon Bobby, and said nothing herself.

At four o'clock in the afternoon she happened to be alone in the kitchen, toasting a tea-cake for tea. The latch of the outer door was lifted softly, and a pair of keen inquiring eyes, beneath the rough head of hair, peered cautiously through. Nell gave a look, and seeing that—as she expected—it was Jack, turned to her toasting again, and vouchsafed him no greeting, for wrath had been burning within her all day. Finding that Nell was alone in the kitchen, Jack came inside, and shut the door behind him. Then he said in a subdued tone—

"Nell, I've been with Jim Upwood."
"Yes, I know," said Nell.
"How did you know?"
"Bob let out."
"Is father very angry? What's he going to do to me?"
"Father doesn't know. I left it for you to tell him. You'd better go this minute."

"Where is he?"
"In the parlor."
Jack took two or three steps forward, and then stopped, with an exclamation of pain.

"Nell," he said, "I've lamed myself."
"Well, you can't expect much pity," said Nell, still without looking round. "I suppose you're not going to be a coward, as well as a liar."

"I'm not a liar, and I'm not a coward either," said Jack; but his tone belied the boldness of his words.

"Yes, you are a liar, if you give your word you won't do a thing, and then go straight and do it; and you're a coward, too, if you're afraid to go and own it."

"Nay, I'm none afraid; but, Nell, my foot hurts so bad."

"It's not so bad but what you can have it out with father first. I'll see to it after."

At this moment Carry came up the passage from the parlor, and heard Nell's last words as she entered the kitchen. At the sight of Jack she gave a little scream, and cried, "Oh, Jack! what have you done to yourself?"

Nell turned round hastily, and then flinging down the toasting-fork and teacake, she flew across the kitchen. Jack's face was white and drawn with pain, and he was steadying himself against the table, while he kept off the floor one shoeless foot, the sock of which was soaked with blood.

"Oh, Nell," cried Carry, "how could you speak so cruelly to the poor boy?" and she stooped down to examine the wounded foot.

But Nell without a word, put her arms round Jack, and carried him to the arm-chair. Then she fetched warm water, and kneeling down began gently to sponge off the sock. Carry stood by the chair and held the boy's hand.

"Now tell us how it happened, my poor Jack," she questioned; and then he told them how at the Quarry Farm he had been sliding down a haystack, not seeing that a pitchfork, handle downwards, was reared against the side, and one of the prongs had gone into his foot. Jim Upwood had wanted to ask his uncle to send him home in the gig, but Jack would not hear of it, and had started to walk home; soon, however, a queer faintness and giddiness obliged him to give in, and he sat down under the hedge, and he did not know how he should get home; until at last whom should he see but William, with the cart, on his way from the mill, and so he came back with him.

During this recital, Carry and Jack were surprised to see that tears were running down Nell's cheeks. Carry wondered that Nell should be so unusually soft-hearted, and Jack wondered she should seem sorry for him when a few moments before she had been so angry. When the operation was concluded, and the foot bound up, Jack took hold of Nell's arm, and drew her towards him.

"Eh! never thee mind," he whispered; "it's not awful bad. But, I say, d'ye think father'll forgive me?"

"Yes," answered Nell, emphatically. Then she said to Carry, "Look to the tea-things, will you? I'll be back in a minute."

Carry looked after her as she went out of the kitchen, and wondered what she what she was going to do, for her carriage indicated purpose within.

Nell walked into the parlor. Her mother was there, knitting, and her father sat in his arm-chair.

"Isn't the tea ready?" asked her mother. But Nell did not hear her. She went up to her father, and said—

"Father, Jack's been with Jim Upwood, and I've told him you'll forgive him."

Mrs. Masters uttered an exclamation, laid down her knitting, and watched her husband anxiously.

"And why did he leave you to come and tell me this?" asked he, in a severe tone.

"He was coming himself, but he can't walk; he's hurt his foot so bad."

Mrs. Masters did not wait to hear more, but made haste to go to her boy.

Mr. Masters also rose, but with so stern a look that Nell's heart sank. She caught his arm as he was passing her, and there was a sob in her voice as she cried—

"Oh! father, father! I said you would forgive him."

Her father stopped, and put his hand on her shoulder.

"Why, Nell! why, Nell!" he said, wonderingly. "Nay, my lass, I'll not be hard on the lad."

Nell threw her arms round her father's neck, and kissed him passionately.

The same evening Derwent came down from the vicarage, to renew his chat with Mr. Masters, and a little curious also to observe the new element which Carry's advent had brought into the household.

