

Continued from first page.

The next day was Sunday, and it was a satisfaction to Mrs. Ogden to think that Isaac would be professionally compelled to attend public worship. Little Jacob was one of the crowd of spectators who gathered round the company when it was mustered for church parade. He was proud of his resplendent papa—a papa all scarlet and silver; and it was a matter of peculiar anxiety with him that they should sit in the same pew. Mr. Ogden gratified him in this respect, and the child felt himself the most important personage in Whittlecup. A steady attention to the service is not commonly characteristic of little boys; and on this occasion little Jacob's eyes were so continually caught by the glitter of his father's gold sword-knot and the silver embroidery on his sleeve that he followed the clergyman much less regularly than usual. The Ansons were at church, of course; and their pew was very near to the one the Ogdens occupied. All the ladies at Aakwright Lodge dressed well, especially on Sunday; and as they were fine-looking women the lieutenant had pleasure in beholding them. There was Miss Stedman also, and her father—for Mr. Stedman had stayed all night at the Lodge, that he might spend a quiet Sunday there with his friends. Another reason why Mr. Stedman came to Whittlecup to pass this particular Sunday was because his favourite preacher, the Rev. Mr. Blunting officiated. Mr. Blunting's sermons were usually rather long. He had been known to preach an hour and a half, and the average length of his discourses was an hour; but if they were long they were always interesting, and delivered with a clearness and vigor which, in moments of impassioned earnestness rose to eloquence. The length of a sermon is not always to be measured by the church clock. It is dull and stupid, twenty minutes if it are long; but if it is rich and suggestive, an hour of it may seem too short. Mr. Stedman had heard hundreds of Mr. Blunting's discourses without satiety; and it was always a disappointment to him when any other preacher (except one of the great Evangelical luminaries) filled the pulpit at Soothym. Let us sit a little in the Ansons' pew, and watch for him as he comes slowly up the aisle.

He had a great local fame, and is perhaps a little conscious of it. For twenty miles round Soothym his name is a household word. He preaches in Manchester sometimes, and speaks from the platform at the great Protestant meetings there. Though his fame is exceedingly local—though nobody in London has ever heard of him—his name is known to as many human beings as the names of some who have what is called celebrity. His great purposes possess him far too exclusively to leave room for the vanity of self-congratulation about his own notoriety but the knowledge of it adds a certain weight and dignity to his carriage. As he comes up the aisle from the vestry, preceded by the sexton with his wand, his large and vigorous body seems impelled by successive thrusts, as a galley by strokes of the oar. The broad shoulders seem as if they carried some great invisible barthen that gives them a habitual stoop. The eyes look steadily forward to an imaginary point on his own level. The wide mouth is firmly closed, but the nostrils are dilated above the long upper lip. What a remarkable face it is. How utterly desitute of beauty, yet how attractive. And when the manly voice rolls over the rapt multitude, and the eye flashed electricity of earnestness, what wonder that hearts are moved.

Abel Blunting was not a university man. He had been bred at some theological college in the north, and sprang directly from the people. His father still pursued his calling as a cobler in a town between Soothym and Manchester. His own income was not large, and he had several children; yet he educated his two brothers for the Church, and would have relieved the old man from the necessity of labour; but when old Blunting had tried idleness for a week or two, he found his happiness rather diminished than augmented thereby, and returned to his last, to which he had ever since steadily adhered. In some respects his humble origin had been a decided advantage to the preacher. The moderation of the upper classes is perilous to earnestness; and a man who has just enough religion to be *comme il faut*, though he is likely to be a much more liberal and tractable member of society than Abel Blunting, can never have his inward heat. He had not the least trace of that spirit of philosophical equity which characterises this age, and which springs in a great measure from its indifference. He used the most vehement language in his controversies—he softened no expression, he consented to no courtesy which involved anything approaching to a concession. He called St. Agatha's a mass-house, and the priests' mass-mongers, and their service a nummery, and their doctrine a lie. He was equally vigorous in withstanding the assaults of the infidel. These displays of energy did not, however, require any great amount of moral courage, considering that 'Popery' in Soothym was an eminently quiet and conciliatory religion, anxious to recommend itself to the approval of moderate men of every creed, and returning soft answers to its assailants whilst the 'assaults and carefully-worded pieces of critical literature published in London, and read privily in Soothym by two or three gentlemen, whose heretical opinions did not embolden them enough for any outward expression of rebellion. I am far, however, from desiring to imply that Mr. Blunting was destitute of courage when I say that little Don Quixote did not need much courage when he charged the flock of sheep; yet he was equally ready to tilt against knights in armour, if only he could have found any. And yet it must be admitted that nothing is so favourable to boldness of utterance as the consciousness that you are backed by a strong party, and it may not have been the result of pure aced that Mr. Blunting's combative powers had been so fully developed. He had met with just sufficient opposition to stimulate him, but had never encountered that crushing opposition of an utterly overwhelming and

