

**PAGES  
MISSING**

# Dominion Churchman.

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## THE WORKING CLASSES AND THE CHURCH.

We are told that "the greatest work of the present age" is "to bring the working people under Christian influence." In England the lament has been widely expressed that whatever may be the progress of the Church, there are yet large masses of the working classes which are lost to us. Among mechanics, infidelity has made great progress, showing among other facts how true is the statement of the poet that "a little learning is a dangerous thing." These working classes in England have not ranged themselves so entirely under the Nonconformist banner as might have been expected on their becoming alienated. A large proportion of those who have left the Church embrace unbelief. The hold which the Church has upon the working classes in England is much greater than any other religious body can pretend to claim. The old Pelagian "high and dry," was fast alienating all who did not belong to an Erastian aristocratic connection. The Evangelical movement directed comparatively few of its efforts towards keeping the masses in union with the Church; in fact that movement had, in many of its aspects, a decidedly contrary effect. It was not till the Oxford revival began to exercise its influence in the Father-land that it was felt both the sinew and the bone would melt away from the church if some more decided effort were not made to bring its influences to bear upon the masses of the population. That effort was made, and is still being made; and the result is that the Church in England is three or four times as strong in the affections of the nation as it was before the passing of the "Catholic Emancipation Act" of 1829. It was the passing of that Act, we may remark by the way, that convinced a few zealous minds that something must be done to sustain the English Church; and hence the Oxford Movement, which has resulted, as most zealous movements do, in a certain amount of mischief, and in an immensely preponderating amount of good. No such corresponding improvement, however appears to have taken place in the Church of the United States; and in Canada, it is to be feared that our efforts have not been so persistently directed to this object as they might have been. The subject is one which deserves our

most serious attention; and we cannot do anything better than endeavour to profit by the mistakes that are acknowledged to have been made elsewhere. At the late Church Congress in the United States, a paper was read on the subject which is full of interest, and which we give in another part of this issue. From our exchanges across the border we learn: "All over this land the gulf between the rich and the poor is widening every day. Splendid churches are being built in every large town and city in the land, but not for the labouring classes. A very small proportion of the working-men are under decided Christian influences, perhaps not one in ten of those who make their living by their hands, respond to the call of the church bell on Sunday. Any one who will go through the narrow lanes and streets of our cities, on the Lord's day, will see crowds of men standing on the street corners, or reading the Sunday papers in their homes, while their wives and sisters are for the most part at home preparing the Sunday dinner." Now one reason assigned for this state of things is that in building a church, the first question is, How can it be made to pay? And so, "it must be placed out of the reach of those who have very little to contribute." The result of which is, as *Our Church Work* says:—It would be easier for a man in plain attire to face a cannon on a battle field than to walk up the aisle of one of these fashionable churches.

There are several suggestions we should like to offer for this unfortunate state of things, which does not appear to be quite so bad, either in England or in Canada as in the United States. It may be that republican institutions, after all, have a tendency to separate the classes more than any other. We will only mention, just now, one institution which should be cultivated as much as possible in order to meet this want, and that is, a Church Reading Room, where suitable arrangements can be made for every one to attend at any hour of the day to read the best current literature, both ecclesiastical and secular. An institution of this kind was started some time ago in Toronto. It had no party object. But unfortunately it had a party name:—"The Church Union," and therefore it excited party opposition. More unfortunately still, it changed its name to one which gave no indication of its real character; and

then it failed. We know of some institutions in other parts of the country which have been more successful, perhaps because they had no party name. We would instance the "Churchman's Association" at Bolton, Albion, diocese of Toronto, which we believe meets with a very fair amount of success.

## THE BISHOP OF WINCHESTER'S PASTORAL LETTER.

We have not very often, of late, met with a document more important, or better suited to the present times, than the "Pastoral Letter to the Clergy of the Diocese of Winchester," by Edward Harold, Bishop of Winchester. Bishop Harold Browne is eminent for his large theological attainments, and also for his general learning. He is a man too, of calm judgment and of ripe experience; so that his utterances upon any subjects of general ecclesiastical interest are entitled to the profound respect of the Church at large. The candor and ability of the writer of this document are discernible throughout; and by some it is regarded as possibly being "an informal manifesto on the part of the more sensible members of the right reverend bench," or at least a trumpet call to all who would preserve the Church of England against those without who wish not well to our Zion, and those within who are too dull to see where her peril and her safety lie. We gave a very short epitome of the *Pastoral Letter*, in our last week's issue; but on re-perusing the original document in full, we are satisfied that it demands far more consideration and study. The position assumed by Bishop Browne must be a lofty one, when in treating subjects about which there has been the most angry contention, he has laid down so many principles of the most important character, which all must respect, and has said so little for either of the contending parties to find fault with. This is the more remarkable when we find the Bishop has without scruple, entered rather fully into the more urgent Church questions and Church dangers, and has certainly given a very complete and clear-sighted estimate of them. It is intimated that some will be disposed to accuse his Lordship of "trimming" between two parties. Upon which the *Guardian* rather jauntily remarks:—"Were it even so, we might rejoin that the ship is more likely to

make way if her officers keep her trim." A more suitable rejoinder would have been that the Church of which his Lordship is a Bishop is not a party institution; although it embraces, always did, and always will embrace two parties, which are every day becoming neither more nor less than the guardians of two several aspects of the same truths; and also that the Church of England, for the last three hundred years, has come before the world *not as a compromise* between two opposites, but as believing the truth itself to lie somewhere about midway between the extremes of Roman and Puritanic error. The Bishop evidently feels the gravity and importance of the present occasion, and therefore expresses his belief that we are standing on the threshold of a future history full of change in Church and state, in politics and religion; that all Christendom is moved, and strange to say, even religions outside of Christendom are moved too. He says, "it seems as if a wave of new thought and excited action were passing over the" whole world. From this view of the case, he endeavours to impress upon his clergy, what he himself evidently feels, a deep sense of the heavy responsibility resting on those who have anything to do with guiding the present tone of thought and action in the Church. His words are very emphatic and very truthful. He says:—"Men who live in such a time have much need of wisdom and self-control and disinterestedness, if they are to do their part towards making the future blessed and prosperous, instead of disastrous and evil; and none can need these qualities so much as the clergy, who should be the pilots and directors of religious thought in a troubled sea of change and doubt. *If at similar crises in history—the Reformation, for instance, all those who thought and acted on either side had been more candid, and more temperate, and more true, there would be far less danger now, and a far brighter horizon for the future.* No one can read wisely and thoughtfully the records of such times without many a pang of sorrow that men's passions checked improvements on the one hand, and marred them on the other."

The Bishop reminds us that the Church of Christ, though she may be passing through some new phases, has yet from the earliest times had the same elements of good and evil, the same dangers and the same hopes as now. That Church from its first found-

ation was in one sense an absolute monarchy, because Christ is its King, and the reign of the Omnipotent must be unlimited. But as regards its human organization, it was so constructed as to combine order and united action with all just freedom of thought and will. These two elements of "orderly union and fair freedom" if carried out according to the intention of the Founder of the Church, would have produced a wisely regulated citizenship. But as the Church brought within her fold Jews, heathens, and philosophers, without always entirely subduing them, the element of freedom seemed likely to gain the ascendancy and subvert Christian order. The civil power was first resorted to, but then it was discovered that the civil power could be directed against truth as well as against error, so that the Papacy and Monasticism were finally evoked as promising security for order and orthodoxy and Christian union. But these, pressing to excess the claims of order, suppressed to excess the claims of free thought. The Bishop goes on to sketch very graphically the peculiar principles of the English Reformation, which is so often appealed to by many who ignore all its essential characteristics. This part of the charge requires a more extended notice than we can give it now. There are also other important matters—the two chief schools in the English Church, Catholic and Protestant, Courts and judgments—which we must take an early opportunity of noticing.

#### THE BISHOP OF ALGOMA'S CIRCULAR.

A circular addressed by the *Lord Bishop of Algoma* to the Bishops and Clergy of Canada has, by accident, just come under our notice. It is singularly mild in tone, although the subject is one which might well have aroused some stronger feelings. The Bishop recurs to the fact that the missionary diocese of Algoma was formally set apart by the deliberate action of the several Dioceses of this ecclesiastical Province; first in Diocesan Synod and then by their representatives in Provincial Synod;—and further that the diocese was "constituted with the express understanding that the Bishop and missionary staff should be supported by the several organized Dioceses." Moreover that being a missionary Diocese, without funds, without resources, without wealth or even competency for

its members, it is entirely dependent on extraneous aid for means to support the small band of clergymen and laymen, now actually laboring therein, whose claims upon the Mission Fund amount to upwards of \$4,000 per annum." He expresses disappointment that "some of those who were active in bringing about what was at the time considered to be so desirable a work, now think it was premature, and *are failing to contribute their quota* (!) towards maintaining this poor diocese, which they were instrumental in bringing into existence." On this point, it is only necessary for us to remark, that had not the Bishop of Algoma made this positive statement himself, we should scarcely have thought it possible that such a state of things could exist among us.

We are reminded that a very small effort, with united action, would meet all that is required, not only to maintain existing missions, but also to extend the work so urgently needed. His lordship states that if only an average of *eight* individuals in each parish or mission of the province can be found to give six cents a week, the requirements of the missionary diocese would be met. If sixteen persons in each parish would give three cents a week, of course it would amount to the same thing. Such a statement as this is sufficient to show how entirely inexcusable would be a continuance of the apathy in providing for the wants of our only Missionary diocese.

The Bishop alludes to the fact that there is much to be done in Algoma, and he shows that if on any part of the earth's extended surface, "the harvest is plentiful," it is so in Algoma. And men are ready to cast in their lot with him in doing the Master's work; but so thoroughly has the Church in Canada repudiated its own obligations, that *the bishop can do absolutely nothing*. Here commends the clergy generally to make a collection once a year (say on Whitsunday) for the diocese of Algoma; and also to form a missionary association, consisting of members who will promise to subscribe not less than one dollar annually to the same object. And his lordship concludes by affectionately reminding the members of the Church, that "it is only as the Church is supporting and extending her missionary operations that she can be said to *live*;—that a deep responsibility rests upon her to be up and doing the Master's work; and that every baptized member of the Church should be made to feel,

and urged to meet, his share of that responsibility, from which neither parish nor individual can safely separate itself.

