

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, JANUARY 20, 1881.

[No. 8.

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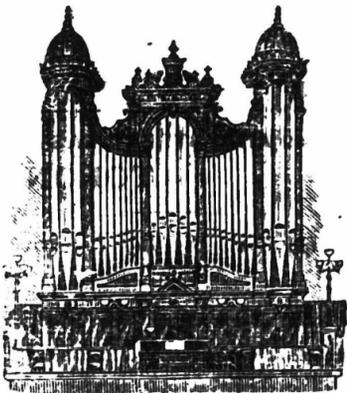
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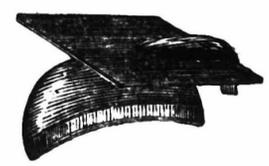
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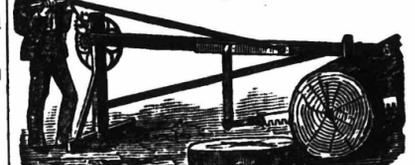
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TO SUBSCRIBERS.

On account of an unusual press of matter we have been unable to acknowledge the receipt of Subscriptions by a change of the date on the Address Label of the papers—which is the only receipt we give. The change of dates will be made the 1st of next month.

We beg to remind the large number of Subscribers who have not forwarded their subscriptions to do so immediately.

THURSDAY, JANUARY 20, 1881.

THE Northern Convocation will meet for the transaction of business on Tuesday the 26th of April.

The Society for Promoting Christian Knowledge has made an additional grant of £4,000 stg. towards fitting up the St. Katherine's Training College for Female Pupil Teachers, Tottenham.

The Committee of the Raikes' Memorial Church at Gloucester have adopted the design for a church furnished by Mr. Capel Tripp. Forty sets of designs have been received.

The Advent Musical Festival at Bristol Cathedral was brought to a close by the performance of Mendelssohn's "St. Paul." Four thousand persons were present.

At the Church of St. George's-in-the-East a great part of the "Messiah" was sung on the 14th ult. to the accompaniment of a string band. The church was filled, a multitude of poor people being present. This "Service of Song" was preceded by some Collects and a short address from the Rector, and was listened to with great attention and reverence.

It has been decided that the operations of the Edison Telegraph Company fall within the scope of the Act of 1869, which confers on the Postmaster General exclusive privileges with regard to telegraphic messages. Some arrangements will doubtless be made with regard to the matter, so as to allow private companies to work this beautiful invention.

South Africa is still in a most unsatisfactory state. Troops are leaving England and also Bombay for this seat of war. The disaffected feeling of the Transvaal Boers has led them to occupy Heidelberg, and to establish a Republican government there. Fresh encouragement will thus be offered to the Basutos, who are already giving a great deal of trouble to Colonel Carrington.

The Empress of Austria, doubtless from an appreciation of the troubles of the country, has given up her hunting box in Ireland.

More than 58,000 new accounts have been opened at the Post Office Savings' Banks, London, by means of forms to be covered with twelve postage stamps. More than a million stamps have been sent in, but not one form has been spoiled, nor has any theft of stamps been committed.

More than four hundred students have been arrested at Moscow, from the injudicious attempt to force an interview with the Rector, which brought them into conflict with the police and gendarmes. Lectures have been discontinued before the beginning of the holidays. The outbreak is supposed to have considerable political significance.

The Panama Canal, projected by M. Lesseps, is achieving a vast financial success in Europe. Subscribers for twenty shares and upwards will only receive a quarter of their demands, but on the French principle of encouraging small investments, applications for five or a less number of shares will be accepted in full.

A meeting took place at Monaghan on the 15th ult. under "Orange" auspices, at which Lord Rossmore presided. The speeches made gave indication that they are persuaded some change is necessary in the Irish Land Laws, though they are by no means prepared to tolerate the principles of the Land League.

At Madame Thiers' funeral, which took place at the cemetery of the Pere la Chaise, Paris, fifteen thousand people are believed to have been present. A number of Ambassadors and other notabilities were there. M. Gambetta, M. Cazot, and M. Constans did not enter the church, but remained standing somewhat conspicuously under the colonnade during the service.

Appeals have been made, on behalf of the Rev. Messrs. Dale and Enraght, against the decision of Judges of the Queen's Bench Division, at the suggestion of the Lord Chancellor. Opportunity has been afforded them of being free at Christmas and for some time afterwards, on condition that they undertake not to do anything in contravention of the inhibition. Mr. Dale, being in delicate health, has accepted these terms; but Mr. Enraght regarding the terms as involving a virtual submission to the inhibition of Lord Penzance, refuses to agree to the condition required.

The Bishop of Liverpool, when presiding recently at a meeting in reference to a new church proposed to be built at Everton, said that one thing had struck him very much, and that was the utter futility of saying that the working classes were alienated from the Church. He did not believe it a bit. There were, he said, places where, from what he saw, they ought to have the Lord's Supper administered twice each Sunday. They had only to put men in the parishes who would work upon the lines laid down for them by the Church, and he believed the working classes would support the old Church faithfully.

The Rector of St. Mary-at-Hill has been served with a notice that the church and church lands of that parish will be required for the City Lines Extensions.

A peal of five new bells for Sandhurst, Berks, has been procured by subscription to perpetuate the memory of the Rev. Henry Parsons, who was for twenty-six years rector of the parish, and who died at a great age in 1876. Mrs. Dumbleton, an aged resident, has given the large bell and clock. On Tuesday, the 14th ult., at a solemn service, the bells were dedicated to the honour of God by the Bishop of Oxford.

The Prefect of the Seine has been engaged in sending a common cart into different parts of Paris, to carry off the crucifixes, images of saints, and other *objets de piete* which might be found in the laicised communal schools. A large stone cross, erected outside over one of the School doors, being found too heavy for removal, was broken up. Orders were the same time given to suppress the morning and evening prayers hitherto used at the opening and closing of the school. It is remarkable how generally people pass from one extreme to its opposite. Most of the Reformation on the Continent of Europe consists in substituting Infidelity for Romanism. These Frenchmen could not dispense with objects of superstition without giving up Religion altogether.

The latest intelligence from England informs us that the Revs. S. Pelham Dale and W. Enraght have been discharged from prison by direction of the Court of Appeal. The writs ordering their imprisonment were defective, not having been brought into the Court of Queen's Bench.

THE THIRD SUNDAY AFTER EPIPHANY.

CHRIST, the Healer of our infirmities, the Physician of our souls here, the Restorer of our bodies and souls in the future ages of eternity, is now brought before our view in a glorious and gracious epiphany. A spiritual disease most deadly in its nature and in its results has invaded the soul of man, while as to his body, it is no sooner born into the world than he is seen to be, on every hand, a prey to corruption. The disease is no light matter, or it would not have brought the Redeemer from the skies, nor would it have occasioned so vast an array of machinery in order to apply the remedy furnished. And Christ as the Heavenly Physician has taken up our disease in all its magnitude. He has placed Himself at the source of the mischief and made head against it. He has combated the radical force and virulence of the disease; for by the sacrifice of Himself, He has expiated its guilt, and by the operation of His Spirit, in the ministrations of the word and sacraments, He is engaged in rooting out its existence. The virulence and loathsomeness of the disease of sin is fitly compared with the same indications of mischief in the leprosy of the body; and most fitly did the Saviour, soon after the beginning of His public ministry, intimate by His power to heal the most loathsome disease to which flesh is heir. His ability to eradicate the evils of the soul as well as those of the body. It was sin which caused the

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disease, and Christ has taken a full survey of the corruption, has put away the sin and removed the sting of death, the penalty of sin. And now in all the dangers and necessities of the faithful Christian, the Saviour stretches forth His right hand to help and defend him, and will at length bring him to His eternal dwelling place at His own right hand in the Heavenly worlds.

OVERWORK AND STIMULANTS.

THE practice of overwork, especially of the brain, is continually creating sad havoc among the present generation of public men, and if the rising generation is to follow unwatched in the footsteps of their fathers, they will follow them most certainly, with accelerated rapidity, to the grave. Somehow, the rage for this sort of "high pressure" life does not seem to have affected our fathers, those of the last generation. Many of the grandest men of the present day, in different departments of public usefulness, are septuagenarians or octogenarians. Who are equal to Bismarck, Disraeli, Gladstone, Carlyle, Ruskin? It is a very grave and serious question. Will any of those of the present generation who equal such giants of intellect in literature or statesmanship survive to their term of human life? It seems very doubtful. There are few men indeed, who can long bear the evil habit of overwork which is in vogue at the present day. Every man has his quantum of endurance in regard to his line of work, whether mental or physical, and this cannot be disregarded by excess without great peril, indeed without serious actual injury. Exhaustion, muscular or nervous, is sure to set in, and the delicate fibres of the human constitution are bruised and torn. Outraged nature asserts herself in the way of revenge, and they who will not give the system the proper quota of rest are compelled to take entire rest in the cessation of life in the grave. There is only one true remedy for overwork and its effects, viz.: REST. Happy is he who does not realize this fact too late, and only consent to rest when labour becomes impossible, because death knocks at the door and will not be denied, cannot be any longer put off or trifled with.

One sad mistake—more sad than the original one of overwork itself—that those who give way to this mad habit are apt to make, is that of fancying that some kind of stimulant will enable them to make headway under pressure, and set nature's demand for moderation and rest at defiance. If there be one well ascertained fact in the whole modern controversy of Temperance, it is that these stimulants are really only spurs to nature, forcing her with unwonted energy without giving any gain of additional strength or power; nay, creating on the part of nature a demand for a proportionate quantity of her remedy, rest. But, in the bustle of our busy lives, this plain philosophy of stimulants is ignored; instead of the needed rest more stimulant is given. The spurs make a deeper gash in the flanks of the goaded steed of human energy. So the "facilis descensus Averni" becomes vividly illustrated. Given some special object to overcome, the stimulus is nature's aid; but the exception does not bear frequent repetition, a continuous strain cannot be met by the spur. The vice of drunkenness adds its hateful presence to the folly of overwork; and nature inflicts disgrace upon him who outraged her plain dictates.

The old saying, "Two blacks will not make a white," never had a better exemplification than the attempt to cure or even palliate the folly of overwork by the worse folly of drink. "Principis obsta"

must be the true motto on this subject; and temperance—the GOSPEL TEMPERANCE of "moderation in all things." The true principle which will enable our brightest intellects, and most useful public men, as well as private benefactors of society in the less obtrusive ways, to prolong their lives beyond their prime (alas! how many have lately fallen in their very prime of manhood) into an old age of continually increasing richness of wisdom.

THE "RITUALISTS" AND THE CHURCH OF ENGLAND.

THE incarceration of these Clergymen in England, nominally for contempt of Court, really for a breach of the Public Worship Act, is producing a reaction. Already the Archbishop of Canterbury has virtually condemned the proceeding, and in his address to the Clergy of the Rural Deanery of West-bere, said that the Ritualist question turned in a great measure "on the independence of the Church, on the one hand, and the controlling power of the State on the other," and that the "gravity of this question is shown by the whole history of England, and indeed, of all civilized countries."

The Dean of St. Paul's, Dr. Church, has written a letter to the *Times*, which has produced a great sensation. The letter is remarkable for its practical, common-sense estimate of the whole subject.