resolved majority which either teaches a man the nets of the most extreme moderation or condemns him to absolute silence. On the present occasion Mr. Blunting preached on the subject of the militia. There was a military element in his mind, and a strong political bias. When he talked about Joshua and his Acheron there was a glowing fervour in his expression of military valour which would have been better appreciated by a congregation of Cromwell's soldiers than by the raw militiamen before him. Then he came to the actual state of Europe, the attitude of France, the dangers that menaced Turkey, the insidious advances of the Colossus of the North. Mr. Stedman felt rather disappointed—something yet wanting to the perfection of the discourse. As last that something came and Mr. Stedman was satisfied. 'It was owing,' said the preacher, 'to her Protestantism that England was preserved from danger. God protected her as a reward for her resistance to the Antichrist of the Seven Hills.' When this point was reached Mr. Stedman thanked himself yet more comfortably in his corner of Mr. Anson's pew, and, though the sermon had already lasted forty minutes, listened eagerly for what might yet remain of it. He took what he had often heard before, yet he heard fresh pleasure in it—satisfaction far deeper than any which can be derived from novel and unfamiliar doctrine.

When the service was over Joseph Anson went straight to Mr. Ogden's pew and reminded him that he promised to dine that day at Arkwright Lodge. When they got out of the church Isaac presented his mother to Mr. and Mrs. Anson, who joined them in the midst of that ceremony. This was followed by a polite little speech from Mrs. Anson,—she was as adept in polite little speeches,—to the effect that, as Mr. Ogden had kindly promised to eat a dinner and pay his first call at the Lodge at the same time, his duties in the militia having prevented him from calling during the week, perhaps they might hope that Mrs. Ogden would allow them to call upon her at once at her lodgings, and then would she come with her son to the Lodge to spend the afternoon? So when the militiamen were dismissed the Ansons accompanied the Ogdens to their lodgings over Mr. Wood's the shoemaker.

It was a very fine May morning and they had all come on foot. There are families in Soothym—perhaps also there may be families out of Soothym—who, though living within a very short distance of their parish church, go thither always in their carriages—on the same principle which causes the Prince of Wales to go from Marlborough House to St. James' Palace in a stage coach—namely, for the maintenance of their dignity. But though the Ansons' carriage was an institution sufficiently recent to have still some of the charms of novelty they dispensed with it as much as possible on Sundays.

The young ladies had gone slowly towards the Lodge with Mr. Stedman and the clergyman who had a standing invitation to dine there whenever he came to Whittlecup. Mrs. Ogden's great regret in going to dine at the Lodge was that she did not hesitate to express it. 'It seems quite a pity,' she said, 'to leave them ducks and green peas—they were such fine ducks, and we are all of us very fond of ducks, especially when we've green peas to 'em.' After this little speech she passed regretfully. 'But what—ducks are very good cold, and they'll do very well for supper to-morrow night when our Isaac comes back from Soothym.'

The dinner at the Lodge was good enough to compensate even for the one left unshared at the shoemaker's, and nobody did better justice to it than Mr. Abel Blunting. A man may well be hungry who has preached vehemently for seventy minutes, and eaten nothing since seven in the morning, which was Mr. Blunting's habitual breakfast hour. He was a very agreeable guest, and worth his salt. He had a vein of rich humour approaching to joviality, yet he drank only water. On this matter of teetotalism he was by no means fanatical, but he said simply that in his office of minister it was useful to his work among the poor. Mrs. Ogden sat next to him at table, and was perfectly delighted with him. The Rev. Abel perceived at once what manner of woman she was, and talked to her accordingly. When he found out that she came from Shanton, he said that he had a great respect for Shanton—it was such a sound Protestant community—thee was not a single Papist in the place—Popery had no hold there. Unfortunately, when Mr. Blunting made this observation, there happened to be a full in the conversation, and it was audible to everybody, including Philip Stanburne, who sat in a state of happiness between Alice Stedman and Mudge Anson. Poor Mrs. Anson began to feel very uncomfortable, and as Mr. Blunting sat next to her, she whispered to him that they had a Roman Catholic at table. This communication not having been loud enough to be heard by Mrs. Ogden, who never 'having' sat down with a Roman Catholic in her life, was incapable of imagining such a contingency, that lady replied: 'Shanton folk believe in the Bible.'