#### THE LATE BISHOP DOUGLAS.

The late Bishop of Bombay was far more extensively known and esteemed than many of those, whose removal from among us we are called upon to notice. Perhaps he may be chiefly known to some by his celebrated letter to the Archbishop of Canterbury in 1872, on "Indian Missions," which stirred the depths of Christian feeling in most parts of the world, some faint reverberations of which were experienced even in Canada. He was born in Scotland in 1821, went to Glasgow College in 1837, and graduated in honors at Oxford in 1845. After taking his degree, he prepared himself at once for ordination. Archdeacon Wilberforce's work on the Incarnation, after close study, became the basis on which his theological views were afterwards built. When he became deacon in 1846 and priest in 1847, he gave himself to his Master's service with so absolute a surrender as is possible only with an intense nature like his. Having been curate at Alverstoke, and having had the joint charge of Tenison's Chapel, Regent street, he took the small living of Abbotsley, Huntingdonshire; and in 1854 left England to take the Deanery of Cape Town. It was while he was there that Bishop Gray, as Metropolitan, instituted his prosecution of Dr. Colenso. Dean Douglas supported the charge with great ability and temperateness. In 1866 he was appointed to the vacant Bishopric of Bombay, which was the one presidency in which the English Church had done the least in attempting its evangelization. When he left the Cape, a large public meeting was held in Capetown to present him with a farewell address, whereby men of all shades of opinion, dissenting ministers as warmly as Churchmen, combined to testify their admiration for the sterling and self-forgetting character of the Dean they were about to lose. He had labored hard at the Cape, as he had done before in England, and yet he went to India in the prime of life and health. His noble missionary spirit was fired by the immense field for Christian enterprise which lay before him. He applied himself with great vigor to his vast work, travelling over his immense diocese, making himself acquainted with its wants, sympathizing with the native mind, and planning how the strongholds of heathendom

could be best approached. After four years of watchful observation and deep reflection on the question, he gave the results of his experience to the world in the famous "Letter to the Archbishop of Canterbury," on the present state and prospects of Missions in India. The appeal was felt more or less throughout the whole of the Anglican Communion. A loftier strain seemed to be raised than men are ordinarily accustomed to hear. It was the high-souled ardor of a chivalrous and a generous nature sanctified by the devotedness of a Christian Missionary. It marked an era in the history of Missionary work. The Bishop spoke from the innermost depths of a spirit overburdened by the survey of a hundred and eighty millions of heathen; but while he looked on that "dry, if not thirsty land," he saw clearly the bearing which the subject had on the inner life of the Mother Church; and in an enthusiastic crusade against heathenism, to which he called her sons, he perceived the best and truest remedy for "our unhappy divisions." He called on the Church to be true to herself and to her supernatural life; and he showed how the fundamental verities of the Faith would first charm and then assimilate themselves to the Oriental mind, while the Hindoo would fail to accept Christianity when presented as an abstraction or a philosophy. His appeal was made to no one party, it was not limited to persons of high attainments or to the sterner sex. He said:—"I shall be thankful if any man or woman belonging to any school of opinion, will come to work here in any way, provided he or she be in heart an honest child of the Church, and desire according to light given, to obey and carry out its rules and principles." Mainly however, he placed in the Church's view a new and higher standard of self-sacrifice which he declared to be essential, if India is to be won to Christ. The appeal was not without results. Though it is true that his words were rather criticised in detail by persons in authority than commended on the whole, and he might be disappointed that more men did not hasten to the blessed work he had pointed out; yet his burning words will ever live, and we doubt not that, year by year, they will win for the active service of Christ such noble spirits as alone it is given to sympathize with them.

Soon after this letter appeared, the Bishop was visited with a severe domestic calamity. By an accident at the Falls of Moness, in the Perthshire High-

lands, he was deprived of his promising eldest son, then about to enter Oxford. When working hard in India, he received the news by telegram. This shock combined with constant fatigue and exposure to the climate, had an effect on his strong constitution. He passed the autumn of 1874 in Scotland, returned with his wife and three children to India, apparently benefited. He reached Bombay in November, delivered his charge to the clergy in January, and then set out on a toilsome journey through a distant part of his diocese. On his return, severe illness set in, he bade farewell to India, and reached London in May. The best human skill could avail nothing for his recovery, and late in December, his remains were laid to rest beside those of his son, in the burial ground of his brother, in the beautiful valley of the Tay, under the shadow of the great rock which gives its name to the district, and immediately adjoining the churchyard of Weem.

THE FUGITIVE SLAVE LAW circular gives no better satisfaction than the former one. The alterations made seem even more displeasing to the British public than the original, as the latest intelligence from England states that the agitation on the subject is increasing. Numerous meetings are held in different parts of the country, at which strong protests are raised against it. The circular differs in one particular from its predecessor. In September, officers in command of Her Majesty's ships were instructed that on the high seas a slave should be retained on board, on the ground that the British vessel was part of the dominions of the Queen; but that if the vessel returned into the territorial limits of the country from which the slave had escaped, he might be surrendered if a demand were made, supported by the necessary proofs. But according to the recent instructions he is to be retained, if he so desires, till he can be transferred to a country or a ship where his liberty will be respected. It will be seen that in this respect, a Queen's ship is considered as having to the fullest extent, the liberating properties of the British soil, as expressed by Cowper:—"They touch our country and their shackles fall." But the case of slaves seeking refuge in our ships when in territorial waters is neither considered to be equally capable of solution, nor is it treated in the instructions with equal simplicity. The September circular directed that the fugitive should

not be retained on board after proof that he was legally a slave. The amended instructions say that when the danger to his life has passed away, he is not to have permission to remain on board; although an appearance of favor is made by requiring that no demand is to be entertained for his surrender, and no examination is to be made as to his position. It is remarked by the English press that the distinction is one which may be perfectly clear to lawyers, and may satisfy what are called legal quibbles; but in nine cases out of ten, the fugitive slave will find no practical difference.

#### MINISTRATIONS OF THE CHURCH TO THE WORKING CLASSES.

A PAPER READ AT THE CHURCH CONGRESS BY THE REV. J. H. RYLAND, D.D., OF NEW YORK.

There is no question in the programme of this Church Congress, rich and comprehensive as it is in great themes, of more vital "pith and moment" than the one we are handling to-night. It is part of the great and engrossing problem of social science; its just solution is of deep concern to all the interests and aims and issues of our Christian civilization. Yet it is a question very generally ignored by councils and conventions of Churchmen. It may well be counted a solid gain, therefore, that it is up for discussion before a body of men of liberal culture, and generous sympathies, "having understanding of the times" in which they live.

I leave it to abler men than myself to deal with profounder aspects and bearings of the subject. In the few minutes allotted me I shall aim at nothing beyond the reach and appreciation of a common Christian intelligence.

And I start with the broad, and for the present, unqualified statement, that spite of our lofty claims and pretensions we are not a Church of the people. The "masses," in any considerable numbers, or weight of influence, are not with us, or of us. The vast majority are either alienated from all our organized Christianities, or they are found in other ecclesiastical folds than our own. The fact is too notorious, I take it, to be denied or doubted by any candid man of competent intelligence and observation. Here and there a parish may be found in which the working classes are well represented, but such parishes are exceptions to a general rule; while the conditions and causes which have produced such phenomena are usually exceptional also. Regarded as a whole, the Protestant Episcopal Church is cold and distant in her temper and demeanor towards the common people, while she lacks, I believe, some of the necessary instrumentalities and aptitudes to win popular approval and affection. Look at some broad and significant indications of this. We are strong comparatively in cities where wealth and culture and taste abound, to which our Church appeals very powerfully; but in the country we are weak as a rule by the side of religious societies often younger in the field of evangelization than our own. While whatever hold we have upon the humbler classes in cities, is very largely due to the alms we distribute, or other eleemosynary agencies. But such influences reach only a pauperized, or semi-pauperized class; the moral muscle and intellect of your

working man proper, are chiefly conspicuous by their absence from our churches. We do not even retain our hold upon many of those who have been nurtured in our own religious household, or over those who come to us in mature years from the Church of England, or the Church in her Western colonies. Large numbers of these drift away, or are drawn into other Christian societies, or they sink into utter indifference or infidelity. My statement may need qualification on the right hand and on the left, perhaps, but the substantial facts are sorrowfully obvious, I think, to men of candor and discrimination. As applying to cities, let any man make a tour of investigation in the city of New York, for example, and what will we find? Many costly and magnificent churches, which, lifting their massive fronts upon our wealthy avenues, might inspire a stranger with the feeling which St. Paul tells us he had when he entered Athens, — that we are "very religious." But these churches are almost exclusively for the benefit of a socially superior class. The working classes in the sense in which we now use the words, are not there. The pew rents alone forbid such intrusion. But as if they were meant as a moral sop for the consciences of the wealthy of our communion, we have mission chapels planted generally in the ragged regions of the city, and these are for those who are not even expected to attend the fashionable shrines. Incidentally this arrangement is practically ministering to an alarming evil in our American civilization — the separation and the alienation of the rich from the poor. While for religious purposes the scheme is largely a failure. The mission chapels are generally poor in their structure and appointments, and in the calibre of the men who too generally serve them. The eloquence, and the fine music, and the costly symbolism, are reserved for the mother church; anything will do for the mission chapel if only you give plenty of alms.

Now herein I think the Ministrations of the Church to the Working Classes are defective and faulty. For one great aim of our parochial endeavours ought to be, surely to bring the rich and the poor, or comparatively poor, as closely together as possible upon the plane of a common Christian kinship and communion, that they may see each other, in the interplay of a manly respect and sympathy. For patronizing airs, and a constrained condescension, are to no class more offensive than to the working men. I need not be reminded, of course, that it is impossible to obliterate class distinctions in the Church. And yet the "poor raiment" and the "gay clothing" were once found in fellowship before the mercy-seat of God. Sink, at all events as far as you can, the shocking disparity between the religious privileges which you partly supply for the poor, and those which the wealthy provide for themselves; not so much by denuding our best churches of anything which is impressive to devout sensibilities, but by making the chapels or churches you build for the working classes more attractive as a rule, to good taste, and worthier of the great God whom they are invited to worship therein. But withhold give them very good preaching, and you will have done something to render the Ministrations of the Church to the Working Classes effective. While in this way you will have done something also towards narrowing the interval, or bridging the gulf, which seems to be daily growing wider between class and class, especially in our large cities. For thus families in a grade above the manual labourer would oftener be found in such houses of prayer for the

people than they are now, and by their very presence would improve the whole tone and brighten the complexion of such a fellowship.

The need of something in this direction would seem to be felt, from the demands that are made by some for great free churches in our large cities to be called cathedrals. Such edifices might be made to meet some of our expanding necessities; but what would such a building be in the city of New York for example, with its hundreds of thousands of working men scattered over the island of Manhattan? What are the services in Westminster Abbey for London? The *raison d'être* of the cathedral must be found in other occasions and demands than those I am now dealing with. If we are ever to penetrate the masses of the people with the power of religious conviction, and educate them in a Christian life, the work must be done from living centres of influence, distributed over the whole area of a city's population.

I do not advocate this higher order of churches and services for the working classes as gifts and privileges, which are to cost them nothing, for that would be to pauperize them morally, which is the most terrible species of pauperization; though I have no idea that the labouring classes will ever be able to provide and maintain such privileges wholly out of their own means. Here the ordinary laws of social science are crossed and partially suspended by the higher laws of God's moral kingdom. We cannot leave men to "find their own level" in the spiritual sphere, unaided by help from without. The whole scheme of the Gospel is based upon the principle, that those who have, must give to them who have not. Here the "strong" must "bear the infirmities of the weak" to the edifying of the Church in love. Our missions at home and abroad are tangible acknowledgments of this obligation. But when you have once improved the character of the commodity you supply to the working classes in the way of religious privilege, you will find them ready to pay for it, much more generously, according to their means, than the attendants upon many of our Free Churches or mission chapels are found to do now. Only those who have mingled freely with working men can understand the intelligent appreciation which they feel as a class; for all that appeals to good taste and a manly understanding in Christian worship and teaching; while it would fill some of us with shame, possibly, to know the scorn they often feel for the cheap expedients, in men and means, by which we commonly seek to win them to faith in God.

