

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, DECEMBER 6, 1894.

[No. 49.

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TORONTO, THURSDAY, DEC. 6, 1894.

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SECOND SUNDAY IN ADVENT:

Holy Communion: 313, 323, 182.
Processional: 53, 217, 463.
Offertory: 49, 204, 226.
Children's Hymns: 51, 473, 346.
General Hymns: 45, 243, 268, 54.

THIRD SUNDAY IN ADVENT:

Holy Communion: 311, 192, 552.
Processional: 48, 184, 463.
Offertory: 52, 288, 287.
Children's Hymns: 50, 334, 568.
General Hymns: 46, 206, 353, 354, 479.

A BRAVE FIGHT was that waged in London the last year, led on the behalf of orthodoxy by Mr. Athelstan Riley. No one can deny his intrepidity and determination, however much some criticise his tactics as a leader. The result has justified those tactics. His Grace of Newcastle was, it is true, "distanced" by a lady, but one need not be surprised at that—Britons are sure to vote for a "lady," other things being anywhere near equal in their point of view. The right side has turned uppermost in the melee; and a blow has been struck at the "system" of education whose principle is "to teach nobody's religion at everybody's expense." Is it Mrs. Besant who produced the *mot* about undenominational teaching, that a creed to which nobody objects has nothing in it worth objecting to? The supporters of that system can find little comfort in the last London School Board election—nor Unitarians.

"BIRDS OF A FEATHER."—In an appreciative article in the *Toronto Empire*, we find a note that among the prominent opponents of religious education candidates in London election, were certain "Fabian Socialists, a Secularist lecturer,

etc." Our Unitarian friends—if we may call them so—will hardly like such company; we think better of them than that. Yet what can one expect? If people elect to live on the *very borders* of latitudinarian and sceptical opinion, they must find themselves occasionally involved in unpleasant proximity—rather closer than they like. On the other hand, the combination of Roman Catholics with Anglicans on the religious side is worth noting. It is not often that Cardinal Vaughan's people think it worth while to fight by the side of Anglicans.

"CONVERTED"—TO WHAT?—This is the question that one naturally asks when he reads of "conversions" by thousands—and also the testimony as to former experiments, that only about *one per cent.* prove to be really permanently influenced. If only one out of ten is permanently converted, what kind of experience have the other nine gone through? An Evangelist who recently was imported to "make a good place better," took great pains to teach the resident teachers that there is no such thing as "gradual conversion," and boldly advocated the idea of "instantaneous conversion." What would he say about the state of his "other nine"? Have they been reconverted, perverted, lost; or are they only "partially" converted? One would fain hope that all the labour spent on them (to say nothing of money) and all the hopes raised about them have not been in vain. Surely, we may hope that they will yield further to more effort, and evince some day a more *complete* conversion; "Evangelist" to the contrary notwithstanding.

"A CORRESPONDENT WRITES TO US," says the *Church Review*:—"The other day, in an address at a Sunday school, I explained the use of the sign of the Cross. A few nights afterwards, one of the teachers, whose views are somewhat mixed, tried to tackle me on the subject. Fortunately, I had with me your admirable 'Notes on the Holy Days,' and he having said he was willing to accept the opinion of the Fathers (which doubtless was very condescending on his part), I referred to the words of St. Chrysostom, Cyril of Jerusalem, and Augustine. Then, to make my position doubly strong, I said, 'Canon XXX. states that the sign of the Cross was used by the early Christians in all their actions. Now you cannot but accept the teaching of that canon of the English Church, can you?' 'Oh, but that's only what he says,' he retorted. 'Who?' said I. 'Why, Canon Thirty!' answered he. He thought Canon Thirty was an estimable person, a member of a cathedral chapter, though whether an honorary or residentiary canon I could not inquire, for I had somewhat to restrain my risible faculties."

THE NUMBER OF MISSIONARIES IN THE WORLD.—According to the Danish statistician, Vahl, there are altogether 304 missionary societies for the conversion of the heathen to Christianity. Seventy-six of these have their headquarters in England. These organizations employed in 1892 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organization, namely, 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the

missions in the world was 54,981,835 marks (\$13,724,959) in 1892. This is an increase of nearly \$500,000 over the preceding year. England alone furnished over \$8,000,000 for missionary purposes. Germany contributed only \$750,000. The number of communicants under the care of these 58,241 missionaries and their helpers was in 1892, 1,073,898.

