

Yes, I'm quite warm," she answered quickly.

"Let me wrap this shawl around you," he said as a moment after he brought a large shawl belonging to Miss Markwell. And so they started off.

'Twas a very merry load, those six people. At least five of them were in the very best of spirits, and it was not long ere this had its effect even upon Florence.

The beautiful moonlight shimmering over the broad fields of snow and making the leafless, ice-bound branches sparkle with unwonted splendor; the prancing of the horses' feet over the frozen road, keeping time to the merry tinkling bells; the frequent laughter of her companions,—who would not enjoy it all?

The six miles that lay between West-town and the city were ere long accomplished, and Florence found herself for the first time in her life in a theatre. They had chosen well the play, selecting one for this "first time" to which they were sure she could not raise the shadow of an objection.

Florence, with her lively appreciation of whatever is beautiful, be it found in Nature or in art, with all her womanly sympathies ever allied on the side of the right, and with a keen sense of the truly ridiculous, soon found herself more deeply interested than she had thought it possible for her to be.

Sometimes she would almost catch her breath that she might take in more fully the scenic beauty; sometimes nearly ready to cry for the wrongs of the oppressed; and again convulsed with laughter when the ridiculous was uppermost.

And while she, entirely forgetful of those around her, was drinking in every word, they were as closely watching her.

A little sigh of mingled satisfaction and regret escaped her when the curtain descended after the last scene and they arose to go.

"Well, Cousin Florence, what is your verdict?" asked Ethel; and in the same breath Dr. Ronselle inquired.

"Do you think now there is any great harm in the theatre?"

"I—don't know," answered Florence, pausing after each word.

"Don't know? Why, you dear, demure little puss, what could you possibly object to in that?" cried Maud quickly.

"Well"—and in the pause which followed Florence was mentally reviewing the play—"nothing."

Quite a little burst of approbation greeted her upon this answer, and Florence, with the applause of her companions, tried vainly to imagine she had that also of her heavenly Father. She laughed with the rest on their homeward way, but Dr. Ronselle, by her side, often noticed that her voice lacked the free, joyous sweetness which had made that laugh so melodious, and would have given much could he have restored it to its former gayety.

Correspondence.

For the Christian Messenger.

A Tour in Newfoundland.

V.

At 6 o'clock, A. M., Oct. 2nd, I left Bett's Cove for St. John's, in the Mail Steamer *Plover*, and had an opportunity of seeing the principal towns and settlements on the route not already mentioned: Exploits, Twillingate, Fogo, Greenspond, Kingscove, Bonavista, Catalina, Trinity, &c. At night the sea was rough, and the steamer developed rolling properties in such perfection that the experience of some of the passengers was any thing but pleasant. At Exploits, in company with Mr. Browning and his Sister, I spent a very agreeable hour at the residence of Rev. Mr. Pratt, Wesleyan minister in the District, and learned from him that his travels to preach in the more distant parts of his extensive circuit are performed by boat, and sometimes subject him to great exposure if not danger. Twillingate is the principal town in the northern part of the Island; the fisheries are largely supplied and prosecuted from this place. The population is about four thousand, and it contains three churches,—Episcopal, Methodist, and Congregational. Bonavista contains a population of between 3 and 4000, and as one of the oldest towns on the Island. It is said that Cabot landed

at this Bay when having crossed to the western side of the Atlantic he discovered Newfoundland, this great and massive outwork of America.

Through the kindness of Mr. Browning and Miss B., instead of going in the steamer around Cape Bonavista, I went with them in a carriage over a good road nine miles to Catalina in Trinity Bay, where we took the *Plover* again. Mr. B. had recently discovered a rich lode of Copper in Seal Bay, and was rejoicing in his success. An English Company was making arrangements to work it. Trinity is one of the best harbours in the world, but is too far up the Bay for ready access from the sea. At 8 o'clock, A. M., on the 4th of Oct., we entered the grand old harbour of St. John's, thankful for the many tokens of Divine favor received during the visit North.