But this gain alone would be trifling, probably, in its moral effect. You must relax the rigidity of your canonical services, and admit a larger variety of offices and ministrations into the synagogues; you provide for the "masses" if you would render them inviting to the men who "know not the law." I know I am guilty of treason in saying this. But many of us say it behind the backs of our Bishops: it may be wholesome for all of us, therefore, to say it for once in their presence. "The Prayer Book as it is," will probably be said or whispered in response. By all means, for those who love it, and know how to use it, in the regular temple services. But even there, do not make it a Fetish, nor invoke the Church's heaviest anathema upon a brother who may be willing to surrender the second "Dear Beloved Brethren," enshrined in your Daily services. Laying all sportiveness of speech aside, however, I hold that while the Prayer Book is a precious aid

in public devotion for all who have been educated to its reverent use, our stereotyped Morning and Evening offices, with the narrow, and ofttime injudicious selections from Holy Scripture, are not effective aids, but are oftener practical hindrances, in our efforts to evangelize the rule uneducated multitudes round us. These men are children often in their religious perceptions and feelings, and you demand that they shall submit to the discipline of perfect men. While even for your own children in the Faith, from among the toiling million, your three services welded into one by the stubborn force of ecclesiastical authority, are a wearisome penance, often, to flesh and blood. Having gone thus far, let me go further, and say, that if we hope ever to make the word Catholic anything but a misnomer in the designation of our Church, then must we labor to evoke, and be thankful to welcome, a more manifold, and shall I say tumultuous, religious life among the masses of the people, than ever we can hope to see with the old traditional restraints around us. We must grow into a blessed familiarity with short, hearty services; with prayer meetings, and experience meetings, and services of sacred song, upon which those who delight in the good old ways, must learn not to look with the slightest trace of orthodox suspicion. You may say, perhaps, that you do not like such services. No one asks you to accept them then. But do not make your taste or partiality the measure of your neighbor's need. But go down to the level where he stands, and lead him by a "more excellent way," into an intelligent appreciation of things which he possibly despises now. Or what if God's methods of educating souls, are wider and more devout than your inherited notions? Why, then a discreet prudence would say adjust your ecclesiastical apparatus to the manifold needs of those whom you seek to save. But in answer, to all this I shall hear the endless iteration of those long-suffering words, "Let all things be done decently and in order." Yes, my brother, even so. You and I accept those words with equal reverence, let us say. But in your interpretation and application of them, we must leave legitimate room for the tumult which ensued on the day of Pentecost.

The figures which stand at the top of this page of my MS. tell me that my limit of time is drawing near. Let me add to what I have said, however, (if that remorseless little bell will allow) that we must bring the words of St. Peter out of the seclusion into which we Churchmen have seemed so willing to consign them, in which he speaks of all Christ's servants as "a royal priesthood." We must teach our laymen that they are in the Church for something else than to repeat creeds, and to be pampered with little homiletic confections. We are told most imploringly that we have not clergy enough. If my correspondence and my study could testify, they would protest we have enough. But granting the dearth; then I say, send your laymen to tell the story of Christ's love, in "the highways and hedges," and the Holy Ghost may speak through lips unanointed with the grace of "orders." We use our laymen now, mainly to give, or collect, or disburse money. Make them almoners to the common people of the "unsearchable riches," and they shall have souls for their hire in the day of rejoicing. The old prophets were not invariably of the order of Aaron. Renew the succession of prophets, and you may find another Elijah among your laymen, to rebuke the licentiousness and Baal-worship of this nineteenth century. But priest or layman must do some-

thing else than rattle an ecclesiastical skeleton in men's ears, if he would gain any considerable hearing in our busy and distracted world. Let the teachers of all schools and creeds know this, and let them shape their plans and activities accordingly, that the great mass of American working men are beyond the reach of the mild respectabilities upon which this Church has so long relied. Let us show, at least, that we have read history to some purpose, and not confound the social order and relations of the nineteenth century with those which prevailed very generally down to 1789. Men are no longer serfs to either priest or civil ruler. The difficulties which confront us to-day in our mission to the "common people" are new, and the Christian Church very generally shows herself shy of them. The growing separation and alienation of classes; the chronic strife between labor and capital, the prevalence of a species of infidelity among those who can see difficulties, but who lack the culture and trained discrimination to see through them. If our modern Christianity is to prove herself a trustworthy guide through these perplexities, she must speedily rouse herself from her elegant ease, and betake herself very strenuously to the practical solution of the question we are discussing to-night—The Ministrations of the Church to the Working Classes.

LORD AMBERLEY, the eldest son of Earl Russell is dead.

THE London, Huron, and Bruce Railway was opened Jan. 11.

THE Queen is expected to open the coming session of Parliament in person.

BERLIN, Prussia, is visited every Saturday night with extensive incendiary fires.

THE late Mr. Grote has left a paper giving his opinion of Aristotle. It will be published in a few days.

THE squirrel is expected soon to be as destructive in California as the grasshopper has been in Manitoba.

HEAVY snow storms have occurred in the south of France. The Town of Mende was blocked up for three days.

THE Vendome Column has been restored. The statue of Napoleon is to crown the summit.

PORT ROYAL, S.C., is made the headquarters of the American navy, North Atlantic station.

THE soil of the British islands is owned by about six hundred thousand proprietors. Mr. Mill and Mr. Bright used to say, thirty thousand.

A TERRIBLE railroad accident has occurred at Odessa, Russia. A train with recruits ran off the track and caught fire, killing sixty-four, and wounding fifty-four.

THE Society for the Propagation of the Gospel in Foreign parts has appointed a committee to confer with the Bishops and the Secretary of State for India, as to the best means of extending the episcopate there.

MR. KIRK, British Consul at Zanzibar was obstructed on seeking an explanation for the occupation of Brava by Egyptian troops. He ordered up the British man-of-war, *Thetis*, to bombard the town, and compelled the commandant to give a public apology.

At the nomination of councillors for Uxbridge, some women were present, who presented a petition of more than 300 names against the increase of tavern licenses, and opposing shop licenses. Every candidate except one pledged himself to support their views.

CALENDAR.

- Jan. 30th.—4th Sunday after the Epiphany.  
Job. xxvii; St. Matt. xvi. 24 to xvii. 14.  
" xxviii; Acts xviii. to v. 24.  
" xxix; Acts xviii. to v. 24.
- " 31st.—Gen. xlv. to v. 25; St. Matt. xvii. 14.  
" xlv. 25 to xlvi. 8; Acts xviii. 24 to xix. 21.
- Feb. 1st.—Fast.  
Gen. xlv. 26-xlvii. 13; St. Matt. xviii. 1-21.  
" xlvii. 13; Acts xix. 21.
- " 2nd.—Purification of B. V. M.  
Exod. xiii. 1-17; St. Matt. xviii. 21-xix. 3.  
Hag. ii. 1-10; Acts xx. 1-17.
- " 3rd.—Blasius, Bishop, and Mar.  
Gen. xlviii; St. Matt. xix. 3-27.  
" xlix; Acts xx. 17.
- " 4th.—" 1; St. Matt. xix. 27-xx. 17.  
Exod. i; Acts xxi. 1-17.
- " 5th.—Agatha, Vir. and Mar.  
Exod. ii. St. Matt. xx. 17.  
" iii; Acts xxi. 17-37.

NIAGARA.

SACRED CONCERT.—A sacred concert will be held in St. Thomas' Church, Hamilton, on Tuesday, Feb. 8th. Several leading amateurs have promised their assistance, and the choirs of other churches in the city will aid the choir of the church in the choruses. Favorite selections from Mendelssohn, Mozart, Handel, Hadyn, Rossini, and Weber will be given. The fine organ lately placed in the church will be used on the occasion.

THE Hamilton Times says "Wentworth School—the Right Rev. the Lord Bishop of Niagara, President—has been established to meet a want long felt by many who do not wish to send their sons to the Central or public schools—not from any lack of proficiency in them, but because they prefer schools where youths are educated on the system of the great English public schools. Hamilton should now most certainly be proud of her educational institutions. The Collegiate Institute is second to none in the country."

RURAL DEANERY MEETING.—ST. THOMAS' CHURCH.—THE CATHEDRAL.—WENTWORTH SCHOOL.—The first meeting under the new regime, of the Hamilton Rural Deanery, took place on the Feast of the Epiphany. Divine service, at which all the city and two of the country clergy were present, was held in the cathedral school room. An interesting address was delivered by the Rural Dean, the Rev. Geo. Bull, M.A., at the close of which the Holy Communion was celebrated. In the afternoon the members met at the Rectory of the Church of the Ascension, and proceeded to business. The Rev. Mr. Whitcombe was appointed Secretary-Treasurer, and it was resolved that future meetings should be held quarterly at the Ember seasons, the next to be on Wednesday, March, 8, in St. Thomas' Church, city. The Very Rev. Dr. Geddes kindly consented to be preacher on that occasion.—The Church of St. Thomas is evidently prospering under the energetic pastorate of the Rev. J. B. Richardson. The Y.M.A. of this congregation are about to commence a series of 'Fortnightly Penny Readings,' the proceeds to be devoted to the relief of the city poor. It is to be hoped that their charitable efforts will be crowned with the success they deserve.—The work upon our cathedral is slowly drawing to completion. Already the scaffolding has been taken down, and the magnificent proportions of the interior

are now revealed to view. The carpenters are making rapid progress, *ferret opus*, the work is being prosecuted day and night in order to allow of the opening taking place on Sunday the 20th February.—At last we have a church school at work amongst us. Wentworth School, which is shortly, I believe, to be incorporated as a college, opened on the 15th inst. with thirty pupils—a most auspicious beginning. The Bishop of Niagara is visitor and President of the Board of Reference. The principal, C. L. Worrell, B.A., second son of Canon Worrell, of Oakville, is certainly peculiarly fitted for the important work he has entered upon. A gentleman of high mathematical and classical attainments, of considerable experience in teaching, and a proficient in those "sports which do not kill," he will, I venture to prophesy, in no long time raise the school to a level with those of Lennoxville or Port Hope.

THE ladies of the West Flamboro' English Church held a social in the new Township Hall, Bullock's Corners, on Tuesday evening last, for the purpose of raising funds to build a school house for Sunday school purposes. The arrangements were excellent, and the musical and literary part of the affair first class. Miss Steele, Miss Jessie Steele, the Misses Clark of Waterdown, Miss Hore, and Messrs. Andrew and James Clark, and John Kieval took part in the musical performances. Mr. Reginald Ratcliffe gave a reading, and the Rev. Mr. Chafee delivered a short address.

WATERDOWN.—A very successful Christmas Festival, in connection with Grace Church Sunday School, was held in the Town Hall, on the evening of Innocents' day. Refreshments were served first to the young and then to the old, on the ground floor of the hall. After all had partaken, an adjournment took place to the upper room, whereon entering, a large array of children, with cheerful faces, seated on the platform, met the eye. During the course of the evening several Christmas carols were sung by the children, and sacred songs by members of the choir under the direction of Mrs. Houston, who presided at the melodeon. The Rev. J. B. Richardson, M.A., of St. Thomas' Church, Hamilton, and the Rev. P. L. Spencer of Wellington Square, briefly addressed the children. The Rev. Canon Houston, superintendent of the Sunday School, distributed the prizes, consisting of useful and attractive books, giving a book to each child, differing in value, according to the marks received during the year. The infant class of little girls taught by Miss Skinner, presenting her with an appropriate Christmas gift, was an interesting event in the evening's proceedings. By charging an admission fee of 25c., to all except the Sunday School children, the sum of \$40 was realized, which after paying for the prizes will leave a balance on hand, which will be added to, and the sum provided, applied to the library.