"JEALOUSIES WERE INTENSIFIED between the denominations, rivalries were increased, differences were greater, reunion further off," is the way Bishop Kennion, recently translated from Australia to Bath, describes what he found in the colonies where there were no "Established" Churches. "Strong Churchman as he acknowledged himself to be, he would rather see some other denomination established in one of these colonies—from which, while he lived, he should be a 'dissenter'—than he would see things going on as they were going at the present time." These are remarkable words, uttered on a remarkable occasion—the public luncheon at the Bishop's English reception. He must have wished to emphasize his opinion and experience.

"CATHOLIC V. ROMAN."—The *Church Times* has an editorial on the subject of the use of these terms—rather long, and written upon lines that should appeal to public respect. The author shows that Dr. Johnson, the fountain of authority on the subject of "English Undefined," does not countenance that modern American corruption which surrenders the ancient and honourable theological title "Catholic" to the impudent arrogance of Anglo-Saxon deserters to the Roman camp within the British Empire. According to this authority, the word is applicable to the "Church of Jesus Christ, because it extends 'throughout the world,' and is not limited by time; applicable also to truths received by all the faithful and as a distinction from a heretic, sectary or schismatic!" Such is the unanswerable fact—how much do press writers get for ignoring it? Is it a case of boodle or of stupidity?

"BULL-DOZING" is not any longer confined to the arena of mere politics, but has crept into the armory of Christian polemics—a most unworthy and discreditable weapon! It requires the sublime courage of a Dean Hole nowadays to get up in public and advocate true temperance—such as we find taught and exemplified in the Bible—and kindred points which don't happen to chime in with popular religionism. We are in danger of having an American reproduction of that English "bete noir," the "Nonconformist conscience," which has brought all religion—*dragged* it, one might say—into disrepute, as consisting, apparently, in a mass of ignorance and bigotry. It behooves every brave man to refuse to bow down to this "idol of the hour," even though it take the form of a "golden image which popular opinion has set up." There are certain "masters of Billingsgate" who stand ready to fling mud at everyone who differs from the dictates of their dense ignorance.

ADVENT.

Not long ago a certain "lay evangelist" undertook to inform our Canadian people that the "regular preachers" of the Gospel hardly ever referred to the subject of the second coming of



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Christ; so that—if it were not for these wandering "evangelists," apparently—ordinary persons would very soon forget that such an idea as that of Christ coming again into the arena of world-life and earthly affairs, was to be considered among the elements of "practical" politics—or practical anything else! This is, in reality, a very heavy and very serious indictment to bring against the "regular" or ordinary ministry of a whole continent by one of these self-constituted extraordinary prophetic lights which have come into the world. Is it true that one seldom hears any reference to this most momentous and increasingly, as well as most practically, interesting subject?

CHRIST'S SECOND ADVENT

cannot be forgotten or overlooked by Church people, lay or clerical—the Church herself has taken care of that, many hundreds of years before such things as this "lay evangelist" were "born or thought of"! We are in the midst of the annual Advent season of the year. Who has not felt the trumpet call of the first Sunday?—"Cast away the works of darkness, put on the armour of light; that on the last day, when He shall come again in His glorious majesty, to judge both the quick and the dead, we may rise to the life immortal." What can be more definite than that? It rings out unmistakably the very keynote of the whole Advent season. Every day, "until Christmas Eve"—no matter what the special subject of the week, Scriptures, or ministry, or Divine help—the "note" of this season must be heard in harmony with the rest.

WE CANNOT FORGET IT!

For a whole month the Church seems to say to us, in those clarion tones, "Do not forget—my Lord, and yours, is coming!" December is the month that brings us Christmas. Oh! yes, but it brings us Advent, too! Nay, December is the "month of Advent." Christmas, beautiful as it is, is only the "crown" of the month, and comes in at the end, after we have, up to the very "eve" itself, remembered Advent—thought of the second coming of our Lord. No, we cannot forget it; but *how* shall we remember it? Let our remembrance not be merely formal—the repetition of a collect! The collect is meant to run parallel with action, else its repetition is not sincere or useful. "Cast away . . . put on . . ."—those are the words that carry the lesson of December. Let us not forget to *live* them!

THE RISE OF DEMOCRACY.