Dr. Lake, the Dean of Durham, a broad Churchman inclined to Low Churchism, has followed suit in a long letter to the *London Times*, has broken a lance in favour of the persecuted section of the Church, and comes to their unexpected defence. He says:

"Let me at once express frankly my belief that it will be a great misfortune for the Church of England if it cannot find a place for most of the practices which go by the miscellaneous name of Ritualism within its borders. All Ritualism is not, what a Bishop, from whom we might have expected larger views, is never tired of calling it, a mere triviality. The self-denying devotion of its leading members, which is certainly not surpassed by any body of men in the English Church, ought to have saved it from this charge. It is, to say the least, an expression of their devotional feelings which is dear to many of the most religious minds among us; and (if I may give a practical proof of this) it is certainly closely identified with many of those now numerous congregations of devout workers, especially ladies, whose services we could ill spare in London and other of our large towns. Much of the "high ritual" which is now so common in our churches is, in fact, the not unnatural development, to use a hackneyed term, of a tone of religious belief and feeling which has, ever since the Reformation, held a considerable place in the English Church. It is closely connected with those high Sacramental views which, whether right or wrong, were almost universal in the early Church. It has become much stronger among ourselves in the last 40 years than it ever was before, and I do not believe it possible "to put it down." Crush it now, and it will only break out a few years hence in a stronger form.

I am not, indeed, myself by any means enamoured of many of the extreme Ritualistic proceedings, some of which seem to me only a feeble imitation of the Church of Rome. But taking a fair view, I think it impossible to deny that Ritualism has, on the whole, done good service to the Church of England. It has largely introduced the best music into our worship, has taught us that our rather cumbersome combination of services is not perfection, and has broken them up in a way which has made them accessible to the poor, and certainly not unpopular with the educated. Let any one think of the wearisome dullness which still clings to the services of many of our well-pewed and "three-decked" churches (whose rubrical irregularities are often quite equal to those of Ritualism), and he may well acknowledge the debt which the

religious feeling and taste of England owes to those who have been our pioneers towards a higher conception of public worship.

Of course, I know that there have been many irregularities, and I fully admit the justice of your remark that "a Church must eliminate divergencies tending to disruption." But, in the first place, would they lead to disruption? I greatly doubt it. The number of Ritualist clergy who have been found intractable to their Bishops amounts at the utmost to five or six in all England, while dioceses—Exeter, for example—where Ritualism is generally supposed to be common have not presented a single case of real difficulty, and that of the Rev. Mr. Bodington, as treated by the Archbishop of Canterbury, was a model of mutual conciliation which could not fail to have a good effect upon Ritualists. But, even if there were many more cases of recalcancy, I for one should not despair of its being overcome; for, ask yourself whether there has ever been any movement in the English Church, (and I might add the Roman) which has not for a time seemed to "tend to disruption?" In the Roman Church the introduction of every one of the great religious orders seemed to do so, all of which were accepted with hesitation, and all, once heartily accepted, proved the greatest bulwarks to the Church. The policy of the English Church has, no doubt, been different. It has hitherto always driven out its irregular enthusiasts, as it drove out the early Puritans, and the later ones, with Baxter at the Savoy Conference, drove out the Wesleyans, and would have nothing to say to Dr. Newman. Has experience taught us nothing? Have we ever gained anything by this policy of ejection; and can we really afford, at a moment when zealous men are labouring hard to enable the Church of England to regain its influence over the poor, to discard men like the late Mr. Lowder or Mr. Carter, or many out of the numerous congregations which I could name in London? It will be strange to me if our wisest Bishops do not do their utmost to avert what would be, indeed, "another disruption."

I cannot pursue the subject further; for though much more might be said against the policy of pushing matters against the Ritualists to extremities, I could not say this in a single letter, and I have encroached greatly upon your space. But the real question is, whether no course can be adopted short of pressing the extremities of the law against them; and, as I have already referred to the words of the Archbishop of Canterbury, I will, in concluding, try to answer the question which, as he says, every one ought to ask themselves at this juncture, "What would you wish to be done?" It may seem to many but a poor conclusion, but I fear it is the only one, to say that if I could not modify the Public Worship Act, (which I should greatly wish) I would urge that the Bishops should strongly discourage prosecutions and work the Act with the greatest conciliation and gentleness. In these respects they have a great deal in their own hands. I am afraid, indeed, that the days in which the Act could be modified are now past; but it must not be forgotten that it was at the time most strongly opposed by two eminent Statesmen on opposite sides—one Lord Cranbrook, the other the present Prime Minister. Many of its disastrous consequences were too truly anticipated by these two eminent men. If they can now be checked or corrected, it can only be by those to whom the working of the Act is mainly intrusted—the Bishops. I am, Sir, your obedient servant,

W. C. LAKE, Dean of Durham.
Durham, Dec. 20th."

THE BEST STEPS TOWARDS PROMOTING THE UNITY OF CHRISTENDOM.

BY REV. CANON CARMICHAEL.

BEFORE entering on the direct subject of the "Wisest steps towards unity," a few preliminary thoughts seem necessary. That once there existed by the grace of God—1st. The happy remembrance of one holy Catholic and undivided Church. 2nd. The faithful remembrance that what has once been through the outpoured grace of an unresisted Spirit, may be again. 3rd. The soul-searching thought

that the "past unity" was of God, and the present "chaos" and the "confusion" of man; and that if a rent and torn Church could only drink in more of the Spirit of the Lord Jesus, realize that His will is unity and oneness, and our present sad position sin, each torn portion would have warmer hopes of brighter days yet to come. What do we mean by Christendom? Rome, Eastern and Northern Christianity, England, and the millions who solely for convenience, might be styled "Nonconformists." Taking England as a centre, or as a hand holding forth the olive branch, what hopes of unity can we see in these scattered crystals of a once united and all-powerful body? With reference to Rome, I cannot see that at present the olive branch would be regarded in its proper light. Rome's idea of unity ever has been universal subjection to the See of Rome, and never more so than in the present day. Archbishop Lynch's desire for unity is no doubt as strong and conscientious as the desire of others, but he seems to me, in common with most representatives of Rome, to mistake the meaning of the word "unity" as applied to existing circumstances. What he calls "unity," all outside of Rome would call "wholesale surrender and submission" as preliminary to "absorption;" in other words, his unity implies absorption. I can, therefore, see no hope of unity with Rome, as Rome is now; but it would be hard to say what hopes might rise if unity began apart from Rome—if some of the "divisions of Reuben" were reconciled, and that Rome remained the great—or one of the great—Nonconformist Churches of Christendom. The same, thank God, cannot be said of the "old Catholic movement." Here there is light and hope and brightness—a fair field for sowing the seed of brotherly kindness and charity, and reaping hereafter a harvest of unity. In the Greek or Eastern Church—the mother of Rome—there seems an inclination for friendliness, if not partial and isolated inter-communion. But I often think that in our growing desire for unity we may place too much dependence on the friendly visit of an archimandrite, or the personal act of some travelling oriental.

The Eastern Church is not a mighty corporation, moving as one body, like the Church of Rome. The title as far as my knowledge goes covers partially divided or antagonistic divisions of Christians, rather than one solidified organization.

Thus we may see visions of brighter times in the Armenian branch of the Eastern Church, but we must remember that it is divided from the Constantinopolitan Church; that both are divided from the Syrian, Coptic, and Nestorian churches; and that all are in many ways divided from the Church of Russia.

Again, we must remember that the mighty Church of Russia is itself divided—so utterly divided that when a member of the Orthodox or Imperial Church salutes an Old Believer on Easter morning with the happy words, "Christ is risen," the stereotyped and crushing answer of the Old Believer is: "Yes, our Christ is risen, but not yours."

Again, we must remember that the Orthodox Russian Church is so bound up with Imperialism that Church liberty of thought and action is under existing circumstances an impossibility; that as far as individual absorption of spiritual power in the person of the Czar is concerned it is as wholesale as that of the Pope of Rome, and that modern Czars are men built in different mould from Peter the Great, who was willing to gain knowledge of outside religions, alike from Burnet and Tenison, a Quaker merchant, or the Pope himself.

That there is a spirit of friendliness towards the Anglican Church amongst some few leading members of the Constantinopolitan and Armenian branches of the Eastern Church is plain; but that we as yet know very little of the inner life and laws of millions of Eastern Christians and that they know next to nothing of us, is equally so.

If as Dean Stanley tells us, we Anglicans need to realize the truth of the old German proverb, "that behind the mountains there are peoples to be found"—one hundred millions of professing Christians—equally truly might the Dean have said that millions of those Christians have yet to learn that "beyond the seas there are peoples to be found."

However, the light seems far brighter in the East than in the Roman West or Russian North, and brightest in those countries where the older Eastern Churches guide the spirit of the oldest nations. Might we not, however, alter the old German proverb, and bring it nearer home by stating "that at our very doors there are people to be found," bone of our bone, flesh of our flesh, using the English Bible, holding fast to the Apostles' Creed, believing, if they do not repeat, all the doctrines of the creeds of Nicea and Athanasius, every day praying more and more in the language and spirit of our "common prayer," using largely our hymnology, appropriating our architecture, our silent yet powerful symbolic teaching; closely, and yet closer, our mode of thought and style of preaching, and yet divided from us by a broad, deep, unbridged gulf.

Is there nothing startling in the fact that every year seems some primitive addition or habit or custom added to forms of worship that once gloried in their hard, stern, so-called "spirituality?" Hence Christmas and Easter and Advent, once the sole property of Rome and Anglican England, in England and her colonies are fast becoming the appropriated property of those who for centuries scoffed at them; and hence the ornate church music, that, thank God, we are fast getting rid of, is used by carefully trained choirs in Christian bodies that once looked on instrumental music as a device of the devil, and a choir as an insult to spiritual worship. And none the less perhaps are we appropriating the gifts and graces of our separated brethren, unconsciously sometimes, yet surely and effectively. They are not the only students. We are learners, and willing learners ourselves. Many of us seek for larger liberty in modes of worship; many of us use the worn weapons of our separated brethren in our own warfare; many of us feel the tremendous power of "the Sermon" as a teacher far more than once we did; in short we appropriate, and appropriate largely. These are straws floating before our eyes, and worthy of observation as showing the way the wind is blowing; but there is something nobler and deeper than these outward signs. Within our own Church, and in the hearts of many leaders outside of it, there is a growing disposition to face infidelity unitedly, to face heathenism unitedly, to march as an army rather than as independent regiments, and in some way, as yet undefined, for the love of Jesus and the good of souls, to be united. How? Perhaps not one as yet can say. But the desire is growing, and never since East parted from West, never since the life of England's church was rent and torn, were such fervent prayers sent up to God for unity as reach Him now. We seem to be waiting at Jerusalem, waiting for some grace, some gift, some voice of God that will reveal a way and teach us how to walk in it. Now what steps should be taken to test our own feelings and those of others, to plumb the depths and reality of these desires. I can only see one really useful and practical move that can be made, and God's providence seems to have opened a way for it. I think it is generally conceded by all that the church of England is the natural division of the once united Church that should make the first move towards unity. Feeling this, I would say, let the Canadian Church, that mooted the first idea of a Pan-Anglican Council, bring before that Synod a practical work to do. Let the Canadian bishops, as representing the Church of England in Canada, petition the Pan-Anglican Council, to issue a loving, Christ-like Christian call to the recognized leaders of Roman, Greek, and Nonconformist divisions of faith, asking them unitedly with the Church of England to create by representation a temporary consultative body, in which the views of all might be stated as to the wisest steps towards unity, without committing that body to any result beyond the result of its own natural force and influence. God alone can tell what final results might issue from such a convocation called together in a loving spirit; but this much would surely come from it—a knowledge of what divisions of a torn Church were really in favour of unity, an equally sure knowledge of what divisions were opposed to it, and a satisfactory idea as to how far the Anglican Church could go in promoting unity, and with whom it could first strike hands in its efforts to do so. If God would guide our Bishops to issue such a call, written, as I said, in the spirit of the humblest, gentlest, softest love towards Christ and men; and if such a Convocation could be

gathered in response to it—I do not think it requires a prophetic mind to picture its constituents.