#### TORONTO.

On the 12th and 13th instant, the clergy of the Rural Deanery of East Simcoe held a Sunday School Convention in this town. The attendance of laity was small.—*Orillia Packet*.

Two very successful missionary meetings were held in St. Paul's Church, Lifford and Bethany, Manvers, on Wednesday and Thursday evenings the 12th and 13th inst. At the former place, owing to the roughness of the roads, the attendance was not very large. The meeting

was addressed by Revs. Messrs. Walker and Davis, and Rural Dean Allen. At Bethany, a thriving village on the Midland Railroad, the meeting was held in the new Temperance Hall. The building which will hold about three hundred, was well filled by an attentive audience. Eloquent and forcible addresses were delivered by Revs. Messrs. Walker, Davis, and Rural Dean Allen. At these meetings the Rural Dean urged upon all the great necessity of doing something generous for the mission fund—one hundred dollars, he thought, should be sent by this mission. This suggestion was liberally responded to, and more than one half the amount was subscribed at the meeting. We trust that these two cheering meetings, are but the precursors of others still more successful, and that the people of the Township of Manvers will awake to the realization of their responsibilities as Churchmen, and soon take their places among the active missions of this Diocese.—*COM.*

RURAL DEANERY OF NORTH YORK.—The second week of the series of missionary meetings commenced on Monday evening, January 10th, in the beautiful little church at Aurora. The incumbent, the Rev. A. J. Fidler, in the chair, who conducted the devotional services. Addresses were made by the Rev. Canon Osler, Rural Dean, F. Tremayne, Dr. Smithett and Geo. Horlock, on the needs of the mission work, and the duty of Churchmen to contribute to its support. Jan. 11th.—The deputation proceeded to Sutton this evening, where a goodly number of persons were gathered for the meeting, in a public Hall, the aged and venerable Canon Ritchie in the chair. As the chairman and the deputation had both been missionaries in Guiana, forty and thirty-three years ago, respectively, some interesting reminiscences of the good work there were called up, on this occasion. The Rev. Geo. Horlock also addressed the meetings.

#### MISSIONARY MEETINGS IN NORTH YORK.

—The annual meetings in aid of the mission fund of the diocese in this deanery, opened on Monday evening, Jan. 3rd, at York Mills, where, in the tastefully decorated church a very good congregation was assembled. On the chair being taken (after prayers) by the Rev. Rural Dean, H. B. Osler, Rector, addresses were made by the Rev. F. Tremayne of Newmarket, R. Shanklin of Thornhill, Rural Dean Smithett of Lindsay, Rural Dean F. L. Osler of Dundas. We have not time to particularize the subjects brought before the meeting by the several speakers, including the incumbent; it is sufficient to say that they were earnest and to the point. The musical services were conducted by the rector's family, and were heartily entered into by the congregation.—Jan. 5th. The deputation was met this evening in the old church, Thornhill, by the Rector, Rural Deans H. B. Osler and Givins and the Rev. A. J. Fidler of Aurora. The congregation was addressed after the usual devotional exercises by the Rural Dean in a thoroughly practical style on the duty of Church extension and personal sacrifice in the work of Christian missions. The remarks of Rural Dean Givins were especially interesting in his reminiscences of the old parish under the Dewar and Blake administration of forty years since. The anthems and other musical portions of the service were effectively rendered by the combined Thornhill and Richmond Hill choirs.—Jan. 6th. This evening the largest congregation of the series of meetings was gathered in the new church at Richmond Hill, the night being the most favourable yet experienced.

The Rev. Rural Dean Osler conducted the opening services, and the rector, after a brief statement of the contributions of the parish, and of this particular congregation, introduced the Rev. Rural Deans Osler and Smithett as the speakers on the occasion. During the evening excellent music was discoursed by the well trained choir, which, together with the deep interest manifested in the stirring addresses, served to make the meeting a most decided success. Simultaneously with the missionary meeting at Richmond Hill, the annual gathering for missionary intelligence was held in the church at Spring Hill, King township. The incumbent, the Rev. A. J. Fidler, conducted the opening services, and after his address on the interest taken by the congregation in the missionary enterprise, addresses were made by the Ven. Arch. Provost Whitaker, and the Rev. F. Tremayne. The former in his appeal for the support of the missions of the Church, earnestly advocated an expression of material sympathy for the diocese of Algoma; also an interesting account was given of the last hours of the late Dr. Beaven, who was so long connected with that congregation. Mr. Tremayne ably set forth the wants of the Mission Board at the present time, and the privilege conferred upon the various members of the Church of Christ in helping forward the Master's work by their means and their exertions.—Jan. 7th. The deputation supported by the Revs. H. B. Osler, F. Tremayne, and R. Shanklin, met the Rev. A. J. Fidler with his Oak Ridges congregation this evening, in a church well filled by an intelligent and interested assemblage, and beautifully decorated for the festive season. After prayers by the incumbent, addresses were successively delivered by the above clergymen and the Rev. Dr. Smithett, as the deputation from the Mission Board, in which followed by Mr. Fidler, the subject of missions was exhaustively and practically handled.—Jan. 9th. Divine service was solemnized in St. Paul's Church, Newmarket, this afternoon, by the Rev. F. Tremayne, incumbent, and the missionary sermon was preached by the Rev. W. T. Smithett, D.D., of Lindsay, from Isaiah vi. 8—the call and response to the work of Christ in the world, and how the living Church must regard it. At 3 p.m. after prayers by the Rev. F. Tremayne, the Rev. Dr. Smithett preached in St. James', Sharon, from Rom. x. 14—on the duty of communicating the blessings of the Gospel to all around us. At 7 p.m. the preacher having proceeded to Holland Landing delivered a discourse in Christ Church, (the incumbent, the Rev. G. Horlock, reading Evening Prayer), from Isaiah ix. 22—the growth from small beginnings of the Church of Christ being the earnest of the ingathering of the world into the coming kingdom.

REPORT OF RURAL-DEACONAL MEETINGS—SUNDAY SCHOOL CONVENTION—AND ACCOMPANYING DIVINE SERVICES.—Meetings of the clergy of the East Simcoe deanery were held in Orillia, on Wednesday and Thursday in last week, pursuant to notice from the Rural Dean. Present; Rev. A. Stewart, M.A., Rural Dean, in the chair, Canon Morgan, G. A. Anderson, M.A., Joseph Fletcher, B.A., John Burkitt, James H. Harris, and W. C. Bradshaw. The morning session, held on Wednesday, was mainly devoted to the consideration of the differences, which exist in the mode of conducting Divine Service in the several parishes of the deanery; with the object of assimilating the different uses as much as possible. The afternoon sessions, held on Wednesday and Thursday, were chiefly occupied in framing a set of rules for the guidance of future meetings, and making

arrangements for the next, which is appointed to be held in Shanty Bay, on Tuesday and Wednesday the 9th and 10th of May. Mr. Harris was chosen to read an essay on the subject of Parochial Missions, Mr. Anderson to preach the sermon on Tuesday evening, and Canon Morgan to read an essay on Lay Co-operation on Wednesday evening. Divine Service in connection with the Ruri-Decanal meetings was held in St. James' Church on Wednesday at 7 p.m., in which all the clergy in attendance at the meetings took part. Evening Prayers were said by Mr. Fletcher and Mr. Bradshaw; Mr. Burkitt read the 1st Lesson (Gen. xviii), Mr. Harris the 2nd (Rom. xii.) Canon Morgan delivered an eloquent sermon on Christian Unity, taking as his text Rom. xii. 4-5. A collection was then taken up to defray the expenses of the meetings. The office for Holy Communion was read by Mr. Anderson, Rural Dean Stewart and Canon Morgan, the two latter being Celebrants. All the clergy and many of the laity partook. The Rural Dean dismissed the congregation with the Benediction. On Thursday, at 10 a.m., a Sunday School Convention was held by the clergy in St. James' Parochial School House. After prayers by the Rural Dean, Canon Morgan in the absence of the appointed essayist (Mr. French) delivered a practical address on the subject of Sunday School Training. The discussion was well kept up by the clergy. Mr. Anderson and Mr. Fletcher urged the importance of preparation by the teachers. Mr. Bradshaw spoke on the advantage of special services for children. Mr. French having just arrived, delivered his address on Sunday School Training. He shewed himself master of the subject, having had a long experience in England. Mr. Harris spoke of the importance of teaching the children to respond as a means of producing heartiness in Divine worship. The chairman then requested any of the teachers who were present to take part in the discussion, on which Captain McNamara illustrated the difficulty of answering many of the questions asked by the scholars, and requested the names of books which would be useful in assisting teachers to prepare themselves for their work. The Rural Dean strongly condemned the rising propensities of modern Sunday School children, and urged the duty incumbent on teachers to keep a supervision over their scholars. Mr. Bradshaw recommended a book being kept in which the name, age, residence, &c., of each child is recorded, on its entrance to the school. Mr. French stated that the plan suggested was generally adopted in England. The Rural Dean closed the meeting with prayer.—At 7 p.m. a service for the children of the Sunday School was held in St. James' Church, well attended by persons of all ages. All the clergy present again took part. A sound and practical sermon, addressed to the parents, teachers and children from St. John xxi. 15, "Feed My Lambs," was delivered by Mr. Anderson. A pleasing feature of the service was the singing of several appropriate hymns by the children of the Sunday School. The manner in which they performed their part reflects great credit on their teacher, Miss Stewart. The Rural Dean then closed the service and series of exercises with the Benediction. The musical part of the service was ably sustained by the choir, under the management of Mr. Armstrong—Miss C. Stewart presiding at the organ. Where all was so well rendered it may seem invidious to particularize; yet I may say, that few who heard them will likely forget the peculiarly impressive effect produced by the singing of the *Tersanctus* and *Gloria in Excelsis*. The anthems were well chosen and cor-

rectly rendered, yet for the purpose of public worship the simpler pieces seemed more hearty and effective. The responding was very good, especially on the second evening, and added greatly to the heartiness of the service, which was further increased by the beautiful decorations with which the church was adorned. These latter reflect great credit upon the taste of the designer, the deft hands by which they were executed, and the sound Church teaching of the incumbent of which they are undoubtedly the reflex. Altogether the services were such as it is rarely our privilege to enjoy. The unusual number of clergy, each cheered by the presence of his brethren, the hearty response that arose from all sides of the church, the exquisite service of song so ably performed by the choir, and the beautiful decorations, so symbolic of sound Church doctrine, all combined to give a heartiness and solemnity to the services, which cannot fail to leave a lasting impression upon those who were privileged to take part in them. We rise from such services under the thorough conviction that after all there is such a thing as "beauty of holiness," and it is fitting that God should be worshipped therein. To the clergy those two days were a time of refreshing in every sense of the word. The hearty services afforded them spiritual refreshment. The contact with kindred spirits cheered and invigorated their mental faculties, and the Rural Dean took care that there should be no lack of bodily refreshment. His hospitality was unbounded, keeping open house to the clergy during the whole time of their stay in the town. Indeed they all returned to their respective homes under a lively sense of the hospitable character of the people of Orillia, and long shall the memory of the pleasant time spent in that delightful town remain impressed upon their minds.