The Bishop of Winchester, who is one of the safest guides our Church possesses, recently addressed his Diocesan Conference on (*inter alia*) the question of Socialism. And we notice also that in a visitation charge given at Newington by his successor in the South London See, the present Bishop of Rochester, he also spoke in terms most forcible, and in a way which was almost pathetic in its earnestness, of the growing force of democratic principles. Our fathers in God most wisely face the modern tendency. Most clergymen, I fear, do not. Some are culpably ignorant about it, some are contemptuously indifferent, many are ill-informed. Some, indeed, are warm friends of the movement. Yet, as a whole, "Democratic" and "Socialistic" ideas are, perhaps, too frequently tabooed by the majority of the clergy.

First let us hear what Bishop Thorold has to tell us. He said last week: "As to what is called Socialism, it is not to be pooh-poohed as if

it had nothing to say for itself, or dismissed as but the heated 'imaginings of unbalanced brains.' 'For large masses of the population,' it has been acutely observed by one of the most impressive writers of our time, 'alike in past stages of our history and in the midst of the highest civilizations of the present day, reason has been, and continues to be, unable to offer any sanction for the prevailing conditions of life. The conclusion which gradually forces itself upon the mind, and from which, startling as it may be, there seems no escape, is that the only social doctrines current in the advanced societies of to-day, which have the assent of reason for the masses, are the doctrines of Socialism. The interest of the individual and those of the social organism to which he belongs are not identical. They are actually antagonistic, they can never be reconciled—they are inherently and essentially irreconcilable.'

"What is to be done with this tremendous and implacable conspiracy against property, and civilization, and life? Brute force, as expressed in legislation, and all that goes with it, is one method. But it can hardly be called the highest way, and it may breed reaction; and a Nemesis goes with reaction of a very awkward kind. Extension of education is powerless. That a man sets his own interests against those of society, a disciplined reason will only make his wits keener for mischief, and the study of history is hardly likely to make him indulgent towards the past or hopeful for the future. No, the only organization in the world that can meet this gloomy and aggressive phenomenon is the Church, penetrated with the mind of Christ, fortified by His grace and absolutely confident in the hope of triumph in the end. To suffer patiently, to wait hopefully, to love unboundedly, to labour diligently, to trust implicitly, not only helps the individual to bear the burden which no one else can bear for him, it makes him consent to bear other men's burdens also, and so to fulfil the law of Christ. This is, thank God, what is happening, what the Church is helping to happen, and what God means to happen; what His Son, ever since He went back, has been gradually bringing about among men. If anyone doubts that Christ is ruling the world, he has only to look back and to look round to observe the mighty changes, social and moral, religious and political and intellectual, which have been going on for the last 100 years, to be thankfully and hopefully satisfied of it, and to be able to hope for yet better things to come. In my own mind—do not smile too much at what I say, I am not at all ashamed of it—the march of the ages is forward and upwards to freedom and virtue, to knowledge and comfort—may I say to religion and faith? When I see those who hold in their own hands all the things that constitute power, vie with each other in deliberately surrendering them for the benefit of those who would be but as a flock of impotent sheep against an organized combination of hard selfishness; when I see, whichever way I look, temptation diminished, class brought nearer to class, women and children thought worth caring for, the liquor traffic vigilantly watched, legislation so thoughtful and benignant that it becomes even laughed at, and war hated as well as feared—the only reasonable explanation is, I trust, that there is a higher and a Divine and redeeming power behind and above us, of which the many who are influenced by it know nothing; the explanation that at once solves the difficulty and justifies a magnificent hope is, that it is the coming of the kingdom of the Son of Man."

This verdict, coming from so moderate-thinking and wise a prelate as Bishop Thorold, is significant. He who runs may read. How is the democracy to be won for Christ? That is the problem of to-day. This growing power, this rising, burning, seething mass of quietly determined men—how is the Church to win them? The Church must face that question.

Even more emphatic was Bishop Randall Davidson of Rochester. He sees, and said, that the democratic tide is fast rolling in. He does not fear it, as a whole. He fears that a young democracy, newly endowed with power, may make vast mistakes with its votes, but for the general outlook he has only sterling hope. Nevertheless, his warning words to his clergy were many, and they were eminently full of force.

Imminent and vital, he holds, is the need for the modern parson to learn something of these burning thoughts, to know them, to grip them. No longer can the parish priest live in his study, or even in his church; no longer can clerical interests only absorb him, no longer can he ignore the democratic thirsts and aspirations of this latest age. The new problem cannot be solved by the methods of fifty, or even of ten years ago.

I am personally convinced that the words of these two Bishops are the words of wise men. The democracy pursues—and hugs—untold fallacies and many follies. We are passing through the trials of a new age. But these very fallacies require supreme patience and love, and a good deal of knowledge to boot, and it rests mainly with the parsons whether the democracy shall be won for Christ, or lost.