I fear that no Roman legate would be there, but I feel fully convinced that the old Catholic Church would be present.

The East might be represented from some of its older Churches, although the representation would be small, but Presbyterianism and Congregationalism and Methodism, I feel convinced would be there, and there willingly and largely.

I think a move like this, brought about by the leaders of our Church, would be in the end worth all the sentimental schemes of outer unity that many to-day consider efficacious. I can see no value in unity as long as it is merely sentimental, and confined to platform orations that perish in their breathing. If we are ever to come together it can only be as faithful men, anxious to find out whether our points of actual agreement (which are many) are of sufficient importance to lead us to resign minor differences that might be dispensed with. For to gain unity all, I fancy, should resign something for the common good.

I said that "God alone could tell what final results might issue from such a convocation," but there are some that seem a necessary consequence. Take for granted that the spirit and wording of the call would be Christlike and loving, that the reception of representatives would be brotherly and without partiality, that the keynote of the conference would be, "Once we were united as brothers in Christ, now we are separated in the face of our enemies; how can we be united as brothers again?" Take these things for granted, and if nothing else came out of the meeting, surely this would come: A revival in thought of the conception, lost to thousands, of one Holy Catholic Church, ordained by Christ, for the conversion of the world; a lifting of the magnificent idea contained in that title above the position which it now occupies in the minds of many through its appropriation by the church of Rome, and a general moulding of Christian opinion; that neither England, Greece, Rome, or Nonconformity can claim to be "The Holy Catholic Church," in the majesty and power of its divine purpose, but that that Church can be, and may be, one united, organized body, if only we start on the conviction that God founded "a Church," and that it has become disintegrated through our own faults and failings. In short, such a convocation would result in men seeking to realize the literal meaning of that clause in the one creed which we all repeat, and through repeating profess to believe, "I believe in the Holy Catholic Church." And surely such a Convocation, called in Christian love, presided over by Christian wisdom, and guided by a desire to love and be loved, could not fail to bring about another result.

"Now," as it might be said, "we see through a glass darkly." Men's faces, to say nothing of men's hearts, are but dimly reflected to their fellow-men. We judge, and often misjudge. We fancy faults where there are virtues. Dimsighted, we see no gifts where gifts are, no graces where graces are. We see through the glass darkly.

But such a gathering would bring us face to face, and largely, I am sure, heart to heart, and though ours might not be the reaping of love's harvest, ours might be the blessing of love's sowing—the blessing of those that sow beside all waters.

ON THE MORE EFFECTUAL EMPLOYMENT OF LAY CO-OPERATION IN CHURCH WORK.

BY REV. A. H. BALDWIN.

In an assembly of clergy, subject yearly to a Diocesan Synod, my subject may not appear to be very tasteful—and yet I doubt whether the majority would care to change the form of our Church government, consonant with the primitive church, as it seems to me to be—of the clergy and elders in council. And I further believe that the difficulties which are now experienced would fade away, with greater co-operation of the laity with the clergy, and that both would be mutually benefited by the true hand in hand work of saving souls for Christ. It will be my effort in the few minutes allotted to me to point out some way in which the laity may more effectually help us in the work of the church.

I would notice however, in passing, that the power of the diaconate seems to have been enlarged more and more, from necessity, till it became almost equal to that of the higher order in the Church, and that the

power of the laity, which was at first very great seems to have diminished wonderfully, from the time when the Christians went everywhere preaching the Word, according to Jewish custom, from the days of Aquilla and Priscilla to the days when all authority which could be taken, was wrested from the people and they became but material in the hands of the moulding clergy. Doubtless the perfect incapacity of this latter to meet the thousand wants of the people suggested what afterwards became the great homes of working laymen and women known by the title of monks and nuns.

The degeneracy and corruption of many of these in England led to their overthrow, but in place of them there has been nothing adequate to the necessity. The Church was left in numberless parishes to the individual labour or laziness of the parish clergyman and the passive churchwardens elected from year to year.

The separation between the orders became so complete that a man's religion was almost undertaken by the parson and the parish choir.

But, thank God, brighter days have dawned upon us, and a new spirit has come over both the clergy and the laity, and each are anxious with the dread foes of deadness to God and infidelity before them to work together for the salvation of souls.

Let it be our object to investigate what plans we may adopt that we may work most harmoniously together.

1st. In church services. I should deprecate any lay agency where the clergymen are capable of taking the offices of the church. The lessons of the Church are often thus relegated, but surely the study of the ambassador for Christ should be in the Word of God, and the lessons, chosen as they are with special care, require a reading which many of the clergy even fail to express.

It is a common custom in our Church to ask the preacher elect to read the lessons—let us suppose the reason to be that his subject will be taken from some thought suggested by the day, and that in that wonderful interweaving of the Collects and portions of the Holy writ appointed, there is some point on which, by his very reading he may throw light.

But what I ask is this, that certain Godly laity be commissioned to hold religious services where the clergy cannot officiate. That in the cities, outposts be held by such on Sundays and week days, and that in the country stations efforts be made to hold services when the clergyman is doing duty elsewhere. This system has been adopted with the greatest success by the Wesleyans. Nor is it without very ancient authority.

Our laity may complain in some cases that they have no experience in such work, but how many clergy of our church are placed in parishes with no experience and no one to guide or correct them! For my own part I can say that the first sermon which I ever wrote was delivered before an English audience without any help from those whose duty it was to see that I was fitted for the work, and without any previous trial.

This defect however, is being remedied in England and in Canada, but to a greater extent in the latter, for in England a man can obtain orders with a university education with very little information in divinity. The week day service, which form a good school for the beginning of work for laymen, and sermons and services, as in early days might be taken in the presence of a clergyman, and this lay help might save us from the fearful calamity of sending out deacons to the sole charge of a parish. From urgent necessity a calamity which each clergyman regrets in time when conscious of errors not corrected. In nearly every case sermons supplied by the clergymen—either his own or of such men as Walsham How, or Vaughan of Brighton could be used; but with great care the liberty might be extended further. There are noble and glorious laymen, quickened by and filled with the Holy Spirit to whom such a restriction would be but as manacles in the glorious work of proclaiming the liberty of the Gospel of Christ. Men unable to read effectively the language which others have used to express their thoughts, but who could clothe with a beauty and pathos of their own the same truths which would win their way in the hearts of their fellow-men. Few will dissent from me, I think, in having the clergyman's place supplied by a layman in his absence. It is frequently done, but not to the extent which I wish it. There are miles and miles of our country which have been left desolate and neglected by our Church and the result is that the ground has been taken by others and an alarming defection taken place in our ranks.

The great growth of dissent in the Old Country is easily accounted for: when one sees in how many cases the parish church is at a distance from the people who are supposed to use it, some little chapel is placed in the village; some local preacher is there and however distasteful at first the aged find their way thither with perhaps their grand children, and these latter in time become wholly alienated from the church. This might have been avoided through some earnest churchman working under the supervision of the clergyman in charge. Our case claims even more attention. Why not now begin to repair the breaches by

the practical co-operation of the laity and begin at once remembering the words, *ex hoc momento pen let aeternitas*. And as regards the license of which I spoke. Is it not better that such be allowed, where our glorious liturgy is used, than that our people should go where the same license is used and no Liturgy. We should be awake to the necessity of the times, using the means in our power and seeking God's guidance strive for the faith once committed to the saints. In our large towns and cities where we have invariably a scant clergy we should encourage Bible Readings or Prayer Meetings by authorized laymen. So far from injuring the parish church I find that they help to build it up. And the poor, who often feel ashamed, from their scant and soiled clothing, to mix with their wealthy brethren are often led by these simple gatherings to long for and use the great privileges of the house of God.

As regards Sunday Schools, while I believe that the clergy should be seen there as much as possible, that they should catechise and hold from time to time bright and happy services, yet I think that the superintendents should be laymen. There is a great deal of work and labour which a layman can perform and surely such labourers should have some position in the church. That church succeeds best where the honours are divided and the glory, honest and true as it is, is something in a living church, of being churchwarden, sidesman, sexton, or delegate to synod. It gives men a practical interest in church work, which otherwise they might not have.

I think, however, that the clergy will find it useful to take as a subject for the week day lecture the subject for the Sunday School, and subsequent to the service have a Teacher's meeting, not only to go over the work more accurately but to converse on such Sunday school subjects which may from time to time arise. A social gathering, monthly or otherwise, is a great power in bringing the teachers together and producing greater unity in the church.

Again, there is a system which we have lost, or possibly never had, or else something which took its place, or else I know not what, has disappeared, and that is a body of men such as the Presbyterians have, and I believe the Wesleyans too, appointed by the congregation to look after the spiritual and temporal welfare of the members and adherents of the church. These men, in the former body, have districts assigned them and pay a regular visit three or four times a year. Thus there is a careful supervision and no member or adherent is likely to be neglected where a visit is required or would be beneficial, is often thus conveyed through the elders to the ministers of the churches, and in this way not only are the laity specially interested, and the ministers saved a great deal of time, but the congregation is united. While with us, often the clergyman does not know—no one thinks of telling him—and some one else is called in, who is glad of the favouring breeze of a new convert. The Presbyterian system, however, is lacking in the not visiting from house to house, but here our deaconesses or lady visitors could come in; and these could report to the elders and so we might have a regular, perfect system. I imagine, however, I shall be in a large minority when I say that I do not believe in collecting from house to house for church purposes, but that the offertory in the Church should be our source of revenue. I know we want education for this, but I believe it to be the true Christian principle.

Our great object is the souls of men, God will provide the means. When the heart is there the offering will come. The kindly visit, the spiritual interest, will win its way. You may obtain the money, you may lose the soul. You may make people safe about their churchmanship who subscribe so much to the church's work, or they may think little of the offering in the House of God and much of the amount which will hereafter be published in a book.

Let us have more faith in God and more prayer that God would make His people willing in the day of His power.

No one can doubt the usefulness of men's associations where useful, profitable subjects are taken up. The Church may well be thankful for the efforts of our laity to make people provident by savings banks, fuel associations, etc., by which much has already been accomplished. Mothers' Meetings, Dorcas Societies, and instructions in sewing are among the good things in which holy women labour.

Bible women are of great value in a parish, women who can be with their fellow women in great trial and bereavement; women who can speak a word in season; women whose kindly action in trial gives a power to the words they speak for Christ.

I should fail in my paper if I were to say nothing of Womens' Aid Societies. Much good has been done by these. Some in which simple work is done and others more elaborate is undertaken. Such work and labour should be encouraged by the Church, but I believe this could easily, as in many cases it is, be made not only self-supporting, but pecuniarily beneficial to the Church.