On Sabbath, the 5th, I had the privilege of preaching the Gospel in the Congregational Church in the City, and of hearing the pastor, Rev. Thomas Hall, discourse earnestly and well to his people. The closing services were deeply solemn. While in St. John's I attended prayer-meetings both with the Congregationalists and the Presbyterians; enjoyed the services much, and was treated with great courtesy and fraternal regard by both ministers and people. I shall ever remember with kindest feelings the holy fellowship enjoyed among them.

TEMPERANCE.

Two Temperance meetings were attended during my stay in St. John's at which earnest addresses on the subject were delivered; one of which—that by the Rev. Mr. Murray, Episcopal clergyman, was especially earnest in its plea, among other things, to institute innocent, rational amusements to detach young men from evil associates and ensnaring influences and habits. Subsequently I became acquainted with the Reverend gentleman, and was the recipient of fraternal attention from him. A large number of sailors from the ships of war in the harbour were present at those meetings, and added much to the interest. It was good to see so many stalwart sons of Neptune enrolled and ready for battle against intemperance—a worse foe than ever met sailor on sea or land. These men whose home is on the deep, and whose trade and training are warlike, were overflowing with hilarity and life, and poured forth with great gusto and vim songs of the sea and battle, one of which commencing with the line—

"While England has her vessels and her guns, her sailors and her sons, She need not fear any harm, &c."

met with rapturous applause, and most enthusiastic response from the meeting. The temperance cause has many able and warm friends in St. John's, and they are doing a good work, one much needed there, as in most places.

EDUCATION.

Commendable efforts have within a few years past been put forth by the Legislature and Government, to give the elements of a common school education to the youth of Newfoundland, and with an encouraging degree of success, though it is believed the tide of educational enlightenment has scarcely more than reached the more distant and scattered settlements. St. John's has a fair share of educational appliances, and some very good schools; so also has Harbor Grace. The Wesleyan Academy in St. John's is said to be an efficient institution. I am sorry that I could not get a copy of the School Law, but I learned from conversation with intelligent persons that the system of Public Education in Newfoundland is essentially sectarian; and as such, we may infer, it contains an element more or less detrimental to large progress, needful economy, and the highest efficiency in carrying forward the education of the country. The Government grant for education is apportioned principally among schools under the direction of the following denominations—Catholic, Episcopal and Wesleyan; and each denomination has Boards to manage its own school affairs, and an Inspector of its own paid by the Government to visit and care for the schools under the control of such denomination. M. Fennell, Esq., is the Inspector of the Catholic Schools, Rev. Mr. Pilot is Inspector of the Church of England Schools, and Rev. George Milligan, is Inspector of the Wesleyan Schools. This would not

be tolerated in Nova Scotia, New Brunswick, or P. E. Island; but such is the order of things established in Newfoundland. It may be regarded as pretty certain that these intelligent gentlemen would as Inspectors do what they could to mitigate the asperities of such a system, yet the denominational spirit and exclusiveness must become intensified and propagated; and therefore the good results to be expected from a more liberal system must be seriously marred by this, both in a social and religious aspect, as well as in respect to education itself. It is hoped that a sounder, wiser, better, and more economical system will ere long be adopted, and that the people will come to see that it is quite possible, expedient and right to teach youth the rudiments of education together without endangering religion or christianity; and that it is best to let each denomination teach all it wishes concerning religion and denominational doctrines both at home and in the Sabbath Schools.

Public, unsectarian schools, free to all, with as much of religion and divine truth as possible, but not a particle of denominationalism taught in them, or recognized as such, is our motto. I must reserve for another article what I have further to say on Newfoundland.

Yours truly,

GEORGE ARMSTRONG.

St John, N. B., March 17th, 1880.

For the Christian Messenger.

Ontario Correspondence.

Mr. Editor,—

I have neither time nor inclination for prolonged controversy with "Governor." Two or three remarks in reference to his letter may, however, be due to your readers.

I in reference to the charter I assumed that "Governor" meant what he said. I accept his explanation, while I still fail to see the necessity of his attempting to say in that way what he meant. Most readers probably knew and no one disputed that the Woodstock Institute has not, what has never been asked or wished for, "degree conferring authority." And if they did not, "Governor," if my memory serves me, made the fact prominent enough in other parts of his letter.