Jack was established in the old horse-hair sofa in the parlor, and with his foot in the easiest position—relieved from the dread of his father's displeasure, and, even, indeed, feeling himself, under the women's petting, something of a hero—was fast recovering his usual easy flow of spirits.

Nell was the only member of the family from whom the cloud had not yet cleared. Jack's conduct had weighed upon her mind all day. It had included treason against his father, and the meanness of deceit, and from both these sins her soul revolted. Nell's first impulse towards the sinning was to be hard and contemptuous; her second usually was to be hard on herself. The revulsion had come in this case with more than ordinary suddenness. Remorse for her own severity, and the dread of her father's, had brought down her spirit to a low ebb. She was seldom moved, but emotion once aroused, equanimity was not regained easily.

She contrasted strikingly with Carry. Her eyes were red with crying, her hair and dress were suggestive of forlornness, and her manner was taciturn and abrupt. Derwent was sorry to see his little friend, as he now regarded her, out of spirits, and tried to make her laugh and talk as usual; but Nell's mood was persistent. In the window sat Carry, neat and gentle and composed, with some light work in her hands. Bobby sat on a low stool at her feet, and the two made a pretty picture. Bobby was for the present devoted to his charming new sister. When Derwent came up to the window, he was seized on by the child and begged to go and see a family of kittens which the farm-yard cat had just presented to the world, and deposited in a bed of hay in the cow-house. Derwent readily consented.

"Carry, you come too," cried the child, pulling at her dress.

"Nay, I'm sure you can do without me, Bobby," said Carry; but Bobby persisted, and Derwent said—

"You can't be so cruel as to refuse, Miss Masters! Evidently Bobby can't do without you."

"Ah, I am a novelty, you see," she said, looking up and smiling. "Well, then, Bobby, since I must go, fetch me my hat."

As the three went out of the room together, a sharp pang shot through Nell's heart.

"How silly!" thought she. "Surely I can't be so mean as to feel spiteful because Bobby makes a fuss with her."

Outside the cow-house the twilight was gathering; inside it was nearly dark. They entered by a door at the end, which led into a narrow passage lined with hay, and separated from the stalls by a low boarding. The gentle inhabitants of the place were housed for the night; but all was still, save for the occasional clank of a chain, echoing up into the cobwebbed rafters, as the cow put her head over the boarding to gaze with large mild eyes at the intruders. In the dusk, the place was to Bobby full of mystery, half charming half dreadful; and even his elders unconsciously walked closer together, and spoke softly. Right at the end, in the darkest corner, lay the kittens—three little soft balls in a warm nest of hay.

Derwent took a white one up, and

gave it to Carry. In doing so he touched her hands; they felt soft and warm. "It is just like you," said he, impulsively.

He repented the words directly. Would she be offended? Nell would have been.

But Carry was not offended. She smiled and lifted her white lids, so that Derwent saw her eyes shining like stars in the gloom.

(To be continued.)

Children's Department.

WHAT CAN LITTLE CHILDREN DO?

What can little children do?

Little preachers of the Word,
Can those tiny, dimpled hands
Labor for the blessed Lord?

Little hearts can beat for Him,
Thinking how He blessed them;
Took them in His arms of love,
And smiled as He caressed them.

Little lips can speak for Him,
Careful that no naughty word,
And no harsh and angry tones,
Only loving ones, be heard.

Little feet can run for Him,
Carrying comforts to His poor;
Gentle messengers of love,
How they'll bless you o'er and o'er.

Little children, love the Saviour,
Strive His blessed work to do;
Then among the "many mansions,"
One He will prepare for you.

ILLUSTRATION OF GRACE.

"He shall sit as a refiner of silver" (Mal. iii. 3). Some months ago a few ladies who met together in Dublin to read the Scriptures and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed: "There is something remarkable in the expression in the third verse: 'He shall sit as a refiner and purifier of silver.' They agreed that possibly it might be so, and one of the ladies promised to call on a silversmith and report to them what he said on the subject. She went accordingly and, without telling the object of her errand, begged to know the process of refining silver, which he fully described to her.

"But, sir," said she, "do you sit while the work of refining is going on?"

"O yes, madam," replied the silversmith. "I must sit with my eye steadily fixed on the furnace; for if the time necessary for refining be exceeded in the slightest degree the silver is sure to be injured."

At once she saw the beauty, and the comfort, too, of the expression: "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are numbered.

As the lady was leaving the shop the silversmith called her back and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. Beautiful figure! When Christ sees his own image in his people his work of purifying is accomplished.

It is the tiny streamlet which is kept in a splutter, by a stick thrust into its waters.