Lastly, for 20 minutes gives little time to such a subject, we need cheap schools for girls, where a good education in the simple branches may be given, that

the children of Protestants may not be sent, as they are now, to Roman institutions—Parochial schools, free from the roughness necessary to the ordinary public schools, yet less expensive than the useful and necessary Church schools which we already have.

Diocesan Intelligence.

MONTREAL.

(From Our Own Correspondent)

MONTREAL.—Rev. Mr. Baylis has received a degree of B. D. from Lambeth.

PHILIPSBURGH.—A Rectory is vacant. Stipend \$500 per annum, out of which pay house rent, fuel, and horse feed. Who would not be a Rector under such luxurious (!) attractions.

ST. CHRYSOSTOME.—The Church of England Sunday School Xmas tree held in the school house, was a decided success. The chair was occupied by the Rev. E. G. Sutton. The programme consisted of readings, dialogues, and music. A great part of the entertainment was the distributing off the tree to the children, and the friends, by Santa Claus. Before closing school for the holidays, Miss L. Campbell, a teacher was presented with a handsome album and bible by her scholars.

GRAMBY.—The Sunday School festival in connection with St. George's Church on the 24th ult., was a grand success. The scholars under the leadership of the Rev. Mr. Longhurst sang a few choice Xmas carols, after which refreshments were passed around to the audience. The Xmas tree laden with valuable presents was beautifully illuminated and reflected much credit on the ladies who with so much taste ornamented it. The prizes were distributed by the Rev. Mr. Longhurst and Mr. Geo. Vittie. The recipients did not consist only of the Sunday School scholars, but many older children were also called forth to receive prizes which caused considerable merriment. After the distribution the children descended to the lower hall where Mr. Wm. H. Robinson with his magic lantern and choice selection of views kept them in ecstasy of laughter during an hour. All appeared to be delighted with the entertainment of the evening.

BOLTON.—The Xmas tree for the parish, was, as usual, decorated in the Town Hall, Bolton Centre, and contained many gifts, for young and old, priest and people. A concert by the children, was given immediately preceding the unloading of the tree, a nominal charge having been made. By this means, the little ones have already contributed some \$13 towards liquidating a church debt. Mr. John Hall was the organizer and conductor. For his service he was thanked by the Incumbent. The young people, male female, as also some of the old, of Bolton Centre, presented the Incumbent with a liberal purse, accompanied with words of kindness and affection, which he received with due appreciation. Mr. Arthur Sparling sang a song of his own composition, noticing local matters. There was service in the parish church, St. Patrick's, Christmas day. A lady of the East Bolton congregation, who every year makes a plumpudding, as big as Dan O'Connell's loaf, calling together many friends and neighbours to consume it, did the same this year, upon which occasion, the ladies assembled, presented the Incumbent's wife with a purse of money, accompanied with expressions of affection and esteem. The Church School has commenced its first term for the year.

MONTREAL.—Trinity Church of this city, if it was free from debt, has an Incumbent that is doing an excellent work. Mr. Walters is doing his very best, and is not without reward for his labors. He is gathering a congregation of young people about him that are desirous to see hearty and thoroughly responsive services, and if necessary, choral services. Trinity Church is one of the best adapted Churches for our Liturgy of any in the city. The chancel, it is true, is very shallow, but if a surpliced choir is ever formed, the platform of the chancel could be extended into the body of the Church, just as it is now at St. John the Evangelist's, and I think at St. Martin's. Otherwise it is nearly all that is desirable so far as a dignified rendering of our ritual is concerned. Speaking of surpliced choirs a clergyman of the diocese reckoned with the evangelical party, or what is so-called now in England, writes and says that in most of the Evangelical Churches where he has been, in various parts of England, surplices and cassocks are the rule for clergy and choir, and that a ritual, which would be called very high with some of us in Canada, is the accepted thing. Of course Canadian clergy know this already, at least many of them, but there are others on whom it is necessary to impress this state of things by reiteration.

BEDEVIL.—The Town Hall was densely crowded on the evening of the 23rd. inst. to witness the Christmas Tree in connection with the Sunday School of St. James' Church. The proceedings were opened by the children singing the hymn: "Come, sing with holy gladness," after which the Rector (Rev. H. W. Nye), briefly addressed the audience, giving a highly satisfactory account of the progress and present state of the school. A number of recitations by the children followed, after which rewards were presented to those who had been most regular in their attendance at Church and School during the past year. At this stage of the proceedings, *Santa Claus* entered the Hall his appearance being heralded by the inspiring strains of the Bedford Brass Band, who also played several pieces during the evening, in excellent style. Then came the distribution of gifts from the Trees, many of them being both "rich and rare." Each Sunday Scholar received a pretty Christmas card and some other token of regard, nor were the Teachers forgotten by the pupils. More than an hour was spent in despoiling the Trees of their precious fruit, and the interest of the evening reached its climax as *Santa Claus* divested himself of the handsome fur coat which formed part of his costume and handed it to the Rector as a Christmas gift from his friends. Mr. Nye was completely taken by surprise by this incident which was not in his programme, and could only express his thanks in the fewest and most hearty words. This presentation was succeeded by another, consisting of a purse containing the sum of Twenty dollars, presented to Miss Lena Ross, as a recognition of her able and faithful services as Organist of St. James Church.

The festival of the Epiphany is regaining its rightful place in the estimation of Churchmen. Services were held in the Cathedral, St. James the Apostle, St. Martin's, and St. John the Evangelist. The service in the first seems to have been no more than the reading of the service with a few attendants. Nothing to make the service a Red Letter Day. No celebration. No sermon. There was a fair attendance at St. James the Apostle, and a very good attendance with a very hearty and stirring service at St. John the Evangelist at 11 o'clock. A full choral celebration with its sermon. There were two services previous to this. An early celebration at 7 a.m.; matins at 8:30 a.m. Evensong had a large attendance at 5 p.m.

Various churches in the country parts had service on that day also. In Glen Sutton where the Church has taken firm root under the energetic and wise efforts of its whole-souled missionary, the Rev. J. Kerr, services are being held through the whole Epiphany season on the Thursdays of each week. The missionary has, when obtainable, the aid of his brethren around him, so that his people may, by hearing the lessons of the season inculcated by the different speakers, see that they all "speak the same thing."

Our winter meetings in behalf of our Diocesan Missions were begun last week by a meeting in the parish of Longueuil. It was presided over by Canon Henderson, and addressed by Mr. Bishop, and the Messrs. Sweeney, B.A., and Mr. Baylis, lately honoured with a B. D. degree from the Archbishop of Canterbury. The holding of these meetings in the various city churches is a good thing; it is striking in miner's phrase, a "lead," that has only begun to be worked, but one that promises rich results, and though to some churchmen who attend a few annual meetings consecutively, there may seem to be a sameness, as indeed there must be, yet let them remember that there are the young people of the rising generation to whom this work is new, as well also, that there are new members being added to the Church, who require information on these very matters. Such listen to the addresses and reports, with every indication of interest, and sometimes enthusiasm. These meetings do a work, the results of which are not to be gathered merely from the amount contributed, but from the Churchmanship fostered and strengthened. At this meeting in Longueuil, of those who addressed the meeting, two at least were once missionaries in the diocese, namely the Bishop and the Rev. Canon Henderson. It is advisable, one would think, to have one or more actual missionaries from the country parts. It may be indeed that these latter would not any more forcibly, perhaps not so much, put the situation of the country missions and missionaries before their audiences, than the city clergy would, if it so be that the city clergy knew from observation or experience the privations his country brother undergoes, and the difficulties he meets with in his Church ministrations. A country missionary cannot always speak his mind freely, or detail fully the work of his own parish. What he says is of course reported in the city papers, and these are read extensively in the country, and consequently his remarks appear probably before the very parties themselves. And they are mortified, if not angered, and the missionary, though all he says is fact, finds himself in a worse case than before. Only let our city clergy visit their

country brethren, exchange services in the summer for a few weeks, and then let them speak of that they know from observation and experience, and the results will be beneficial to all.

ONTARIO.

(From Our Own Correspondent.)

ARNPRIOR.—Emmanuel Church was beautifully decorated for Christmas. The Festival commenced Christmas Eve, with carol singing previous to evening. There was a celebration of the Holy Communion next morning at 8 o'clock, and a second celebration after Matins at 11. This service was largely attended, and the offertory amounted to \$57, which was afterwards increased to \$65. Presents sent to the Rectory increase it still further to \$70.

OTTAWA.—*St. Alban the Martyr*.—The annual Sunday School festival in connection with this Church took place on the Festival of the Epiphany. The basement of the edifice where the entertainment took place, was well filled by the children and their friends. A substantial tea was served to all present. Among those who contributed to the success of the entertainment were, Mrs. Bedford Jones, Mrs. Grant Powell, the Misses Reiffenstein, Miss Borrodale, the Misses Gwynne, Miss Ritchie, the Misses Aird and other teachers of the Sunday School. After the report had been concluded, and several carols sung, a prize list was read and rewards to the successful pupils distributed.

The following address was also presented to Canon Incumbent:—REVEREND AND DEAR SIR:—The teachers and pupils of St. Alban's Sunday School who are assembled here to night to celebrate the feast of the Epiphany, desire to convey to you and to Mrs. Jones their very warmest wishes that the new year which has just begun, may prove to you both, one full of happiness. They feel that as teachers they owe much to the association with you in the good work of teaching which they have enjoyed during the past year; and as pupils, that they can never be sufficiently grateful for the example and instruction with which you have constantly provided them. They therefore all join in offering you and Mrs. Jones this screen as a slight though inadequate token of the esteem and affection in which they have held and will always hold you. Wishing you a very happy New Year, and many more crowned with happiness and prosperity, they remain,

Your grateful and affectionate,

TEACHERS AND PUPILS.

Epiphany, 1881.

After this pleasing presentation Mr. Topley exhibited some very fine magic lantern views.

BROCKVILLE.—*Trinity Church*.—The Xmas services at this Church were more cheery and hearty than ever before. Thirty-four communicated at the early celebration, and 67 at the midday. The music was excellent. Tours' beautiful *Te Deum* and *Jubilate* in F being very well rendered. The anthem also by Tours, "Sing O Heavens," and the "Gloria in Excelsis," by the same composer, were very grand. At 4.30 p.m. the Sunday School held their Xmas service, consisting of evening prayers and a short address by the Rector. The Sunday School choir sang the chants, and several pretty carols, and at the close of the service Xmas cards were given to the whole school. The good people of this congregation have not been idle of late. During the past summer they finished the basement of the Church, at a cost of nearly \$700. They have also put two new furnaces in the Church, at an expense of about \$250, and outside windows on the three large windows at a cost of \$100. The 6th annual Xmas sale realized a total of \$401.70, while two concerts given by the children of the Sunday School netted about \$75. On January 4th a very pleasant parochial gathering was held in the basement of the Church, in celebration of the 10th anniversary of the Rector's marriage. About 300 of the parishioners were present, and a delightful evening was spent. Tea, coffee, and cake were provided by the ladies, and each person present brought a cup, saucer and plate, which they left for the use and benefit of the Church, and thus upwards of 300 cups, &c., were obtained without any trouble and slight expense. A pleasing feature of the evening was the presentation to the Rector and his wife of a lot of the useful granite ware now so much in vogue, and also all the tin ware necessary to furnish the Church kitchen.