**EAST YORK RURAL DEANERY**—The quarterly meeting of the Clerical Association of the Rural Deanery of East York was held at the parsonage, Uxbridge on Tuesday the 11th January, 1876, at 11 o'clock a.m. Present, the Rev. John Davidson, A.M. (Chairman), Rev. E. H. Cole, A.M., Rev. John Vicars, A.B., Rev. C. C. Johnson, Rev. C. R. Bell, Rev. Dr. Hodgkin. The appointed portion of Scripture, 1 Tim. 1 chap. 5th to 14th verse inclusive, was read, and discussion held thereon. At the afternoon session, the subject, "The best mode of inducing people to bring their children to Baptism," was discussed. A missionary meeting being held in the parish church at 7.30 p.m., no service was held in connection with the Clerical Association. The portion of Scripture to be considered at next meeting shall be 1 Tim. 1 Chap. 15th and following verses. The subject for afternoon session to be, "What is meant by a *good conscience*," 1 Tim. 1 chap. 5th verse." The next meeting of the Association is to be held at Oshawa on Tuesday, the 4th April next. C. R. BELL, MUS. BAC., *Secretary pro tem.*

#### HURON.

**BRANTFORD**—**GRACE CHURCH.** The Annual Festival of this Sunday School has given us the opportunity of knowing its prosperous condition. The Rector, Rev. R. N. Starr, is a Sunday School man, and has always the happy gift of drawing to him the younger members of the flock. The Sunday School Festival given the week preceding Christmas Day was remarkably successful. The hall in which it was held was filled with scholars, teachers, parents and friends of the school. There was the Christmas Tree bearing fruit of presents to the scholars, and illuminated with wax tapers and Chinese lanterns.

There were recitations and dialogues. There was the music of happy children, and the organ sent forth its sweetest notes, and there was the address from the pastor.

**LUCAN.**—From the parish of the Rev. W. Logan, Lucan, and St. James', Bidulph we have reports of the usual rejoicing at the festivals of the happy Christmas time; and similar reports from the shores of Lake Huron, where in the far North Rev. Canon Elwood and his Sunday School in St. George's, Goderich, have held their high festival, and rejoiced as heartily as they of sunnier climes.

**AMHERSTSBURG.**—The Rev. Mr. Brookman has resigned this parish and left the diocese, and the Rev. J. Deacon, Incumbent of Bothwell, has been appointed to the parish vacated by Mr. Brookman.

Rev. Mr Campbell has been appointed by the Bishop assistant minister to the Very Rev. Dean Brooman, minister to the congregation of the Chapter House. The pews, no longer unappropriated, are all rented, and bring in an income of \$1,400. There is a large congregation, and the ladies of the Visiting Committee are most diligent in their labours; the pews, though appropriated, are free to all at evening service.

**DELAWARE.**—We are pleased to learn that Rev. Mr. Newman's labours in the parish of Delaware have been very successful. The congregations are large, and the Sunday School is prosperous. There was another Sunday School in the village, but it had to be discontinued, while the Church Sunday School seems to have a prosperous future in store. The average attendance of scholars is not less than fifty—very good for a small village. Mr. Newman in addition to his labours in Delaware parish, has charge of the Barwell Church in the township of Caradoc, where he officiates on Sunday afternoons, after morning service at Delaware, and during the week performs all the labours of a parish minister in both parishes. In Delaware they are greatly in need of a new Church edifice, the old one is very old, being almost falling into ruins.

The Right Rev. the Bishop, and the Very Rev. the Dean of Huron are enjoying a few days relaxation from the toils of office in visiting some of the sister churches in the United States. The Rev. Dr. Dudley, assistant Bishop of Kentucky, had been visiting the Church in Huron diocese, and now the Bishop and Dean of Huron return the visit. Such interchange of fraternal visits, and performance of episcopal and clerical duties, strengthen, if that be possible, the bonds of Christian union, and manifesting the oneness of the Church.

**CHAPTER HOUSE OF THE CONTEMPLATED NEW CATHEDRAL.**—No active measures have been taken for some time to build the proposed cathedral. So much has been done within a few years in church building in the city and in country parishes, and so much has yet to be done of more immediate need, that the building of a Chapter House has been postponed indefinitely, or at least till such time as the means can be procured. Meanwhile the chapter house is used as a church, though having no organized or defined parish attached. There is a large congregation and a good Sunday School. The pews were till now, free and unappropriated; but this system has been discontinued and the pews are rented. It is said that under the free pew system, the offertories were wholly insufficient to meet the ordinary expenses. The support of the church was left to a few.

**ST. PAUL'S.**—On St. John's Day there was a special service at 8 p.m., celebrating the day of the patron saint of the F. & A. Order of Masons. Rev. Canon Innes, rec-

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tor of the parish, and Grand Chaplain of the Order, officiated, and gave an appropriate sermon, his text being from the 11th verse of Isaiah, ch. 52: "Be ye clean that bear the vessels of the Lord." The collection at the close of the service, amounting to \$44, was given to the Protestant Home.

**AYLMER.**—In our churches we have our seasons of trial as well as prosperity, and the little church at Aylmer has had its season of depression pass away, and is prospering. The congregation is small, but growing in numbers, and they now prosecute their important work, with one mind. The Christmas decorations were such as became the joyous season, and told of earnest loving minds. Wreaths of evergreens adorned the walls, and their dark green tints were beautifully relieved by mottoes and emblematical devices. As an instance of the zeal of the congregation and their increasing prosperity, I may mention their purchase of a very handsome Communion service. On the evening of the 29th, the children of the Sunday School enjoyed the usual Christmas anniversary—a Christmas Tree, its boughs laden with presents, and entertainment. There were addresses from the incumbent, Rev. Thomas R. Davis, from Messrs Faulds and Hambridge, singing by Miss Foote and the choir, Miss Brown and others, readings by Dr. Clarke and Mr. J. Long, and a presentation of a purse to Mr. Davis. The entertainment of the evening was closed by singing "God save the Queen," and the benediction.

**PRESENTATION.**—On Christmas morning Rev. F. W. Raikes, of St. George's, Belmont, was waited upon by Misses F. and T. Easterbrook and A. McKellar, and presented with a purse containing \$31, a Christmas gift which they were deputed by his friends to present to him. Mr. R.'s mission embraces Belmont, Haintsville and Dorchester Station, and the presentation was only from Belmont, where there are but eight Church families.

#### "AN ORGANIC REFORM."

To the EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Let me begin by congratulating you on the improvement in the shape and style of your very valuable paper which the New Year has seen. I confidently trust that your efforts will be well sustained by receiving the high appreciation which they merit.

Now let me get to the subject of my letter. I belong to a parish which has long suffered from discordant musical effects; and I therefore wish to ask the liberty of saying something to my fellow-churchmen about one part of the musical arrangements in our country parishes.

Five years ago our parish was organized. We built a very pretty and commodious church. It was complete in all its furnishings, even to a sofa in the vestry. Just before it was opened the question of a musical instrument came up.—No—I have expressed myself wrongly. There was no question about it. As a matter of course, being a small church, in which a harmonium would make sufficient noise, a harmonium was procured. A harmonium was the only instrument to be thought of—no one even suggested any other. And being rather an aspiring congregation we got a \$250 one. For five years it has been the harsh yet weak foundation of our music.

Now I wish both to ask and to answer a question. Why did we get a cabinet organ? I know the answer a great many persons will give. It is the answer we would have given five years ago; but it is not the answer we give now. Then we would have said—because considering the size of

our church and the funds at our disposal, and what we needed in the way of an instrument, a cabinet organ was the most available and useful—in fact the only instrument meeting our wants. That is the answer which we would have given then, and which most people would give now. The answer we give at present is, "Because of our ignorance."

We were then entirely ignorant of nearly everything about real organs. We did not know that for \$200 we could have got a real pipe organ. We had no idea that a pipe organ could be got for less than \$700 or \$800 at least, and we thought that even at that cost an organ would be poorly constructed.

We know better now. Several interesting articles on pipe organs, which appeared last July in your paper, showed us our mistake, and gave us some new ideas. We are acting upon them now. We are having a pipe organ made, and it is to be in the church by Easter, so that our glorious Easter hymns will be sung to it. It will cost us \$450, our old harmonium going for part of the price.

We could get one for \$200 which for sustaining the choir would be a great deal fuller and better than a \$800 harmonium. Such an instrument as we are getting at a cost of \$450 is amply large enough for any ordinary country, and for many town churches. It would raise the character of the music and singing in most of such churches nearly fifty times higher.

Our organ is being built by Lye, who has supplied so many of the churches, and who, as I hear from the organist of "All Saints," has just built a very sweet and excellent instrument for that new and popular church.

I would advise all persons who are suffering as we have done, from cabinet organ music, to write to Mr. Lye for a circular. I wish it were known more generally for how little money a pipe organ can be got. The very best use which a cabinet organ can be put to is to make it go for part payment for a real organ. I enclose my card and am Yours sincerely,  
ORGANON.

#### COMMUTATION FUND SURPLUS.

To the Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Will you kindly allow me a short space in your paper in order to refer to an important alteration made in the by-law regulating the distribution of the surplus of this Fund. I am prompted to this by reading in the last number of the *Diocesan Gazette*, that "the Secretary was instructed to obtain from the Bishop a list of those clergymen who may be entitled to partake in the surplus." The by-law as amended in 1874, provided that the stipend of non-commuting clergy should be supplemented up to \$1200. But in June last it was altered to read thus, "that the sum of \$1200 in the last line of section eight be altered to \$1400 in city and town parishes, and \$1200 in country parishes." Now though this change was brought in as an amendment to a resolution more objectionable, still it cannot but affect the interests of many non-commutants. It is worthy of notice also that this alteration was made just at the close of the Synod, when all or most of the delegates from the country parts had gone home. And still more worthy of notice that both mover and seconder were interested, as they made application immediately after to be put on the Fund.

Now sir, I have been led to suppose that the surplus of this Fund was to be distributed so as to relieve to some extent our Mission Fund. But if it is to be given to clergymen who are in wealthy parishes this cannot be accomplished. And I say

emphatically that if such men are to be admitted, the benefits of the Fund should be thrown open to all without exception. The clergyman who moved this amendment is in a city parish which reported at last Easter an income of \$3,000 or more, the offertory alone being \$1,763. Surely the clergyman of such a parish should not be eligible where there are many living on half the amount of his stipend. And as to the seconder, he is the rector of a well-endowed town parish. In 1874 he reports the rectory worth \$611, and a stipend of \$1,211. Before putting the rector of such a wealthy parish on the list I should advise that his congregation be visited by the Missionary Committee of the deanery, in order to urge them to supplement the endowment with the needful \$800. If poor country missions are required to raise \$600, in order to receive a grant from the Mission Board, surely it would require but a slight effort for such a congregation to raise double that amount.

If care is not taken in this matter the Commutation Fund will not do much for the extension of the Church in the diocese, as it will go to those who, as the senior clergy, will already be in the richest parishes. That this may be the case I give you as an instance a city parish which gave their clergyman so long as he was an expectant on the Fund, but \$800, supplementing this with a Christmas offering of \$200. But shortly after being put on the Fund, his stipend was advanced to \$1100.

Now let me say in conclusion that I have no objection to these clergymen personally being put on the Fund, but that they should not, so long as they are in wealthy parishes. I write in the interest of our Mission Fund, and of the non-commuting clergy in rural districts, and I call upon the Trust Committee not to act on a resolution making such an important change before it is reconsidered at the next meeting of Synod.  
DURHAM.