II. "Governor," repeats, in effect, his assertion that the Woodstock Institute "has never aimed to do more literary work than would fit its students for admission to classes in University College." I beg leave again to correct the statement. The Woodstock Institute has, in its work and aim, no reference whatever to University College. As affiliated with the University, it prepares students for the First and Second University Examinations. After passing these examinations they are at liberty to read for the remaining two, or if they prefer it for the final B. A. examination where and how they please. Some will go, no doubt, to University College. Others will prepare privately with or without the help of tutors.

III. The weight of "Governor's" argument, so far as the comparison with the Institute is concerned, rested upon the "assumed inferiority of the latter, to the "degree-conferring" Colleges. When I, as modestly as I knew how, stated a few simple facts by way of enabling the readers of the *Messenger* to judge for themselves to what extent such inferiority really exists, it surely was not my fault if the foundation was brushed from under his argument. The good taste, not to say courtesy, of the sneer which seeks to stigmatize a plain statement of facts into a "puffing of wares," will scarcely commend itself, I feel sure, to the readers of the *Messenger*.

IV. I can only regret the mental obtuseness which prevents me from understanding several of the charges in "Governor's" formidable indictment of the University of Toronto. Your readers will bear in mind that as an "exclusive examining corporation" the chief functions of the Senate of the University, which is, I suppose what is meant by the repeated "its," are (1) to prescribe suitable courses (2) to appoint competent examiners (3) to confer degrees and other honors upon candidates successful in passing the prescribed examinations. Those acquainted with the history of the University during the last few years will hardly deny that these functions have been faithfully performed.

But "it"—the Senate I suppose "holds its meetings without public notice."—Should they be open to the public? Is that the implication? Perhaps it would be better so, though there is a good deal to be said on both sides. The question is just now being debated. But are the meetings of the Board of Governors of Academies open to the public. If not any public notice is a mere form, or a mere convenience. "It" does publish statutes. It does publish an annual "class list" showing the exact standing in each department of each student who has passed examinations during the year, a report very much to the point one would suppose. The results of candidates' examinations depend upon the reports of the examiners. If "Governor" can show that this is not the case he will make a point worth noting. But "it" actually prescribes a *period* of English History for matriculates, &c. Can there be any doubt in the mind of any one who has given attention to the subject as to which is most valuable to *begin with*, a somewhat accurate and critical knowledge of the history of a period, or a smattering of the whole history of the British Empire, for practically the question resolves itself into this. To what effect is this beginning followed up in subsequent years of the course? That is the point. There may be question as to whether due prominence is given to Modern Science and Contemporary History in the revised curriculum, but "Governor" will hardly challenge comparison on these points with the curricula of any of the denominational Universities.

I am far, Mr. Editor, from being an indiscriminate admirer of Toronto University. There are evils to be removed and defects to be remedied before it will satisfy the views of its best friends. But that the extent of its course and the rigidity of its examinations upon the whole work prescribed, render its degrees more valuable than those of most other Universities upon the continent there is, I think, no room for reasonable doubt. That those degrees have a practical value in Ontario, far above those of any Denominational University, I have the best reasons for knowing. Its graduates are almost uniformly preferred for all situations demanding accurate scholarship. Its candidates for Matriculation in Arts at the last examinations numbered over 100, about 120, if my memory serves me. On what authority then "Governor" can base the assertion that it has never had the confidence of the people of Ontario, I am unable to conjecture. It is not, however, my place or purpose to laud the University. I make these remarks simply to show that it is not without reason that the Baptists of Ontario, almost unanimously prefer, as they certainly do, to have their College continue, even when endowed, its affiliation with the National University.

The paragraph, last but one in "Governor's" letter, I shall treat with the silence it merits, only regretting that a "Governor" of my own *Alma Mater*, should permit himself to be driven by any stress of logical difficulty, to resort to innuendoes, as utterly baseless as the lack of principles and unworthy motives imputed are gratuitous.

Yours sincerely,

J. E. WELLS.

Woodstock, Ontario, March 17, 1880.

For the Christian Messenger.

English Correspondence.