TORONTO.

On Sunday last, the Lord Bishop held an ordination in St. James's Church. Messrs Macleary and Ballie, Theological Students of Trinity College, were ordained as Deacons; the Rev. H. G. Baldwin was ordained Priest. The Dean of St. James's and the Archdeacon of York assisted the Bishop in the celebration of the Holy Communion.

St. MATTHIAS.—*Entertainments*.—It is the practice in this parish to postpone the Children's Christmas Festival until twelfth night, in order that the busy workers of the congregation may give their undivided attention to the decorations of the Church and the usual Christmas charitable work. As to the decorations this year, they were a very model of "what to do with evergreens," and solved the problem of how to make a beautiful Church's interior still more picturesque. Nor was the case of the poor and needy less considered by those who were most active in the care of God's House: the two things naturally go together—Love of God and Love of the Brethren. However, the little ones come in for their share of consideration in due time; and the evening of Epiphany found Trinity College dining hall filled with children and their friends. The tea, chiefly under Miss Whitaker's indefatigable supervision, occupied the first hour. The second was occupied with recitations and little songs of the girls trained by Miss White, and the carols of the boys under Mr. Fred. Timm's direction, with Mr. Farnival as organist. The whole performance was most creditable and interesting. The last hour of the evening was occupied by Mr. Golding's exhibition of the magic lantern, an entertainment of itself of rare excellence. The ripple created by the efforts of the teachers to make this children's Christmas treat a success, has scarcely subsided before some active workers of the parish have started a series of social meetings at each other's houses. It was very soon found that the idea evoked so much enthusiasm, that the largest rooms available had to be brought into requisition; and they were found in the house of Mr. Banks on Strachan street. A work from the date of the children's treat, "Children of larger growth" filled these rooms to overflowing, and after tea, ministered for two or three hours to one another's enjoyment. The Chairman, Rev. R. Harrison, took occasion to thank the originators of this "social" enterprise. Something he had longed to see for years past as a means of making the people better acquainted with each other, and to compliment the wives of several workmen, and some of the men themselves too, on their cultivation of the art of singing and music. It is understood that any surplus from these "socials" will go towards founding a "parish hall" of some kind.

GUILD OF ST. JOHN THE EVANGELIST.—This Society, connected with St. Luke's Parish, held its fourth annual commemoration Festival on Thursday evening last the 13th. inst., in St. Luke's School House, and although the weather was unpropitious a goodly number of friends was present.

The Guild Office was sung to Festal Endings—the opening hymn being "Let our Choirs new anthems raise" set to the stately tune of Sullivan's St. Kiven, and the Office hymns "Soldiers who are Christ's below" and "Onward Christian Soldiers" to Roe's setting. The Psalm and Canticles were sung to Gregorian tones. After the Service, the Warden Mr. W. A. Shutt addressed a few words to the meeting, in which after stating that the usefulness of Guilds was now universally recognized in the Motherland both for old and young, he gave a short history of their Guild and of its claims on Church people, and asked for the co-operation and prayers of the members of the Church for the work. The Rector the Rev. Canon Langtry, the Rev. Canon Runsford, Mr. John Hague and Mr. Kemp then made stirring speeches in which they testified to the good work being done and commended it to the hearty support of the parishioners. It was stated during the evening, that it was the intention to provide a suitable room for the Guild in connection with the new Church, where the Guild would be able to carry out their work more efficiently, and extend the same by library and recreation accommodation. After refreshments were dispensed by the Guild to their friends present, carols were sung under the direction of Mr. F. T. Shutt, organist to the Guild. Having had a very successful Festival the meeting closed with the National Anthem.

Grace Church.—We understand that there is a rumor afloat to the effect that a proposal has been made to rent the pews in this church after its reopening. We sincerely trust we have been misinformed, as we are almost certain that such a return to a distinctive relic of "the dark ages" of the Church would be most disastrous to this thriving but poor congregation. The progress of the church in this parish since the appointment of its present incumbent has been extraordinary—the Sunday school numbering we believe, seven hundred children—and it would be very unfortunate if so mistaken a policy as this should be adopted. Let the officials of the Church do their duty, trust in God for the result, and they will find they need not rent the pews. Soliciting subscriptions from house to house is not a *thousandth* part so bad.

CHURCH WOMEN'S MISSION AID.—A very large and pleasant meeting was held in the Holy Trinity school room on Friday, January 7th by the Ladies connected with the sewing department of the above society. The ladies of the head branch who are in connection with no special parish issued invitations to all the parish branches, which were cordially accepted, and resulted in gathering together 50 or 60 Ladies representing the parishes of St. George's, St. Stephen's, Holy Trinity, All Saint's, St. Paul's, St. Luke's, Christ Church, St. Peter's and St. Matthew's; all of whom have been working for some time past for the C. W. M. A. Tea and cake having been discussed and general conversation indulged in for about one hour, business was commenced by the Sectry of the sewing Department reading a report of the work of the past year showing that 19 boxes, value \$716.31 have been sent out containing books, papers, clothing, groceries and articles for Xmas trees. 16 Surplices, 8 Stoles, 5 sets of Altar Linen and 2 Altar Cloths have been made, some as gifts and some to order. The expense for materials, express &c., has amounted to \$162.12 and the total amount of cash subscriptions for the sewing department, including work paid for amounted to \$191.05. The balance of value of boxes being made up by donations of materials. A discussion then took place upon the advisability of obtaining a room unconnected with any Church building, to be used for all the purposes of the society, viz: the sewing meeting of the head branch, the board meetings of the full society, and general missionary meetings, when desired. There were many reasons urged for the proposal, and as the only one against it was the expense, it was proposed that one lady from each parish in connection with the C. W. M. A. should be responsible for \$1.50 per month, specially for rent, to be collected by her in any way most convenient to herself. This was carried unanimously and 6 or 7 ladies immediately volunteered to undertake this collection in their own parishes. This settled the point at once, and a vote of thanks having been passed to the Church-wardens and Clergy of Holy Trinity for the use so kindly given of their schoolroom for the last two years, the secretary and superintendent were empowered to take any other rooms which were suitable. After a little discussion and conversation upon the subjects connected with the work of the society the meeting broke up. All present expressing their entire satisfaction at the way in which the work has been carried on, and the amount accomplished.

C. W. M. A.—The sewing meetings of the head branch will on and after Friday, 21st of January, be held in their own rooms in the Mechanics Institute, Church St. up stairs. Ladies are invited to call on Friday afternoon, also Clergymen who have orders to give, or applications to make. We have a number of books on hand to be disposed of, part of the library of a late clergyman. Letters addressed as usual.

Mrs. O'REILLY, 31 Bleeker St., Toronto.

NIAGARA.

(From Our Own Correspondent.)

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

MISSION FUND.—*Thanksgiving Collections.*—Grantham, \$3.75; Merritt, \$2.80; Rothsay, \$1.70; Queenston, \$2.00. *On Guarantee account.*—Colbeck, \$36.00; Harrison, \$23.43; Hillsburg, \$40.00; Rothsay, \$50.00; Port Colborne, \$100.00; Stoney Creek, \$25.00; Binbrook, \$50.00.

WIDOWS' AND ORPHANS FUND.—*Offering Collections.*—Grantham, \$4.40; Horner, 90 cents; Merritt, \$4.60; Dundas, \$18.49; *Annual Apportionment.*—Port Colborne and Marshville, \$38.00.

ALGOMA FUND.—Hamilton St. Thomas, \$50.00.

HURON.

(From Our Own Correspondent.)

CHATHAM.—The Church of Holy Trinity is about to have a new organ, the gift of a gentleman who lives outside of Chatham and who feels interested in the prosperity of the Church.

MITCHELL.—Missionary meetings have been held in the Trinity Church this week, and in St. Mary's Church, Dublin, when the Rev. Mr. Campbell agent of the Diocesan Missionary Society presented the claims of Missions.

WOODSTOCK.—In St. Paul's on Wednesday evening there was an organ recital. There was a fair audience and all were delighted with the sacred music. The recital commenced with the "Gloria in excelsis" by the choir, followed by an organ solo by Mr. E. Fisher of Toronto. With the exception of Mr. Fisher the entire entertainment was by the choir of St. Paul's. Mrs. Hayden in her solo, "Jesus, lover of my soul" well maintained their reputation, as did Miss H.

Lewis who sang "Sweet Spirit hear my prayer," Mr. Hodgins in his solo, "Guide me O thou Great Jehovah," and Mr. McCleghlan in "O Salutaris" charmed every one. Miss A. Parkes singing in the final God save the Queen proved her excellence as a Soprano. We must not omit to mention the directors of the choir, Mr. J. Coventry to whom no little of the pleasure of the evening is owing.

LISTOWELL.—Rev. Henry Bartlett, Incumbent of Christ Church has been suffering for several days from inflammation of the lungs and spinal disease. His speedy recovery is earnestly hoped for by his parishioners.

KIRKTON.—There was a Missionary meeting in connection with St. Paul's Church, on the 12th instant. The Rev. C. Newman, formerly Incumbent of the Church presided. The Rev. Mr. Smith gave a very interesting account of the Church Mission work and its extent more especially in the Great North West.

MILLBANK; Missionary Services.—Sunday, January 9th, the Missionary Agent of this Diocese, the Rev. W. F. Campbell, accompanied by the Incumbent the Rev. D. J. Caswell, conducted services in the three Churches of this Mission. Mr. Campbell preached three very excellent Sermons full of information about Missionary work at home and abroad. He appears to be improving as the good work goes on, and succeeds in exciting in the hearts of our people that burning zeal for Missionary enterprise for which the Church of England is noted.

The joyous season was not forgotten in this Mission, and as it approached a few ready and willing hands were at work and the result was that Grace Church here was very neatly and tastefully decorated for the occasion. And whilst the people did not fail to remember their pastor in the Xmas Offertory, they were also kind enough to remember him otherwise, for a day or two before Xmas three loads of oats, amounting to about 120 bushels, were unloaded at the parsonage stables by the Mornington and Wellesley Churchmen. Such remembrances are very cheering to thy Clergymen.

PORT ROWAN.—A sad accident took place here on Thursday last, Dec. 30th, which resulted in the death of the leading merchant of this town. Mr. John E. Stearns, of the firm of Stearns Bros., in going home to dinner stopped at his stable, in the absence of his boy, to feed the horses. It appears that he must have stumbled on entering the stall of one of the animals, a nervous beast, and was kicked and stunned so as to be unable to extricate himself. He lived till the following evening, although quite unconscious all the time. He was a prominent young man, being Vice President of the Port Huron and Lake Shore Railway, a past Master Mason, and one of the moral, energetic and useful citizens in the town, greatly loved and honored by the whole community. His funeral was attended by about a thousand people, and the sermon from Job xiv. 1-2, was preached by the Rev. E. Stewart Jones, Incumbent of St. John's Church, of which vestry the late departed brother was unanimously elected clerk at the last Annual meeting.

EXETER.—*Christ Church.*—The Christmas tree entertainment in Drew's Hall, on Monday evening last was one of the most successful of the kind held in these parts for some time. The young folks as well as the old folks enjoyed themselves immensely, and when the hour of leave-taking arrived, not one of the many faces present but showed that their owners had spent a very pleasant evening. After paying all expenses, the very handsome figure of \$20.95 showed itself in the treasury, and the Rev. E. J. Robinson receives the hearty thanks of all. The Rev. gentleman and his wife were also the recipients of a very handsome present for the Xmas Tree.