It is a call to arms, indeed; who will hear it! "He that hath ears to hear, let him hear."

REVIEWS.

COMPOSITION FROM MODELS, for use in schools and colleges. By W. I. Alexander, Ph. D., Professor of English in University College, Toronto, and M. F. Libby, B.A., English Master in the Parkdale Collegiate Institute, Toronto; 8 vo., pp. 494. Toronto: The Copp, Clark Company, limited.

This is pervaded by the sense of capability for the work and the presence of thought, matured in the field of education. The selections intended for models are well adapted for their object, and the notes criticizing them are clear, incisive and to the point—not wasting their strength in diffuse instructions, but eliciting intelligence and judicious queries and suggestions. The general plan is to direct attention to a few main classes of composition, as narrative, descriptive and expository; then to distribute the extracts given as models under a variety of subordinate titles. Some of these passages are extracted at considerable length, when it is thought advisable thus to illustrate any particular form. These show a very great amount of reading and of skill in selecting. "Examination of the Models" is always interesting and instructive, but in the more advanced stages of the work there are valuable disquisitions upon methods and principles to be followed in securing different aims. All are clearly based upon experience and study. In the appendix there are five chapters upon subjects that are most important in the acquisition of a graceful literary style, and are so often noticed by their being neglected—such as the knowledge of punctuation, niceties of grammar, felicities of diction, propriety in arrangement and method in paragraphing. Our authors have wisely laid great stress upon the duty of considering what you are going to say and how you are best to do it, before you open your lips to make an address or put your pen to paper: a great oration is never an extemporaneous effusion. The volume will be a very great assistance to teachers in training their upper classes, and useful also in private reading to not a few of even the clergy. But it is not exactly true

even as an example, that "all the angles of a triangle are equal to two right angles" (p. 297).

MAGAZINES.—*The Expository Times* begins with some good remarks on the controversy between W. Hulbrook and Dr. Lyman Abbott on the Law of Love. We think that a good deal of the strife results from misunderstanding. An article in the *Contemporary* on the Kingdom of God is carefully examined. The writer professes to read "Dominion" of God, for Kingdom, in the Lord's prayer and elsewhere; but here again, although the phrase may sound new, the thought is familiar. A series of papers by Rev. A. C. Headlaw on the Theology of the Epistle to the Romans, begins well. Among the other articles are some by Dr. J. E. Cumming, Rev. F. H. Woods, Dr. Richard Rotha, etc. The notices of both are very good.

THE MUSIC REVIEW. C. F. Summy, Chicago.

The first part is given of a translated article by a professor at the Vienna Conservatory of Music. More interesting is "The Latest Epoch in Music," from the German, by T. Moelling. A valuable list of women known in musical history, and their compositions, is included in an article. The illustrated piano manual has reached the fourth grade. The publishers announce that the publication of the *Review* will be suspended during the necessary time to be taken carrying out the creditable and ambitious idea of publishing a Pianoforte Series of Educational Grades.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ST. JOHNS, QUE.—On Saturday, the 24th ult., Mr. J. Crosby Tower, an old and respected citizen of St. Johns Parish, passed away, at the advanced age of 78 years. Deceased was an industrious and intelligent farmer, who has left behind him a reputation for honesty and integrity. The Ladies' Aid Association of St. James' Church intend holding a sale of useful and fancy articles, in the Town Hall, on the evenings of the 6th and 7th of December. An entertainment will be given each evening.

SHERBROOKE.—On Sunday morning, 25th ult., the Lord Bishop of this diocese held an interesting service in St. Peter's Church, the occasion being the ordination of the Rev. J. Hunter, curate of this parish. The church was literally filled to the doors, and the whole assembly joined in the solemn and impressive service. The Bishop was assisted by Rev. Dr. Adams, Principal of Bishop's College, and Canon Thornloe, who presented the candidate for ordination. Mr. Hunter leaves shortly for a distant parish, much regretted by Sherbrooke people, among whom he has made many friends by his earnestness in his duties and kindness of manner.

MONTREAL.

MONTREAL, NOV. 29.—*Advent of the Governor-General.*—The arrival of Lord and Lady Aberdeen with their family and suite, during this week, at their winter residence in Montreal, being the family mansion of the late Sir John Abbott (ex Premier), 919 Sherbrooke Street, is a very interesting social event—to be celebrated by His Excellency and the Countess by a drawing-room State reception. May the continual prayers offered by the churches throughout the Dominion for their prosperity and success, be abundantly realized in the metropolis of Canada.