Jan. 18, 1876.

#### ENGLAND.

The following letter has been addressed by Dr. Pusey to the *London Times*:—Sir, —Having been formerly a member of the Eastern Church Association, and having publicly taken part in its proceedings, but having subsequently quitted it, on the ground of the aggressive line as to the English Church adopted by Prussian ecclesiastics, and of some other apprehensions, may I ask you to allow me, through the *Times*, to disclaim any connection with the petition to the Convocations of Canterbury and York now being circulated by the committee of that Association, and that on the following grounds?—1. That (although not in the minds of the framers) it really prepares the way for the abandonment of the expression of our belief, in the mode of existence of Almighty God—i.e., in God as He is. 2. That the question of abandoning the expression of our belief, which we have had for at least 1200 years, would very much distract the minds of our people, and its abandonment would, in the practical English mind, be followed by the abandonment of the belief itself. 3. That one of the propositions to which we are requested to express our consent is misleading, and calculated to raise prejudices against the truth, since the reception of the Niceno-Constantinopolitan Creed in the Western Church, for itself together with the addition of the *Filioque*, is no more ecclesiastically irregular than the additions to the Nicene Creed by the Council of Constantinople, wholly a Greek Council for its necessities in the East. The Creed also, with this addition, was notoriously received, under the impression that it was the Creed,

enlarged by that Council. 4. That another of these propositions is contradictory to our Creeds and Articles, in that it states *absolutely* that the Holy Ghost goes not forth out of the Son, whereas *they* declare that He 'proceeded from the Father and the Son;' and, furthermore, St. John of Damascus, in the passage quoted, meant to reject our Western mode of expressing our faith, which in earlier times was the predominant language of Eastern Fathers also. 5. That any proceedings on the part of the English Church with regard to the Creeds on this great truth would be utterly useless as to the object alleged, 'the removal of our unhappy divisions,' since there are other grave points which would hinder the Eastern Church from accepting our communion, the more so since we are still so divided among ourselves. 6. That whereas it ought to be a first principle that in religious matters nothing ought to be done by majorities, and it is one charge against the late Vatican Council that the majority overrode a considerable minority in enacting a new matter of faith, it is manifest that in the English Church also even the majority is not now prepared to enter into communion with the Eastern Church, not knowing what consequences it would involve as to ourselves. Particular questions are therefore better left to the discussion of private theologians than to bodies speaking in behalf of the Church, as the Convocation, of which the Lower House of this province inadequately represents the clergy, however adequate for ordinary practical purposes. 7. That, even if such negotiations did not end (as I myself think probable) in the disruption of the English Church, they would, while pending, increase divisions among ourselves rather than promote unity with the Eastern Church, and that, while grasping at a shadow, we should, like the dog in the fable, lose the substance. In deprecating such authoritative negotiations, I do not mean to throw any slur on the pacific endeavours of the theologians assembled at Bonn, although, in regard to this great doctrine, I think that the results are unhappy, and that it would have been much better simply to claim, in case of reunion, the possession of our hereditary Creed (with which our faith is practically bound up), while disclaiming any error which the Greeks have erroneously imputed to it, or any wish that they should adopt it. I think it also a misstatement that 'the words "and the Son" have for so long a time divided the East from the West.' Writers on the Greek side have said that the dispute was not about the Creed but about the sees—*i.e.*, the absolute authority claimed by the See of Rome over the Eastern patriarchates, so different from the relations of earlier times. Apologising for the length of this letter I beg to remain, Your obedient servant, E. B. PUSEY, *Christ Church, Dec. 27.*

UNITED STATES.

MUCH discussion is going on in West Virginia as to whether the time has arrived for the establishment of a new diocese. A clergyman, who has been for about twenty years residing within the bounds of the new state, writes to the *Southern Churchman* that he has seen very little progress within that time, and thinks they can hope for no improvement until they have a Bishop residing among them, and in speaking of the past progress of the Church he says: "The parishes in Wheeling, Martinsburg, Charlestown, Shepherdstown, Parkersburg, and Charleston have communicants from 100 to 250, the other parishes throughout the State from ten to forty, and in these latter the communicants are generally ladies; often

have not male members enough to form a vestry of five, but have to take some who are members of other denominations to make a vestry. We have not more than twenty-five church organizations, and I think less than twenty regularly organized parishes; this, too, in a State of fifty three counties, population 500,000, spread over 22,000 square miles, and we have, too, passed our eightieth annual convention. Shall we let another pass without one determined struggle to change our system, and do more for our perishing people? for there are thousands living within our borders who know not the way of life, who perchance might embrace the same if we would but carry it to them."—*Our Church Work.*

THE Free Church Association, of which mention was recently made in these columns, has become a living reality. The President is Mr. J. Vaughan Merrick; Patron, Bishop Stevens; Corresponding Secretary, the Rev. G. Woolsey Hodge, 717, Locust street, Philadelphia. The following extracts from the circular put forth, explain the purpose of the Association: 1. To maintain, as a principle, the freedom of all seats in churches. 2. To promote the abandonment of the sale and rental of pews and sittings, and in place thereof, the adoption of the principle of systematic free-will offerings by all the worshippers in our churches, according to their ability. 3. To promote the recognition of the Offering as an act of Christian Worship, and as a Scriptural means of raising money for pious and charitable uses. The means employed to attain these objects are: The printing and dissemination of Tracts and Papers; the holding of Public meetings; the Preaching of Sermons; Discussion in the public press; and the promotion of needful Legislation. The Council is always ready to assist in the organization of public or private meetings in reference to particular localities and churches, so that friends who wish to influence the public opinion of their neighborhood, may obtain not only tracts and pamphlets, but speakers to help them, by applying to the Secretary. The Council is also prepared to afford legal advice on questions connected with the movement. The Association being entirely free from party character, the support of all is earnestly asked for on its behalf. MEMBERSHIP.—Any clergyman may become a member by assenting in writing to one or more of the objects of the Association. Any lay person, by so assenting and paying not less than one dollar annually. Any person may become a Life Member by paying a sum of not less than twenty dollars at one time. Connection with a pewed church, or deriving income from pew-rents, is not deemed inconsistent with membership. In the letter accepting the position of Patron, Bishop Steven says: It seems to me, that the whole tone and spirit of the Gospel is in favor of the principles which you enunciate in the documents sent to me. At present, difficulties exist in the carrying out of those principles by reason of long continued usage, foreign to the genius of Christianity; but at least this Association will begin an educating work, by which the Church people will be gradually taught to act up to the directions of St. James ii. 1-9, in the practical application of those Apostolic principles, in the several churches of this Diocese.—*Church Journal.*

THE Convocation of the Province of Canterbury will meet for actual business Feb. 15.

THE Church Congress next year will be held at Plymouth, under the Presidency of the Bishop of Exeter, and will begin October 3.

LIEUT. CAMERON was eighteen months travelling from Ujiji to Loanda.

THE Emperor of Brazil will start for his European and American tour, March 26.

VESUVIUS is expected to have an eruption of long duration. Fire has appeared in the interior of the crater.

THE Egyptian contribution to the Centennial Exhibition is the first which has arrived in New York.

THE Society for providing *Additional Curates* is addressing a memorial to H. M. Government praying for an increase of the Episcopate.

THE fog was so dense in Paris on the 15th ult., that policemen were stationed with lights in the middle of the principal traffic.

THE funeral reform movement has reached Switzerland. In St. Gall, the costs of burial are to be borne by the municipal commune.

THERE is a rumour that Mr. Disraeli intends to make the elder Rothschild a Peer. There is no Jew, and there never has been a Jew, in the House of Lords.

BISHOP'S College, Lennoxville, was burned on the night of Jan. 6th. The college library was burned. The grammar school, dining hall, chapel, and Principal's house were saved.

IN Spain, in spite of nine Roman Catholic archbishops, ninety-three bishops, 100,000 priests, 14,000 monks, and 19,000 nuns, out of 15,000,000 less than 1,000,000 are able to read and write.

THE growing wealth of Liverpool and of its citizens is exemplified by the sums bequeathed by some of the leading men of the town who died during the past twelve months. It will be seen from the following list that the legacies of eight of these gentlemen represent in the aggregate upwards of £4,000,000:—Robert Gladstone, £300,000; James Houghton, £500,000; Richard Houghton, £500,000; Charles Turner, M.P., £700,000; James Tyrer, £200,000; R. L. Jones, £350,000; J. J. Rowe, £400,000; and H. Dawson, £1,500,000.

THOMAS A KEMPIS was born in Kempen, in the Diocese of Cologne, about 1380. He was a monk in the convent of Mount St. Agnes, and is generally, and we doubt not correctly, believed to be the author of the treatise "On the Imitation of Christ," which has been translated more times and into more languages, ancient and modern, than any other work in sacred literature, the Holy Scriptures only excepted. It is the masterpiece of the religious mysticism which was the forerunner of the Reformation of the 16th century, and it has intensified the piety of innumerable Christians of every sect and division of Christendom. His life was as pure, sweet, and mystical as were his writings.

IT is a yearly custom to ring the old year out and the new year in on the chimes of Trinity Church, New York. It is estimated by some of the papers that not less than ten thousand persons gathered in the vicinity of Trinity, and about half that number about Grace Church, to listen to the music of the bells. But on that occasion, as it was the beginning of the national centennial, it had been determined to have all the bells of the city rung. The whistles from the locomotives, steam boats, and factories joined their music, fireworks were exploded, and for about half an hour there was such a din as was never heard in the city of New York before. As nothing less than a centennial could draw forth such an expression of patriotism, it will be a hundred years before the like is heard again.—*Church Journal.*

## STILL AND DEEP.

BY F. M. F. SKENE, AUTHOR OF "TRIED,"  
"ONE LIFE ONLY," ETC.

## CHAPTER XXIV.

It was the night following that day when Laura had made her final and most successful attempt to enthrall Bertrand Lisle absolutely and for ever, and the inhabitants of Chiverley Rectory were supposed to be all tranquilly slumbering away the hours of darkness, but there was neither rest nor sleep in Mary Trevelyan's little room: she was kneeling by the side of her bed, with her arms stretched out across it, and her head laid low between them, in an attitude which betokened a complete abandonment of herself to thoughts too sad with their weight of grief almost to be borne.

There had been a time when Mary Trevelyan thought she had almost attained the summit of earthly happiness; when, standing on the little bridge beneath the shade of the summer trees, with her hand in Bertrand's she felt that he was about to utter the words which would have linked her life to his for evermore, and then, just at that crisis of her fate, had come the mournful melodious sound—the wail of anguish in the voice she knew so well, the voice of the syren, who, by every art, had been trying to lure him from her—and instantly it had been to him as though she existed not, and he had fled away from her to follow the beguiling sound, and she knew, she felt, that he would return to her as her true lover never more! for she had easily recognised that the cry, half-musical, half-sad, was no true shriek of terror drawn forth by some sudden danger, but rather the studied expression of some bitter sorrow, some dark foreboding, more like the poetical idea of the death-song of the swan than any real outcome of trouble or distress, and she well understood what it all meant for her. Somehow the subtle Lorelei had discovered how near in that instant she was to losing Bertrand altogether, and forthwith she had sent out the sweet appealing wail which drew him so quickly to her side.