A similar entertainment was also held under the auspices of St. Paul's Church, Sunday School Halls all the next evening.

ALGOMA.

(From Our Own Correspondent.)

The Missionary Bishop of Algoma will (D.V.) visit and hold Confirmation services in the Muskoka and Parry Sound District, as follows:—January—Tuesday, 25th, Beatrice; Wednesday, 26th, Ufford; Thursday, 27th, Ulswater; Friday, 28th, Raymond; Sunday, 30th, Rosseau; Monday, 31st, Parry Sound. February—Tuesday, 1st, McKellar; Wednesday, 2nd, Dunchurch; Thursday, 3rd, Broadbent; Friday, 4th, Hurdsville; Sunday, 6th, Parry Sound; Monday, 7th, Rosseau; Wednesday, 9th, Gregory's; Thursday, 10th, Sequin; Friday, 11th, Dufferin; Saturday, 12th, Spence; Sunday, 13th, 11 a.m., Mid Lothian; Sunday, 13th, 7 p.m., Maganetawan; Monday, 14th, Laxton's; Tuesday, 15th, Burke's Falls; Wednesday, 16th,

Emsdale; Thursday, 17th, Ilfracombe; Sunday, 20th, Hoodstown; Saturday, 26th, Cedars; Sunday, 27th, Aspdin and Lancelot; Monday, 28th, Port Sydney. March—Tuesday, 1st, Huntsville; Wednesday, 2nd, Grasmere; Thursday, 3rd, Harris Settlement; Friday, 4th, Brunez; Sunday, 6th, Port Sydney and Huntsville; Tuesday, 8th, Fathenberg; Wednesday, 9th, Baysville; Thursday, 10th, Stoneleigh; Sunday, 13th, Bracebridge; Monday, 14th, Burdsville; Wednesday, 16th, Fairmount; Thursday, 17th, Port Carling; Sunday, 20th, Gravenhurst.

The Rev. W. Crompton begs gratefully to acknowledge the receipt of \$7 from Goodwood, Orillia, Algoma Mission Box; \$5 from Mr. Girdlestone, and \$5 from Miss Girdlestone, of Galt. Also a parcel of pamphlets, &c., from Miss B. Imlach, London, Ontario. Mr. Crompton hopes his friends will not be impatient as to seeing these, his acknowledgments, as his frequent and now long absences from home preclude his attention to his duty as strictly as he would wish. The above gifts have been sent expressly to 'use for any purpose in your Mission.'

The Rev. E. F. Wilson desires to acknowledge with many thanks, the following contributions to the Indian Homes at Sault Ste. Marie:—All Saints Sunday School, Toronto, \$50.00; St. John's Sunday School, Belleville, \$5.00; Grimsby, \$5.00; Per Rev. W. Lewin, Prescott, \$21.75. Both the Homes are very much in need of increased help, the expenditure largely exceeding the present receipts.

Correspondence.

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

MARRIAGE WITH A DECEASED WIFE'S SISTER.

SIR.—Permit me to make a few observations on the letter [of Archdeacon Whitaker, which appeared in a recent issue of the DOMINION CHURCHMAN, and which was copied from the *Globe*.

It is remarkable that the Archdeacon has constructed his entire argument in direct opposition to the fact he so lucidly enunciated in the early part of his letter: namely, that "the wife becomes one with the husband in a sense in which the husband does not become one with the wife; that she in fact contracts a relation of consanguinity in respect of him which he does not in like manner, contract in respect of her; that if they are in any sense one flesh, it is simply because she becomes one with him. The consequence therefore is that his blood relations are hers, while hers are not his." At the conclusion of his letter he says, "if the marriage union be one which affects both parties alike, if it be strictly reciprocal, incorporating mysteriously the husband with the wife, no less than the wife with the husband, then is the husband one flesh with the wife, even as she is one flesh with him," &c. Now, this is very extraordinary, for by the admission previously made, the marriage union is not one which affects both parties alike. It does not incorporate the husband with the wife, no less than the wife with the husband; nor is the husband one flesh with the wife, even as she is one flesh with him. Nor is the remainder of the paragraph less assailable after the same admission, for the wife's sister is not near of kin to the husband.

The admission of the fact (which some people ignorantly term a *surmise*), but which, indeed, is now almost indisputable, entirely neutralises the Archdeacon's argument, and as many people have remarked, makes his letter nothing more than a series of contradictions.

It were to be wished the Archdeacon had more fully explained his meaning when he says, "The act of God whereby the two are joined together, is something which far transcends any physical consequence of the union." One might almost imagine this to mean that the union is such, that the distinct personality of each individual is entirely lost; and so much so as might make the husband morally responsible for all his wife's acts, and *vice versa*. So that if one commits a crime under any imaginable circumstances whatever, the other may always be punished for it. There must be a limit to the union somewhere, however intimate that union may be, (otherwise it would be wrong for two brothers to marry two sisters) and even admitting that it is one of "soul and spirit as well as in body." And if the union is not limited in the way he himself pointed out, the writer ought surely to have intimated the nature of the change his mind had undergone, after penning his first paragraph. Nor may we forget that such limitation of the union is not to be arbitrarily fixed, merely for the purpose of sustaining an argument.

The controversy now going on has clearly shown that a very important part of the subject of marriage

prohibitions has reference to the introduction of physiological considerations. The Archdeacon expresses his repugnance thereto; but while admitting certain scientific positions as facts, his entire argument is in contradiction of those positions, and he objects to those, who would allow that the conclusions of physical science constitute the sole basis of our conception of the marriage tie, of the purposes for which the Almighty has ordained it, and of the obligations which it induces. The *Globe* adverts to the physiological aspect of the question in a manner which can only be designated as somewhat coarse. But if we are to take the 18th Chap. Leviticus as our guide, the entire class of prohibitions is purely of that character, unless we except the 17th and 18th verses, which are the only cases of pure affinity referred to; all the others being in exact accordance with the facts the Archdeacon admits at the beginning of his letter, and being also instances of consanguinity or blood relationship. Moreover, the law about the prohibitions expressly states, that it has reference to those who are near of kin, or as the Hebrew has it, "flesh of flesh." So that notwithstanding the Archdeacon's protest, if we take the law in Leviticus as our guide, we should be perfectly justified in confessing our prohibitions, as to marriage, to blood relationship, unless in cases where there was any express regulation with regard to mere affinity.

I would also remark that no one, among Christians at least, (although they may point out the fact that the 18th of Leviticus is in entire accordance with the latest discoveries of physical science), would for a moment contend that "the conclusions of physical science constitute the sole basis of our conception of the marriage tie, of the purposes for which the Almighty has ordained it, and of the obligations which it induces, merely because, the prohibitions contained in Leviticus 18th, are shown to be in precise and exact accordance with the most modern discoveries of physical sciences. The Archdeacon has no right to accuse those who do so of "miserable perversion," any more than the *Globe* has the right to make the indelicate allusion it did to the Archdeacon's admission of what are most likely stern facts; especially as he, in several parts of his letter, shows his thorough repugnance "to that aspect of the question,"—entirely scriptural though it is. The Archdeacon's allusions to the New Testament are still more unfortunate and far fetched. He certainly endeavours to prove from them, a great deal more than the quotations would warrant, and far more than the speaker, and the writer had in view in the passages from which they are taken. This every one must perceive is altogether inadmissible. It is most strange to contend that in our Lord's statement, "they twain shall be one flesh," the use of the plural necessarily denotes that the same process passes upon both. This is surely straining the interpretation with a vengeance. The same objection belongs to the Archdeacon's version of the words of the Apostle, to which the fullest and most literal interpretation may be given, such as the argument or illustration requires, and yet find the Archdeacon's version stretched very far beyond it. If the prohibition to marry a deceased wife's sister depends upon arguments like these, perhaps all that really need be said about them is, that the positions they assume are arbitrary and unauthorized, as well as altogether too recondit for ordinary apprehension.

Yours, &c.,

RICHARD GILES.

January 1st., 1881,

SUNDAY SCHOOL LITERATURE.

SIR.—That energetic and enthusiastic worker in Sunday Schools, W. Leggo, Esq., of Rupert's Land, asks "why the undoubtedly good and sound literature of the English Institute was not selected in its entirety, without emasculation, and without the interjection of the unchurchly 'International Series?'" He may well ask the question. It is worth the asking, but it is probable he or none else that may ask such questions will get any answer. There is a certain set of people, clerical and lay, who are not content with anything except it has been altered and manipulated to please their own crotchets called "views." It is one of the curious things about our Church that we cannot get anything but our Prayer-Book to be accepted and used by the whole Ecclesiastical Province. We would not get that even, were it left to the respective dioceses to have a say as to its rubrics and phraseology. As to this matter of Sunday School Literature for teaching purposes, it is passing strange that a Society receiving such support and patronage, from the best intellect of the Evangelical Party in England, should not receive the endorsement of the same party, or a party of the same name at least, here. But no, nothing will do but a New Syllabus must be issued by this committee or that, or a new series of "Leaflets for teaching," by this or that society or individual, or Church Printing Office, a it may happen. If it was for the purpose of adaptation to the peculiar needs and features of our Canadian

Schools one might understand it. But it is not. At least that is not the plea put forth; if any, for really I can't call to remembrance that any plea is put forward. One is left to imagine one. Why should, for example, a committee of this diocese of Montreal put forth a Syllabus of Sunday School teaching? What is its use? If adopted, it can only be so far that each school will have the same selections of Catechism and scripture. But what is the good of that, if the literature that will aid teachers and scholars both is wanting, or not furnished, or furnished cheaply, so as to come within the reach of teachers in the country, few of whom have any source of instruction except the naked Bible and Prayer Book, within their reach? Now, if the issues of the Sunday School Institute were adopted in their entirety, cheapness as to price, and amplexness of information would be found combined. But we are destined, it is to be feared, for some time to come, to lag behind the Church spirit of the age, as it is manifested elsewhere. Otherwise we should not have authorized and unauthorized committees, or individuals here or single Synods there working in such a thing as this, alone and apart. But let me ask a question of Mr. Leggo, and through him of Mr. Fortin and others. He says, *et cetera*, "That Mr. Fortin, like hundreds of other good churchmen, had fallen back on the International Series, simply because he could get no better." Nothing more Churchy. Can it be possible? Can Mr. Fortin never have seen Mr. Holland's "Leaflets of Sunday Teaching," papers that are sufficiently churchy as to receive a large support in this Ecclesiastical Province and also in the States, and moreover, that have received favourable countenance from the S. P. C. K. Perhaps this indeed might be the reason he would have nothing to do with them. But there is no use saying as he and others have done, that there was nothing to fall back upon but the "International Series," as long as Mr. Holland's papers are to be had. They were in use too long before the "International." Has Mr. Fortin ever condescended to try them? I don't say they are perfect; in fact, I have not had a long experience of them. Those that have had might give us their experience. But they are at any rate church, and therefore Christian. We are not sure of the others.

WM. ROSS BROWN.

PARADISE.

SIR.—I wish to conclude, if possible, my communications on this subject. My task is an easy one. It is merely to state what certain commentators say on the subject; and in thus presenting their interpretations or views I have no intention of controverting any writer who may differ from them.