Dear Brother Selden,—

The conviction forces itself upon my mind that it is high time I sent a line to the *Messenger*, and with no less force that I ought to "rise and explain" my long silence. But as time and space are valuable, and "be short" is a good motto (especially in prayer-meetings) I will not waste the above valuable commodities by giving an explanation. So you will please "take it as read." Many a time I have purposed sending a few notes of passing events, &c., and have taken notes of places and people seen, meetings attended, &c., since my return to Fatherland, but the thief of time has been allowed too much liberty.

I am happy to tell you that my health and that of Mrs. Brown has very much improved since we came home, and I trust that by and by we shall both be well as ever.

On Sunday I began my labors at Melksham, Wilts, (which will be my address till the cloud move again). This church

is 211 years old, or 13 years younger than the one at Chipping Sodbury, my former charge, which held its 224th anniversary, Feb. 22nd, the present pastor taking for his text in the morning "Ebenzer;" and the former, in the evening, "Thou shalt remember all the way the Lord thy God hath led thee." May I ask the prayers of brothers and sisters in Christ "that the word of the Lord may have free course and be glorified." I like to enlist the prayers of as many as possible, for if "the effectual, fervent prayer of a righteous man availeth much," how much more will the prayers of many such avail! Paul asked the prayers of the Ephesians, Colossians, and twice of the Thessalonians. His plan is worth adopting. So brethren, "Pray for us," and you will not, as you have not hitherto, lack our prayers for you. Let us obey the scriptural injunction, "Pray one for another;" and I know that in obeying it as well as all other commands "there is great reward."

I have been greatly pleased in looking through the *Messenger* to see that in many places the hand of the Lord is with the brethren, and that many are turning to the Lord. God grant that every branch of mount Zion in the Maritime provinces, may be greatly revived and then the influence will soon spread and extend to the unsaved. The church has not as yet put forth a tithe of her strength, and when the war-cry "Awake, awake, put on thy strength O Zion" is heard, understood, and obeyed, then will she accomplish what will be a wonder, even to herself; victory will be near; for her strength is no less than the strength of the Lord God omnipotent, the Lord of Hosts is his name; the Lord, mighty in battle. "The sword of the Lord and of Gideon," has lost none of its strength, but Israel has. God will not, and Israel cannot use this sword alone. Different from other swords this requires two to use it:—God and Gideon.

Do you not think Bro. Selden that if we were to pause occasionally in our cry to Heaven, "Awake, awake, put on thy strength, O arm of the Lord," and hear Heaven's cry to us: "Awake, awake put on thy strength O Zion," that greater victories would be won, and new life infused into the Church? I think so myself. And do you not think that we sometimes mistake when we talk about waiting God's time to bless his word, and send a revival? In truth I believe that there we err, and that God is only waiting for us. Compared with what we ought to be, and the zeal and activity we ought to manifest, we are little better than dead. May God forgive our unbelief, and help us not to be satisfied with owning our faults,

"And still go on from day to day Just as we always went."

It would be better not to know our faults than knowing them, not to forsake them. You will excuse my writing in something like sermonizing style, I intended when I began to send a few items of news, but my pen took a different course.

So far as I can judge the cause of religion in England is not subject to the fluctuations which seems to characterize it in the Provinces. Whether that is a better or worse state of things, I do not profess to judge.

The cause of Temperance is decidedly gaining in England. It would seem as if Englishmen were getting awake to the deadly doings of drink, and were determined to grapple with England's curse. There is a strong feeling in favour of closing public houses on Sundays, and it is probable that a bill to that effect will be carried by and by. There are not a few whose heart is set on their being shut every day of the week.

Coffee-houses, and cocoa-taverns are increasing, there are nearly 200 in full blast; they are carried on on business as well as patriotic principles, and are generally found to pay well. Success be to them and everything else that will help to stem the flood of intemperance which has been rising over this land. May God hasten the day when this foul blot on this fair land shall be wiped clean out.

Who said that the Baptists in Clarence, Annapolis Co., numbered only one? If so they must have decreased wonderfully in a few months. A brother writing from there told me that the Wesleyan contained that statement, adding that if it were correct, he was that one; for he was a Baptist right through, flesh, blood, bone, and sinew. It is consoling