And long they had lingered in the lonely wood, those two—hours and hours—while Mary kept her watch upon that deserted bridge, unwilling to leave the spot where he had stood with her, though no hope lingered in her heart, prophetic of its future, that he would ever seek her there again; and morning had ripened to noon, and noon faded to the sun's declining hours, and twilight came, but still she was alone; then slowly, wearily, she had returned to the home which sheltered them all alike, and there she had seen Bertrand with eyes that never quitted Laura's radiant face, and looks averted from herself, and manner constrained and cold. And now night had come, and she was alone with the dark, terrible shadow that enfolded her, precursor of the deadliest evil her life could know, even now very close at hand; for weeks she had dreaded its coming, and had seen the danger, but hope had never quite left her, and it was hard to lose it altogether, even in this the saddest hour her life had known; but she was trying to steel herself for whatever might be coming upon her, she was trying to give herself up to her merciful God, that he might work His will upon her in any way He pleased. Mary Trevelyan was herself too single-hearted and pure-minded to be able to imagine that Laura had been influenced by motives of worldly ambition only, and although she could not but be aware of the absolute determination with which the Lorelei had set herself to win Bertrand,

she yet believed that she did love him truly; and Mary was schooling herself to feel, as she lay there, that if indeed her Bertrand had given to Laura all his heart's love in return, she ought for his sake to be glad and thankful that they had learnt to know and prize each other; for surely Bertrand's happiness was that which she desired most in all the world; and if he was to find it best with Laura, and not with her—alas, not with her!—then ought she to rejoice that Laura was his own, that with her he would walk through sunny paths in life, while the poor Mary, who having loved him could never love another, went on to her distant grave ever and ever, joyless and alone! It was a hard lesson to learn, and Mary's chest heaved with sobs, and her face was wet with bitter tears under the veil of her long dark hair, while her lamp burnt low, and cast a dim light on her prostrate figure, when suddenly the door of her room was opened by a quick impatient hand, and shut again as rapidly, leaving the intruder by her side, while a voice clear and musical, but with a ring of sharpness in its tone, said authoritatively, "Rise up, Mary Trevelyan, and prepare to listen to me, for I have much to say to you, which is of great importance to us both."

Then slowly Mary raised her wan face, and looked round, to see Laura Wyndham standing before her, holding a lamp in her white hand, which sent a strong glow over her beautiful face, more brilliant than ever from the light of triumph which glittered in her eyes, and proud happiness which curved her lips in a meaning smile.

Without a word, Mary raised herself from her knees, gathered the white garments round her, which contrasted strangely with the scarlet robe over which Laura's fair hair waved in free luxuriance, and having placed a chair for her unwelcome guest, she sat down herself, and said, "I am ready Laura; say whatever you will."

"I shall do that, even without your permission, Mary, for I have come to do for you an act of friendly kindness, which none have ever done for you before: I have come to tell you the truth."

"Has no one ever told me the truth before?" said Mary, raising her sad eyes calmly to Laura's bright face.

"No one," answered Lurline, "at least, in respect to that which most concerns you. Old Mr. Lisle deceived you, unconsciously perhaps, and Bertrand, scarce knowing what he did, has done so too; but the time has come when your delusions must no longer be suffered to exist, lest they wreck for ever a life that is too precious, even to yourself, to be so ruined."

"Of whom do you speak?" asked Mary, with lips calm as ever, but from which all colour had fled.

"Of Bertrand Lisle," answered Laura, and then she added, in a soft, clear voice, "who loves me, and whom I love."

Mary did not utter a syllable; it might have seemed that she did not hear the words which came to her laden with the weight of her own life-long misery, but for the convulsive movement with which she gathered her loose dress closer to her breast, as if to shield herself from the arrows which were about to pierce her heart. The Lorelei's keen eye noted it all. She had seated herself immediately opposite to Mary, so that she might read each changing expression on her face, and she now went on, with a composure resembling the judicial calmness of a judge when summing up the case against

one who is about to be condemned to death.

"I have said that I am come to tell you the truth, Mary Trevelyan, and, to show you that I have indeed a perfect knowledge of it, I will first go over the matter on which I wish to undeceive you, as I know it appears to you, and then I will reveal to you the real state of the case. You had lived for twenty-one years in Bertrand Lisle's home, without there ever having been the faintest hint of any idea of a marriage between you. On his death-bed Mr. Lisle told you that such a marriage was his dearest wish, that he believed or hoped you were beloved by his son, and in reply to his questions you distinctly said that you at least loved Bertrand."

At these words Mary Trevelyan started as if she had received a stab, and buried her face in her hands, while she said, in a tone, of unspeakable pain, "Laura who told you this?"

And the Lorelei answered, "Bertrand Lisle, who heard it from his father's lips."

And she knew that in uttering the cruel sentence she had laid the corner stone of that edifice of her own happiness which she hoped to build up on Mary Trevelyan's ruined life.

Her victim remained silent, with her face hidden, praying in her heart that she might have grace not to blame one lying in the helplessness of death for his breach of confidence.

Lurline continued. "You were aware that Bertrand had a long conversation with his father the night before the old man died, and you could not doubt, after his statement to yourself, that he had told his son his desire for a union between you. When Bertrand therefore uttered some cautious words to you respecting his father's wishes, in the passing excitement of grief, at the new-made grave, you interpreted them as a sort of proposal of marriage."

"Laura, no!" exclaimed Mary, letting her hands fall from her burning face. "I did not! I could not! I never for an instant considered that Bertrand had bound himself to me."

"I only know," said Lurline, "that you managed to impress him with the idea that you wished and expected him to marry you, and he came here to see whether he could make up his mind to do it, as a duty his father had laid upon him."

"How could even his father's wishes make such an act seem a duty, Laura? Are you not mistaken?" said Mary, with trembling eagerness.

"Not in the least," said Laura. "I will now give you the true history of this affair which has been cruelly hard on Bertrand. Mr. Lisle imposed this duty upon him as an act of reparation to you."

"Of reparation to me? How? Why?"

"Because he had killed your father,"

was Laura's answer. She could be absolutely heartless where her own interests were concerned, but she was not prepared for the piercing cry which burst from the pale lips usually so calm, as Mary, starting to her feet, shrunk back to the wall, and stood there trembling with horror-stricken eyes, as if she had seen a spectre.

Lurline rose, and drew her back to her seat, saying, "Don't mistake me, Mary; Mr. Lisle caused his death, but not wilfully. There was a quarrel and a struggle on board the ship coming home from Madeira, in which your father, trying to escape Mr. Lisle's violence, fell overboard, and was drowned. Your mother died that same night of her grief, leaving you a destitute infant, orphaned through the

fault of Bertrand's father; therefore he adopted you and cared for you all his life, and therefore, when death took his protection from you, he imposed on his son the duty of giving you a home as his wife."

"And this was Bertrand's reason—this only?" asked Mary, faintly.

"Yes—good son that he was!—he tried to obey his father; but, Mary, he had never loved you or any other woman enough to make him wish for a union till he came to Chiverley, and then he met his fate in Laura Wyndham. He has told it to me this day with bitter anguish, because he feared you would hold him bound to accomplish his father's reparation. He told me that he loved me, and me only; that a life spent with me would be perfect bliss, and without me, utter torture, and I love him—with all my heart I love him!" Laura spoke now with genuine vehemence. "Oh, Mary! will you hold him to his bond? will you ruin his life for ever, and mine along with it? will you force him to marry you?"

"Laura, stop!" said Mary, rising, with quiet dignity, "you have no right to use such words to me; Bertrand Lisle is perfectly free from me. Since his happiness consists in a marriage with you, I will do all I can to promote it."

"But, Mary you must tell him so yourself," said Laura, eagerly, "or he will not believe it. I told him you intended to be one of those noble heroines of charity—a lady-nurse, or something of that sort; but he was so convinced you wished to marry him, that he will only be at ease if he hears it from your own lips. He means to ask you to-morrow, what are your plans for your future life, and all our happiness in this world depends on the answer you give."

"Then you may be quite at rest, Laura," said the low, calm voice; "you and he shall be made perfectly happy if words of mine can ensure it; and I thank you for telling me the truth. And now may I ask you to leave me? I must be alone."

Something there was in Mary's manner which subdued even Laura Wyndham. She stooped silently, and kissed her on the forehead, and then, without another word, turned and left the room. Her work was accomplished, her victory complete!

CHAPTER XXV.

Bertrand Lisle had not, of course, the smallest suspicion that any conversation had taken place between Laura Wyndham and Mary respecting himself; nor could he ever have conceived it possible that revelations of so terrible a description could have been made to the adopted daughter of his father, especially in such cruelly-distorted shapes. He could not therefore in the least account for the peculiar impression made upon him by Mary Trevelyan's appearance, when he saw her for the first time on the following morning. It was in the breakfast room, where all the rest of the family were assembled, that they met, and there was nothing in Mary's manner, or in the few words with which she answered those who spoke to her, that was at all different from her usual gentle stillness; and yet it was with a strange shivering sense of pain that Bertrand gazed at her, for it seemed to him precisely as though he were looking on the face of the newly dead. Dead, surely, in some sense she was to him. The heart, the soul, where, once at least, he felt that he had reigned supreme, were now, he was conscious, wholly locked away from him, as if the grave itself had consummated their separation. What it was, so like to death, that had passed over her, he could not tell;

but, as his glance rested on the set immovable expression of her face, and noted how the dark eyes, that ever had turned to him with such soft tenderness, were now fixed and solemn under the shadow of some heavy thought which held her wholly in possession, he felt, with a conviction none the less sure that it was indefinite, that for him at least Mary Trevelyan lived no longer. He had scarce time, however, to dwell upon the impression thus unaccountably made upon him, before the Lorelei flashed into the room, all brightness and joy; and, as his eyes turned with delight to her radiant face, the quiet figure of Mary Trevelyan seemed to fade away from his thoughts as completely as he felt she had even now passed out of his life.

It was a lovely summer morning, and as they all passed into the hall when breakfast was over, they saw through the open door the sunlight streaming on the green lawn and waving trees, seeming to invite them into the sweet fresh air; but it was with no small astonishment in the case of all save Lurline, that Mary Trevelyan was seen to pass, with her noiseless step, through the little group, till she found herself face to face with Bertrand; and then she said, in tones which were perfectly distinct, though soft and low,

"Bertrand, will you come and walk with me in the garden for a little time? I wish to have your advice on some arrangements I propose to make."

Such a request from the silent retiring Mary seemed very strange, for she had never sought Bertrand in any way since he had been at Chiverley; but he could only agree at once, with ready courtesy, to her request; while the others went their ways in different direction. Laura so far from manoeuvring, as she generally did, to prevent Mary and Bertrand from being alone together, now did her best to facilitate their interview. Only, with the subtle instinct of that artfulness which was her fatal gift, she turned to John Pemberton, and whispered, "Dear old John, it is a long time since you have had any music; shall I sing to you this morning, while those two are out?"

With trembling delighted eagerness he implored her to do so, for she had greatly neglected him of late; but, deceived and betrayed as he was, Pemberton never dreamt that her object was simply, by this expedient, to maintain her influence over Mr. Lisle throughout his interview with Mary. And so it was, that during all the time that Bertrand spent with Mary Trevelyan, in the very crisis of her fate, the Lorelei's voice of haunting sweetness rose and fell upon the summer air, wafted to him through the open window of the music-room, and beguiling him even with the memory of her loveliness and genius, even while the noble heart of the gentle girl who walked by his side, was almost breaking in the anguish of uttering words that were to part them for ever.