In my first letter I quoted those sayings of "Jesus when he knew that his hour was come that he should depart out of this world unto the Father;" St. John xiii: 1. It was noted that Jesus did not speak of going anywhere else. The commentators referred to all consider that the Saviour here speaks of His approaching death as his departure out of the world unto the Father. The same idea of His departure at death is conveyed by the expression, "His decease (Gr. *exodus*) which he should accomplish at Jerusalem," St. Luke ix: 31.

In my second letter it was endeavoured to show that granting that the Saviour, when He died and ascended, as to His soul, unto the Father, there was no contradiction of this fact by His saying to Mary, on the morning of His resurrection, that he "had not yet ascended;" inasmuch as he spoke to her of his *bodily* ascension, which was not to take place until forty days after.

But there are certain passages of Scripture which seem adverse to these views, or which seem at least to intimate that Jesus, between the time of His death and the time of His resurrection, had, as to His soul or spirit, gone also elsewhere as well as unto the Father. There are notably two passages of this kind. The first is in St. Peter's sermon (Acts ii) in which he quotes from Ps. xvi the words "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." The apostle shows that these prophetic words refer to "the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." In the Apostles' Creed, which is for the most part derived from this sermon, we therefore say, in accordance with our present translation of the New Testament, "He descended into hell." The original word is *hades*, and may refer to heaven as well as to what we now-a-days understand by the word *hell*. It is on this account that in the United States Prayer Book the members of the Church are allowed to say, while repeating the Creed, "He went into the place of departed spirits, which are considered as words of the same meaning in the Creed."

The second passage is 1 St. Peter iii. 18-20, "Christ being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing." The interpretation is, Christ's flesh or body after death was

quickened or made alive by the Holy Spirit; Rom. i. 4; viii. 11. This Spirit of Christ spake by Noah to the disobedient souls who lived before the flood; which souls or spirits having perished in impenitence were still in prison when St. Peter wrote this passage. Who the saints were, mentioned in St. Mat. xxvii. 52, 53, who rose from their graves after Christ's resurrection, we are not told. They were probably saints who had recently died and were known in the Holy city. The disobedient spirits in prison could scarcely be called saints.

St. Paul, in 2 Cor. xii. 2, 4, speaking of his visions, mentions the "third heaven" and "paradise," which has led to the belief that these are two different places; but the commentators maintain that the third heaven and paradise were terms used by the Jews to signify one and the same place. (See Dr. Gill on St. Luke xxiii. 43, and 2 Cor. xii. 4.)

The ancient Jews did not sit at their feasts but reclined on their left side on couches. Among the many pleasant things which represent the joys of heaven is that of a feast; and Abraham is thus represented in the Greek original (St. Mat. viii. 11) as reclining with Isaac and Jacob in the kingdom of heaven. The place of honour next to him who presided was the place nearest or immediately before him; the person so placed was therefore said to be in the bosom of the master of the feast. Thus, the beloved disciple St. John had the place of honour, leaning on the bosom of Jesus, St. John xiii. 23, 25; and probably this very phraseology is employed by St. John to express the high dignity to which Jesus Himself is now exalted in the infinite love of God the Father, for he is said to be "in the bosom of the Father," St. John i. 18. It was in accordance with this manner of speaking that Jesus spoke of poor Lazarus, though despised and neglected by this world's pride and wealth, yet being carried by angels to an honourable place indeed, even unto Abraham's bosom in the kingdom of heaven, in that "better, that heavenly country which Abraham, by faith, had seen afar off, Heb. xi. 14, 16.

Our Saviour taught us to pray saying, "Our Father which art in Heaven." We naturally suppose therefore, that when our Saviour went to the Father He went to heaven. But He tells His disciples that He was going to prepare a place for them in His Father's house, wherein are many mansions. This house (an emblem of heaven) was doubtless the same house spoken of by St. Paul in 2 Cor. v. 1-9, saying, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan earnestly desiring to be clothed upon with our house which is from heaven. Whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and present with the Lord." Being present with the Lord must here mean being with Him in the heavenly house where he now is; and not in some other place where His presence unseen is only a matter of faith; but on the contrary in that glorious place where faith is exchanged for sight, that glorious paradise where the saints see the face of Jesus, Rev. xxiv. 1-15. It was the earnest longing for this highest of all happiness that led St. Paul to say, "For me to live is Christ, and to die is gain. I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better;" Phil. i. 21, 23. It is evident that St. Paul expected when he died to be present with Christ, and have faith exchanged for sight. Christ is in heaven, and when Christians "die in the Lord" they depart to Christ in heaven, where "in joy and felicity" they await the resurrection of the body.

It has been asked why bring back such happy souls from heaven to be reunited to the body and judged? The same question would apply to bringing back souls from the happiness of paradise, provided that paradise were not heaven. But the question is one concerning the reasons for a resurrection and a general judgment, which reasons are outside of our present subject.

Yours truly,

W. J. MACKENZIE.

Milton.

Much charity which begins at home is too feeble to get out of doors, and some that begins out of doors never gets into the home circle.

There is this special value in a life like Jacob's, that it shows how much God's grace can make of the very poorest material. The mean Jacob became the mighty Israel, a prince with God.

The *Mount Forest Advocate*, published by an old friend, Mr. E. G. Hart, is a weekly paper which we can confidentially recommend. It contains a full share of the news of the world with a great deal of pleasant and instructive reading. We predict for it an extensive circulation. It is got up and conducted in a manner very superior to most local provincial papers.

Family Reading.

OUR NELL.

CHAPTER XV.

Nell rushed forward blindly, scarcely knowing whither. Her soul like a boat on a storm-lashed ocean, was a mere toy in the grip of the passions surging within her. There was a capacity for feeling in Nell, the existence of which, in her ordinary moods, would have been hard to guess. Wrath strove with contempt, and contempt with love; for the knowledge that she had loved Derwent was the fatal gift which had that night brought her. At one and the same moment, as she had stood before him, love blazed up in her heart, and was for ever extinguished. It was not in Nell's nature to become slave to a passion which was at strife with self-respect. The joy of loving was to be hers never, only the anguish of having loved. Honour was at the root of Nell's nature. The discovery of Derwent's utter duplicity struck, as with lightning, her affection for him at its very core.

At the centre of motion is perfect quiescence; the intensest emotion creates a fictitious calm. Thus it was with Nell. Speeding onwards, as though she could flee from that terrible moment, over and over again came the words from her lips, "Why don't I feel it, why don't I feel it?"

It seemed to be some one else who was fighting through this stress of pain, while she was looking on and wondering. Presently she came in sight of the farm. It appeared strange, as though she had never looked on it before; and yet at the same time, it had to her eyes a familiarity that sickened her. She entered the kitchen; all her senses were unusually acute. She observed that Sally had a new pink ribbon on; the clock seemed ticking too loudly; not a detail in the aspect of the kitchen escaped her. She said, "Where's father?" and she listened to her own voice as though it came from some one else. They were all in the parlour, and had begun supper, Sally answered. Thither Nell went, and took her place at the table. There was no appearance of distress about her; there was even a heightened clearness and effect—like that of an outline on a frosty day—about her speech and her movements.

"Where's Carry? Didn't she come in with you, love?" asked her mother.

"No, mother," Nell answered; "she went by herself down the fields. She'll be in directly, no doubt."

Supper over, she went up to her room. Here she felt even more like a stranger. She sat down on the window-seat. Was it possible that she could be the same girl who had left that room but an hour or two before? or had she never left it?—had she only dreamed a hideous dream? It did not occur to her to wonder why Carry did not come home. Such an intensity of scorn and rage had been excited within her against Carry that there was no room for other feelings. Deception was, to Nell, the unpardonable sin. It would have been out of possibility for her beforehand to conceive of such conduct as Carry's, either for herself or for her sister. That that sister could have been living a hidden life, unknown to father and mother—that she could have been love-making in secret—was an idea that shook the very foundations of Nell's mental existence. Carry's image was ever present to her mind, as it was scorched in by that vision of her, as she stood with her eyes fixed upon Derwent, and her hands resting in his. That life would move on for Carry beyond that moment, she had not begun to realise. Of pain, of need, of danger to her sister, she had no thought. Carry was no more to her, in the intoxicating tumult of her selfish emotion, than if that moment had indeed been her last, and Nell's scorn had had the power to kill her. Nell was little better in that hour than the murderer of her sister.

But an awakening was to come. Twilight deepened. Nell, still sitting at the window, heard voices beneath.

"Isn't Carry come in?" said some one.

"Oh, yes, long ago," was the answer.

Nell started up. With a rush of alarm, she remembered that Carry had not come home. It was nearly dark; what was she doing? For the first time, her imagination began to work upon the idea of her sister. Concern for her acted upon the fevered excitement of her brain as cold water acts upon a drunken man. She strained her eyes through the gathering gloom, but Carry's slender figure appeared not on the meadow-path. And ever as her anxiety grew, her thoughts more and more came back from the strange passion where they had been rioting, into the familiar channel of sisterly love, and accustomed ways of self-forgetfulness. At last she became possessed by the idea that Carry had fainted, and was lying senseless somewhere in the dark dew-wet fields, perhaps in the very spot where Derwent had left her. She snatched up her hat, and descended the stairs with cautious tread. Her father must not hear; he believed Carry was come home. Her father! For the first time in her life, she had forgotten him. How far beside herself had she been! He must never know of Carry's deception—he would never forgive it.

Through the fields she hurried. The furnace fires cast upon them a fitful glare and shade; often did she dart aside, thinking, "This is Carry!" but only found a mocking shadow. Now she came to the spot where she had seen her last. She was not there. As she looked upon the vacant spot where, two hours ago, she had looked upon Carry and Derwent, as they stood together, the conviction seized on her that they had not parted, that they were together still—seized on her so powerfully that further question was unthought of. She turned and went back the way she had come, but this time she looked neither to the right nor to the left. Her search was over.

And now, indeed, the waters flowed over her soul; now, indeed, was it whelmed in a gulph of bitter anguish. There was no excitement of passion to sustain, no softness of self-pity to allay; nothing but an agony of fear for another and the lashings of remorse. In that hour the veil of self-complacency was rent in twain, and Nell writhed under the vision of her soul in its nakedness. Before her lay bare her coldness of heart, her scorn, her self-absorption. She, the strong, had stood on one side, had withheld her hand, while Carry, her frail and gentle sister, had drifted on to danger.

She retraced the events of the past weeks, since Carry had returned home. With cruel pain they brought home to her the dishonourableness of Derwent, the miserably complete deception of Carry. And yet they carried meanings with them to which, as they passed, she felt, with keen remorse, she had been self-blinded. With agonising vividness stood out to her mind the night of Carry's distress. Again she heard the quivering sobs, again the tremulous question, "I think if any one had done wrong, you would be very hard on them, wouldn't you, Nell?"

Then her ear had not caught the appeal in the faltering voice; now it rang through her heart with tenfold power of pathos! Had she met that faint appeal, Carry had confessed, and all would have been well. Then, like a great blow falling on her, came to the recollection of the last words she had heard her sister speak. She had begged Nell to go with her that evening, and now Nell recognised that this was a desperate effort, from the midst of her misery, to regain, at the last moment, her sense of self-respect. Again had Carry appealed to her, appealed to her for the last time, and again had she resisted. And then came the consciousness, with crushing force, that the withholding of help did not alone make up her share in her sis-

ter's guilt and misery. Last of all, it had been her hand which had urged Carry over the brink. Derwent's farewell had been given; the two were parting. She knew Carry's nature; she knew that her scorn would have power to rob Carry of all her strength of will. Had some demon possessed her, that she had not rushed to her sister's side, and held her safe from harm and brought her home?