'And may I ask,' said Philip, very resolutely and loudly, from the other end of the table, 'what do Catholics believe in?' 'Why they believe in the Koran.' The hears—Ogden and everybody present had heard Mrs. Ogden distinctly—could not credit their ears. Each thought that he must be mistaken—that he by some wholly unaccountable means he had heard the word 'Koran' when it had been pronounced by no mortal lips. Nobody laughed—nobody even smiled. There is a degree of astonishment that stuns the sense when Mr. Blunting spoke. 'No, ma'am,' he said, respectfully, 'you are somewhat mistaken. You appear to have confounded the Papal and the Mahometan religions.' What Mrs. Ogden's answer may have been does not matter very much, for Mr. and Mrs. Anson both saw the necessity for an immediate diversion, and talked about something else in the most determined manner. On reflection, Philip Stanburne thought his church quite sufficiently arranged already. 'As I believe in the Koran,' he said to Miss Anson, 'I may marry four wives. What an advantage that will be.'

RANDOM READINGS.

Diet for love-sick maidens.—Tender-lines. Advice to bachelors.—Let no girl—doomed escape. A panic countermarch.—How many mills now make a dollar. It doesn't take long for a man with a small mind to make it up. The men who are always going to do something new if succeeds in life. What part of speech is most distasteful to lovers? The third person. Half a million cans of straw-berries have been put up in California this year. A lady has been found so kind-hearted and kind that she will never beat an egg. The fourth of July, 1776, occurred on a Tuesday. It fell on the same day this year. It is not so much trouble for a man to get rich as it is for him to tell when he's got rich. Why is the capital of Turkey like a whimsical patient? Because it's constant to no pill.

It is said that the current of electricity is stronger from London to New York than in the opposite direction. It is said that nearly one-half of the surplus hard woods of the country are to be found in a Nevada Virginia. A Spanish proverb.—The man who, on his wedding day, starts as a lieutenant in the family will never get promoted. They say that at a late camp meeting near Abilene a lady publicly thanked God that she had never worn a policeman's uniform. We are only content to judge another's conduct when we thoroughly comprehend the motive that prompted his actions. The matter was once sharply criticised as a man who would see the negro starve unless he could convince him to bread of his own particular baking. Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough or good enough to be trusted with unlimited power. It was a happy sentiment of some devout writer, that God carries his people only when they are weak; in their own weakness, but not our sloth.

The intellectual life should be a life of patience—patience in gathering knowledge, patience in drawing conclusions, and patience in waiting for results. Says a modern philosopher: 'People go according to their heads if they live in the head, they study it in their stomach, they eat it in their heels, they dance.' Peter Keiser is a man who is disgusted with hard money. He carried a silver quarter in his pocket fifteen years, and on trying to pass it a few days ago found that it was counterfeit. An old bachelor, who died recently, left a will dividing all his property equally among the surviving women who had loved him. 'Because,' said he, 'to them I owe all my earthly happiness. Some things have odd names. The most uncommon quality in man is called common sense. A paper ball in male hands is a brief, and a melancholy dirty, devoid of sense or meaning, is a price.'

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Fall Importations Completed. J. B. MACDONALD, Queen Street, is now showing a large and varied stock of General Dry Goods. Being overcrowded with Goods Great Bargains Will be Given, to clear Inspection Solicited. J. B. MACDONALD, BLANKETS, Selling Very Low, CLOTHING, Men's and Boys' At Clearing-out Prices. J. B. MACDONALD, Nov. 27, 1876.—1m

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PRIME Virginia Leaf Tobacco

CHEAPER THAN EVER, For Cash! Cash! Cash! THE subscriber keeps constantly on hand a choice selection of Virginia Leaf Tobacco. All dealers should call and examine our Stock, as we are prepared to Sell Lower Than Ever to Those who Purchase for Cash. CHARLES QUIRK M. r. 6, 1876—ly 102 Upper Queen St

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