As Bertrand and his companion walked down the steps from the hall-door, to go out into the garden, Mary Trevelyan raised her eyes to the heavens with one long earnest appealing gaze, while she asked, with her whole heart, for strength to accomplish the dread task that lay before her. She had laboured all night long, after Laura's visit, to steel herself for its performance with a composure which should prevent Bertrand from feeling one shadow of remorse or pain, in seeing himself freed from her wholly and for ever. And she knew that not only must she have courage to go bravely and calmly through their final interview, but she must brace herself for days, and perhaps even weeks, of endurance, while she would have to

stand by and see his happiness with Lurline; for, much as she longed to escape even then from Chiverley, she knew that her flight at such a moment could not fail to reveal to him and to all that very truth, as to her own feelings, which she most wished to conceal.

But who has ever cast as much as one feeble glance to the Father's throne in vain? The eyes which Mary Trevelyan raised to heaven grew bright and calm, and the strength and peace of pure self-sacrifice filled all her heart, when she found herself at last alone with Bertrand Lisle in a retired part of the garden, while the sweet voice of the Lorelei floated round them in soft entrancing strains.

"Bertrand," said Mary, "I have asked to speak to you because, as you are soon going to leave us, I wish to have your approval of the plans I have made myself when I shall leave Chiverley. I know," she continued, quickly, as she saw that he was about to speak, "that your dear father, in his care for me, made you in some sense responsible for my welfare; but, whatever schemes he may himself have formed for my future, his one wish certainly was that I should do that which most commended itself to my own inclinations and feelings—is it not so?" And she lifted her eyes calmly to Bertrand's.

"Doubtless it is," he answered, hesitatingly; "but Mary, he very much wished you to have a safe and happy home."

"I know he did," said Mary, "and that is just what I have provided for myself, in the way that suits me best. I have a great desire to try and be of some use in relieving however small a proportion of the suffering which is so rife in this sad world, and I have found a post where, I think, I could carry out this wish effectually; it is in a hospital for sick pauper children, where the managers are in want of help, and they would no doubt be willing to accept mine."

"But, Mary, is this really the life you would prefer to any other?" said Bertrand, uneasily; "it would be arduous work, and you would be alone, away from all your friends."

"I have not many friends, as you know, Bertrand," she answered, with a sad smile.

"You have me," he said, in a low tone, and for a moment, the ring of tenderness in his voice almost overthrew her composure; but at that instant Lurline's soft singing came more distinctly to his ears in the silence, and Mary saw his eyes light up, and his lips part in a fond smile, as he turned his head to listen.

When Mary's answer came, it was perfectly calm. "Yes, dear Bertrand, I have you as a friend, and as such I am sure I shall have you always; and I hope, when I am at the hospital, that I shall hear from you, sometimes, that you are very happy; for you know well that your happiness is very dear to me; and therefore you will forgive me if I speak of that which concerns your future, as well as my own."

She paused for a moment, breathing hard, and gathering up all her courage; then she turned, put her hand into his, and, looking up to him with a faint sweet smile, she said, softly, "Bertrand, my first and dearest friend, I hope and pray that you may have with Laura Wyndham every joy this mortal life can give you!"

"Oh, Mary!" he exclaimed, grasping her hand forcibly; "who has told you this? what is it you know?"

"I know that you love the beautiful Lurline, and that she returns your affection to the fullest extent," she said still smiling. "As there is nothing to prevent your marriage, I trust it will soon take place, and that you will find in it all the happiness even I could wish you."

"Listen Mary!" he exclaimed vehemently; "I do not deny that I love her, but it has been—strange as it seems to say so—almost against my will. She has dazzled and bewitched me, and taken me captive irresistibly. But, believe me, I came here with very different thoughts and wishes. Mary! indeed I was sincere when I spoke to you at my father's grave, and still even now—"

He stopped abruptly. Lurline's lovely voice still softly singing was thrilling through his heart. He could not say that he had any wish but to make her his wife as speedily as might be. Mary understood him; but her earnest prayer had earned for her great grace, and she was able to answer very gently, "Dear Bertrand, I ask this one favour of you—that you will wholly forget the past, except as regards our childhood's friendship, which I hope may continue between us to the end. A new life is opening out before us both; give me your good wishes, as I have given you mine. I trust your married life may be most brilliant and most happy; and I pray that my own in loneliness may be blameless and peaceful."

"Yours will have the blessing of the great God upon it!" he burst out, passionately; "I think you are an angel, Mary, and it will be well for me and Laura if you give us your prayers out of the holy home where you will spend yourself for others."

"That you may be sure you will have, ever and ever while I live," she answered, with a bright, sweet look, which glorified all her face. "And now, dear Bertrand, that all is settled, you must go to Lurline, and set her heart at rest. Some other time I will tell you all the future details of my future work."

And gently bending her head, while in her heart she gave him a last farewell as her one love, her Bertrand, who should have been her own, she passed away from him with her soft tread and her graceful movements, and soon had vanished from his sight among the trees.

Bertrand watched her till the last fold of her dark robes had disappeared with a sense of aching regret in his heart, even amid all the joyful exultation with which he felt that Laura was now his own. He strove to stifle the mingled remorse and tenderness which Mary had roused in him by resolving to force upon her half his fortune, which yet he knew she never would consent to touch, and an expression of uneasiness and gloom was still upon his face, when there was a rush of light feet down the gravel path, two little white hands seized his half-frantically, and the beautiful bright eyes of Lurline plunged their gaze into his own, while her sweet voice rung out in beseeching tone, "Oh, my Bertrand! Tell me: is all well? Have you discovered that she does not love you? and are you free to make me all your own?"

"Yes, darling Lorelei!" he exclaimed, forgetting all but that he saw her lovely face before him. "All is settled, and you are my own now—wholly and for ever. Soon, very soon, you shall be my precious wife."

Then Laura breathed a long sigh of relief, and let her head fall upon his hands—her end was gained, and all her long toil was over.

*To be continued.*

God has placed some people in a very easy place to love and serve Him. And yet how many there are knowing this, feeling it, and yet do nothing. If such did their duty, the circumstances of others would not make it as hard to become Christians and live up to the highest professions.

#### THE DUTY OF BEING LOVABLE.

"A new commandment"

If my neighbour finds it as hard to love me as I do to love him, I am sorry for him. Christ's words mean something more positive than the quiescent goodwill which wishes no harm, and in an emergency, would do a kindness. But if there is nothing lovable in a person, how can you love him, except in this negative, benevolent spirit? Christ loved us in our "low estate," and his children should thus love one another. So the loyal Christian enlarges his heart and broadens his sympathies to live out the spirit of his Master. Yet human nature asserts itself. Antagonistic temperaments recoil from each other. Good people are often very disagreeable. Coarse manners and coarse tastes are repulsive, though found in the church. Tiresome people are bores, even if Christians. Our nerves are tortured, our sensibilities shocked, our temper exasperated by brothers and sisters in the church. There are some who act as if they did not want you to love them. *To be let alone* is all they want. How shall we have tenderness and sympathy and warm affection, when the heart does not find anything to fasten on?

Christ's "new commandment" must have a reflex meaning. If we are required to love, it is implied that we make ourselves lovable. Are we not to soften the asperities of our temper, "round the sharp knobs of character," change the repellent manners into a genial approachableness, and sweeten the severities of our virtues so that our condemnation of another's wrong shall be sorrowful rather than stern? Is it not a duty to avoid those habits which are uncomfortable to others; to check the indulgence of personal peculiarities which may be even more disagreeable than faults, and to cultivate those graces of heart and manner which make our presence a pleasure to others? Are we not to exercise ourselves continually in active, generous service, using all our faculties and opportunities in such a way that others can always believe in us, finding us an inspiration, strength and joy? Sir Philip Sydney speaks of

"A sweet, attractive kind of grace;  
A full assurance given by looks,  
Continual comfort in a face,  
The lineaments of gospel books."

If we were all seeking to grow into the likeness of Christ, in little things as well as in great, this brotherly love would spring spontaneous in the heart, and we should find continual comfort in each other's faces.

I read the "new commandment" again, and underlying the familiar words I seem to see the corresponding precept: "Be lovable to one another." I look across to my neighbor over the way, and in striving to be lovable myself, lo! I find him so. Has he, too, been studying the lesson, or are my eyes just opened to see the good in him? Possibly we shall find it easier to love our neighbor than to be always deserving of his love.—*Christian at Work.*

#### HOLINESS IN COMMERCE.

It is quite time that the notion that we cannot be completely holy in business was exploded. Men who, in their Protestant fervor, scout the idea that peculiar sanctity belongs to a monk's cell, too often say, and in the utmost sincerity, when the claims of Christ to their full consecration are pressed upon them, "We cannot be entirely holy whilst engaged in commercial pursuits." This notion is highly dangerous, and is, moreover, absolutely false.

What is there in commerce that is defiling? Is it the goods we handle, or the men we transact business with, or is it the principles that underlie commercial life? No one would for a moment plead that the mere handling of cotton, or wool, or silk, or iron, or silver, or gold, can defile. That which touches only the outer man can never make him unholy. Unholiness is not a thing to be washed from the fingers' ends, but has its seat in the heart. Our Saviour shrank from no contact with the most guilty of his fellow men, yet he contracted no stain. Men can only contaminate as their principles, if evil, are accepted and acted upon. It is very true that the want of principle which characterizes some men in commerce is corruptive indeed, if we follow such an evil example; but need any man be dishonest because another is? Because others choose to walk in the path of iniquity, must we therefore step into the same road?

The cares of business, in an age of competition such as was never before known, are undoubtedly great. It would be very unwise to deny it. But it is altogether a mistake to suppose that business men are the only careful men. Every department of life feels the pressure of an age that is working at express speed; so that if commercial men feel the pressure, they do so in common with men of all ranks in society who live by toil of brain or hand.

It is urged that you cannot escape the contagion of wrong doing, that you must cut iron with steel and meet rascality with tricks. But is not this utterly to deny the spirit of our holy faith, which insists upon universal love, and declares that candor, truth, and regard for others' interests, should characterize the Christian man, in every walk of life. Besides, this judgment is false, or there is not a truly religious man in the commercial world. He who practices the dishonest tricks of trade, or in any way conducts his business so as to break God's commandments, is not a Christian at all. But, thank God, there are many saints among business men. And they who see the deception and meet often with impurity, and so keenly feel the smart of wrong as to complain of their isolation in regard to commercial morality, forget the lesson which God once impressed on the mind of disappointed Elijah.

There really is nothing in commerce itself contrary to the spirit of true religion. Some of the holiest men have bought and sold. Some of the noblest philanthropists that ever loved God wholly, and served their generation faithfully and well, have been commercial men; and no man, whose calling is an honest one, need fail of coming up to the highest requirements of the Gospel; whatever may be his position in life. What was said to Paul is equally said to us: "My grace is sufficient for thee." What was said by Paul may be as confidently said by us: "I can do all things through Christ which strengtheneth me." We say to business men, You may carry a heart ever washed in the Saviour's blood, and therefore unstained by sin, all through your worldly engagements. It is your privilege to rise above all temptation, above all wrong, above all care, and whilst engaged in your most ordinary transactions in the world, have a Christian experience which will enable you to sit with Christ Jesus in heavenly places.

TRIBULATION may come as a flood into the church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way;" the word which they have heard, and which they keep, is a strong link binding them to Him, who is more than all else to them.