With this last thought, Nell's power of endurance gave way; there went up a bitter cry in the darkness, charged with long-pent pain. But there was none to hear, and it seemed to save her heart from breaking. Was there indeed none to hear? Nell thought so; she knew not of the Pitiful Heart, to which rise night and day the sorrowful cries of earth's children.

As she drew near home, she overtook a boy, who was sauntering on towards the farm.

"Eh, miss," he said, "I've got this for you. A miss at the station gave it me."

It was a crumpled bit of paper. On it was scrawled in pencil, in Carry's handwriting—

"I am going to be married to Mr. Derwent."

Nell stood before her father, resolute and pale. She said—

"Father, our Carry has run away, and it is my doing. She has gone away with Mr. Derwent. She has gone to be married to him."

Though the shock of the words was stunning, there was no possibility of mistaking them.

Mr. Masters rose, and stood like a man bareheaded in a storm, yet with repellent front. For one long moment he stood silent, and his face was terrible to look upon. Then he said—

"She has deceived us! She is a worthless girl! She shall never more come under my roof?"

Nell broke into loud weeping. She threw herself on her father's breast.

"Father! father! take back these words! Do you want to kill me? I tell you it is my fault—it is my fault!"

(To be continued)

ANOTHER YEAR.

It was the last Sunday in the year. There had been peculiar solemnity about the services of the day, and the two friends, who were sitting by an open fire, late in the afternoon, talked in the low, quiet tones that are always expressive of deep feeling.

"Another year of Sundays gone!" one said, with a touch of sadness in her usually cheerful voice. "We seem to make so little of our Sundays, take them as a whole. We get so little apparently from these quiet resting places of life. When I look back, as I do to-night, they seem so unimproved—so neglected."

"Yes," said the other, "my Sundays often rise up in judgment against me. I always mean to make much of them, but the minutes come and go, and night comes before I have begun to take 'rest.' Then I think of those words: 'We are made poor by what we miss as well as by what we lose; a little more patience, a little more consistency, and to what tender intimacy, to what soul-satisfying communications, to what power, what rest, what freedom!'"

"And we 'miss' whenever we do not enter into the experience of St. John: 'I was in the Spirit on the Lord's Day.' Often our Sunday duties and engagements are allowed to take the place of this inner service, and we suffer in consequence. Yet nothing external can make up for that hidden intercourse with Christ."

"But the days when we have 'drawn near!'—when the whole Sunday has been bathed in the light of His presence, and all its services, public and private, have been bright with His praise! What days to look back on and remember! Why don't we make all our Sundays like this?"

"Perhaps because we rush into them too hastily—all full of the excitement of the week, and so all unprepared for the sacred stillness of the day. There must be preparations for all holy things. 'Take off thy shoes from thy feet, for the place whereon thou standest is holy ground.' Perhaps if we thought of this on Saturday, our Sundays would be more to us."

"Yes; and if we resolved to make our Church Services actual worship. There is a peculiar meaning attached to the Services of each Sunday, but half the time we don't take the trouble to find out what thought runs through the Collect, Epistle, and Gospel, and the appointed Lessons of the day. Whenever I do study up beforehand I am sure to enjoy the Services. Bishop Cox's 'Thoughts on the Services' are always suggestive and helpful, and set me thinking in the right direction."

"I always read them Sunday morning, and this reminds me that another Christian year is gone, too—a year of sacred, historic anniversaries—only half enjoyed, half understood! This next year do let us resolve to keep up with these seasons, really to study the special truth and events of the day. Systematic study is always followed in other lines of truth: why not in this highest of studies—that of the life and teaching of Christ?"

"If we determined to follow the system laid down by our Church, and we need no better one, what progress we should make in one year! I will study this new year as earnestly as I can."

So the friends talked and strengthened each other in holy resolutions for the coming year. Would it not be well for us all to look back on our past year of Sundays, and see what we have made of it, and what we might make of the one before us?

HOW OLD ART THOU?

It is surprising to see how sensitive some people are as to their age. They think it a very impertinent question to be asked what their age is. Perhaps it may be so. We do not intend to argue the point. But of one thing we are sure: and that is, we are all the time growing old; and that if we live long enough we shall become old. Do what we will, the years will roll round: and in spite of all our efforts, wrinkles will come, the hair will grow gray, and we shall appear to others as growing old. That which does concern us, and which ought to awaken our anxieties, is the question as to our personal condition and standing before God. Each year is bringing us nearer to the end of life, and each day is adding to our responsibilities. From these we cannot escape. We may conceal our age, but we cannot throw off our accountability to God. To this He will hold us. Instead, therefore, of trying to escape old age, let us meet it and accept it as a merciful appointment of our Heavenly Father. It is for our good that we should grow old. As the shadows of evening come gently on and prepare us for our rest, so our waning years prepare us for the close of life and the sleep of death.

"The year grows rich as it groweth old,
And life's latest sands are its sands of gold."

THE HABIT OF SELF-CONTROL.

If there is one habit which above all others is deserving of cultivation, it is that of *self-control*. In fact, it includes so much that is of value and importance in life that it may almost be said that, in proportion to its power, does the man obtain his manhood and the woman her womanhood. The ability to identify self with the highest parts of nature, and to bring all the lower parts into subjection, or rather to draw them all upwards into harmony with the best that we know, is the one central power which supplies vitality to all the rest. How to develop this in the child may well absorb the energy of every parent; how to cultivate it in himself may well employ the wisdom and enthusiasm of every youth.

Yet it is no mysterious or complicated path that leads to this goal. The habit of self-control is but the accumulation of continued acts of self-denial for a worthy object; it is but the repeated authority of the reason over the impulses, of the judgment over the inclinations, of the sense of duty over the desires.

He who has acquired this habit, who can govern himself intelligently, without painful effort, and without any fear of revolt from his appetite and passions, has within him the source of all real power and of all true happiness. The force and energy which he has put forth day by day and hour by hour is not exhausted, nor even diminished; on the contrary, it has increased by use, and has become stranger and keener by exercise; and, though it has already completed its work in the past, it is still his well-trying, true, and powerful weapon for future conflicts in higher regions.

SET TIMES AND SEASONS.

We have lost confidence in the man who makes "every day a Sunday"—that is to say, who treats Sunday like every other day. We think there is some sort of gain in a day which does not come every day. "We would see Jesus." We feel sure He can be seen in all the hours of a busy week, no matter what may be our occupation, if it is only pure and honest. But we are certainly under the impression that He can be seen more easily by one who is familiar with His features from long and reverent habit of communing with Him on the one day in seven He has himself set.

Into a factory now and then suddenly comes the foreman; he throws open a roll of goods anywhere—then another anywhere—subjecting the ordinary work of each room to closest examination. He will not accept for inspection a picked piece, twenty yards put up to order, against his visit. It is the common style of production, that which the weaver throws off usually, which he expects to see. Such stated and ordinary inspection keeps up the quality, prevents laggardness, carelessness, and cheating in the room.

Children's Department.

BABY LAND.

How many miles to Baby Land?
Any one can tell—
Up one flight
To your right,
Please to ring the bell.

What can you see in Baby Land?
Little folks in white,
Downy heads,
Cradle beds,
Faces pure and bright.

What do you do in Baby Land?
Dream and wake and play,
Laugh and crow,
Shout and grow.
Jolly times have they.

What do they say in Baby Land?
Why, the oddest things;
Might as well
Try to tell
What a birdie sings.

Who is queen in Baby Land?
Mother, kind and sweet,
And her love,
Born above,
Guides the gentle feet.

RULES FOR SPOILING A CHILD

1. Begin young by giving him whatever he cries for.
2. Talk freely before the child about his smartness as incomparable.
3. Tell him that he is too much for you; that you could do nothing without him.

4. Have divided counsels, as between father and mother.

5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical, or as a mere whipping-machine.

6. Let him learn (from his father's example) to despise his mother.

7. Do not know or care who his companions may be.

8. Let him read whenever he likes.

9. Let the child, whether boy or girl, rove the streets in the evening—a good school for both sexes.

10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let them have plenty of money to spend.

11. Be not with him in the hours of recreation.

12. Strain at a gnat and swallow a camel; chastise him severely for a foible, and laugh at a vice.

13. Let him run about from church to church. Eclecticism in religion is the order of the day.

14. Whatever burdens of virtuous requirements you lay on his shoulders touch not one with one of your fingers. Preach gold, and practice irredeemable greenbacks.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observation of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.

"NO, I THANK YOU!" OR PAUSE BEFORE YOU BEGIN.

Success depends as much on not doing as upon doing; in other words, "Stop before you begin," has saved many a boy from ruin.

When quite a young lad, I came very near losing my own life and that of my mother by the horse I was driving running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us it seemed almost miraculous that we were not precipitated into the stream beneath and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time, hold in your horse before he starts."

How many young men would have been saved if early in life they had said, when invited to take the first step in wrong doing,

"No, I thank you."

If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking saloon, "No, I thank you," he would not to-day be an inmate of an inebriate asylum.

If James, a clerk in another store, when invited to spend his next Sunday on a steam-boat excursion, had said, "No, I thank you," he would to-day have been perhaps an honoured officer in the Church instead of occupying a cell in the State prison.

Had William, when at School, said when his comrade suggested to him that he write his own excuse for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men,

I have noticed this—that resisting the devil, in whatever form he may suggest wrong doing to us, is one sure means of success in life. Tampering with evil is always dangerous.

"Avoid the beginning of evil," is an excellent motto for every boy starting out in life.

Oh, how many young men have endeavored, when half way down the hill of wrong doing, to stop, but have not been able! Their own passions, appetites, lusts, and bad habits have driven them rapidly down the hill to swift and irremediable ruin.

My young friends, stop before you begin to go down hill; learn how to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and, in your old age, glory-crowned, you will thank me for this advice.

TWO KINDS OF SCHOOL.

THERE is a kind of school in all cities which is always well attended. It is the Street School. Various branches are taught in this free public institution, the more prominent of which are swearing, chewing tobacco, slang, impudence, uncouthness, disrespect for superiors, and bad habits generally. The sessions are in the main held at night. All classes of boys attend them—many of them are sent there by

their parents. Does it ever occur to them that their children are in very dangerous places? That they learn much more that is low and evil in these night Street Schools than can be unlearned in day and Sunday Schools. A boy that goes to a Grammar School or High School by day, and to Street School by night, will be a poor scholar in the former, as a rule be far behind his class, and finally drop out altogether, while in the latter he will continue, and at last graduate from it.

Boys are entitled to have good times, to enjoy games and sports, to engage in various plays of innocent amusement, and all these should be provided for them at home. Parents would far better turn their parlors, yea all the rooms in their houses, into a grand play-room than to let the joy and hope of their households be contaminated with the vileness, mental and moral poison that are found to vitiate the very atmosphere of many a city street. Let homes be made as attractive as possible, and a great step will be taken in the direction of training the rising generation aright. The families where freedom, fun and flowers, stories, songs and genuine good feeling are leading features, are the model homes that are destined to mould the character of coming generations.

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