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In 1881, there will be published serial novelettes, by G. W. Cable, author of "The Grandissimes," Mrs. Burnett, author of "That Lass o' Lowrie's," and others; with a novel of New York life, by an accomplished writer. Papers on American, London, Parisian, Dutch and Russian Art will be illustrated by many of the greatest living artists. Essays by Stedman, R. H. Dana, Edward Eggleston, Boyesen, Clarence Cook, and others; illustrated papers on the stage, articles of travel, etc., will appear during the year.

With November began Part II. of the now famous history of Peter the Great, by Eugene Schuyler. To enable readers to secure Part I. (complete in itself), the following special offers are made to new subscribers after October 20th:

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WHAT IS DONE IN A "LIVE" SCHOOL.

THE CRAMMING SYSTEM.

Much has been said and written, with apparently but little profit, on the subject of cramming in the school-room. We know boys and girls in the higher schools who have to attend from fifteen to twenty different classes in as many different subjects during a single week. And after a year or two they are declared to be proficient in all of these branches. What a sham is this, when it is considered that any three branches are sufficient for a year's study! It is not surprising that young men, as well as young ladies, find when they come to meet "the hard buffetings of this work-a-day world" they are only half educated, that they have but the merest smattering of the subjects which they ought to know thoroughly, and that they have been grievously misled by both teachers and parents who ought to have known better. The consequence of this is, that they are unable to apply in a practical way, any knowledge they may have acquired. The great question is:

HOW TO REMEDY THIS EVIL?

Our suggestion is first, to give a thorough drill in those subjects that are termed common and not high sounding. For instance we find students who have been trained in what are considered our best schools, deficient in arithmetic and without any real knowledge of book-keeping. Indeed, Commercial Arithmetic, as taught in our schools, is found in practice to be different from that used in business houses. The reason of this is, that but few teachers know anything outside of their text books, and are unacquainted with the short methods suggested by long business experience.

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TO PASS A RIGID EXAMINATION.

If found competent, he enters the practical department. The text book is then abandoned. Each student is furnished with capital (College Currency) and his first duty is to enter the Board Room, where the transactions recorded in his books originate. As in other public rooms, when from ten to thirty persons are making bargains, it might appear to a stranger disorderly for a school room; but the half hour spent in this way appears of but short duration. And when the purchases and sales are completed the student takes his seat at his desk in another room, where he carefully transcribes from his memorandum book into his Day Book, Cash Book, Bill Book, etc., all his transactions, and is required to fill out all the notes, drafts, receipts, etc., in connection with his business. In a word, this is the finishing department and it is conducted in a manner as exacting as is the real work which it imitates, in our best mercantile houses and banks. Indeed in one end of the room

IS A REAL BANK OF ISSUE.

in complete operation. All its departments are conducted by students who are under the supervision of trained teachers.

We are aware that in some quarters a strong prejudice against business schools exists. This is not surprising, because numbers of Colleges so-called, are mere shams, unworthy the name they assume. As a consequence some merchants cling to the idea that the only place to learn business is in the counting room. That is certainly the place to get practical experience, to learn the character of men, their business habits and their motives. But to a large extent it is erroneous to suppose that it is

THE PLACE TO LEARN BUSINESS

because the circumstances are rarely favorable. An employer has hardly ever time to teach. Besides, he would not permit mistakes to be made in his accounts, or his books to be muddled through the ignorance and stupidity of a mere tyro. Experience of that sort has often proved too expensive to be repeated.

In addition to all this, the weekly course of Law Lectures is a feature of the College. These are of a character to save a business man the expense of consulting a lawyer over a trifling business difficulty. At the same time, it must not be presumed that we pretend to make merchants independent of lawyers under all circumstances.

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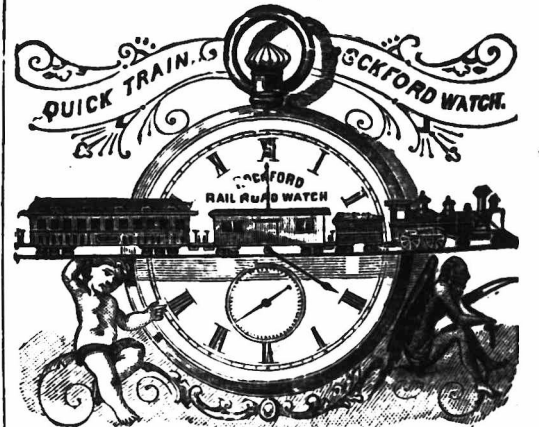
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