At a meeting of the Sunday-School Institute, held in the Synod Hall on Monday evening, the 26th ult., Rev. Principal Rexford gave a very interesting and instructive lecture on the geography of Palestine. His Lordship Bishop Newham has returned from the Eastern Townships, where he has been holding missionary meetings in connection with the Diocese of Moosonee, and confirmations for Bishop Bond. At present he is on his second tour, visiting Sherbrooke, Lennoxville and places in that vicinity. Mr. Sherwood Eddy, travelling missionary for the Students' Volunteer movement, gave a very interesting address upon foreign missionary work to the students of the Montreal Diocesan-Theological College, on Friday, the 23rd ult. On Nov. 30th, St. Andrew's Day, the Brotherhood of St. Andrew held a service for men in St. Stephen's Church at 8 p.m. Ven. Archdeacon Evans and His Honour Judge McDonald gave addresses. His Lordship Bishop Bond has issued a pastoral, appointing the 9th of December as Temperance Sunday.

British and Foreign Bible Society.—The Montreal Auxiliary Branch of the society is anxious, at this time, to kindle greater interest in the work. Rev. Henry Gomery, our travelling agent, appears to be well received, and his addresses are attentively listened to; but the "piece de resistance" at the last meeting reported was the rendering of a sacred song entitled "The Old Family Bible that Lay on the Stand," by about a score of Sunday-school children, under the leadership of Professor Mackenzie Stamp. Now is the time to canvass among Sunday-school workers for an increased circulation of the *Gleanings* (monthly), 12 copies for \$1 per annum. In the report for 1894, p. 303, a clergyman acknowledges a grant of 500 copies of the *Gleanings*. He says: "My Sunday scholars will, I know, very greatly appreciate them, and be stimulated by them to help the great work of the Bible Society." The co-operation of Sunday-school superintendents and all Christian workers to extend this good work is earnestly desired.

St. John the Evangelist.—The new baptistry which is being erected as a memorial to the late Mr. J. C. Spence in this church is nearing completion, and promises to be a picturesque addition. The handsome font will be placed in position next week. The floor, which is a beautiful tile, has been laid; and the architects, Messrs. Cox & Amos, expect to be able to hand over the building in time for the dedication on Holy Innocents' Day. Friends of the late Mr. Spence who wish to contribute to this work, will please address Mr. Percival St. George, treasurer of the committee, 2484 St. Catherine Street, Montreal.

Thanksgiving Day, Nov. 22.—Special Thanksgiving services were held in the Cathedral, St. George's, St. John's, and in most, if not all, the Anglican churches in Montreal; and, it must be confessed, we enjoyed the very finest of Thanksgiving weather.

Half an Hour with the Deaf Mutes.—The Mackay Institute has a larger number of pupils than ever, but again Mrs. Ashcroft reports that her chief assistant young lady teacher is soon to be married. With the indispensable help of the Lady Superintendent, the 30 minutes' service was very interesting, indeed; the blackboard was very useful, too. After reading Psalm 23, followed by the Gloria, Creed, Thanksgiving, Lord's Prayer, and Benediction, which the pupils signed all together after Mrs. Ashcroft, your correspondent gave a brief address based on six points in the Thanksgiving and harmonized with the six verses of Psalm 23. (Should any of your readers wish to create Christmas cards, these points, thus illustrated, might serve for one, viz.: 1, Creation; 2, Preservation; 3, All the Blessings of this Life; 4, Redemption; 5, Means of Grace; 6, Hope of Glory.) The Doxology, signed by all the pupils, brought the service to a close.

ONTARIO.

KINGSTON.—The Diocesan Committees met Nov. 23rd. The half yearly statement of the Mission Board showed a balance of \$4,312.71. The grants made amounted to \$2,268.88. The Archbishop was recommended to appoint a commission to enquire into the condition of Mattawa and Petawawa missions. The former asked for another grant of \$50 to pay a lay reader, but the board thought the people should pay lay readers. The matter of Eganville withholding a portion of Rev. Mr. Orr's salary was referred to Rural Dean Bliss to report. Rev. J. C. Young, of Lansdowne, received a special grant of \$50. A grant of \$500 was made to North Addington mission, the money to be used at the Archbishop's discretion.

Rev. Rural Dean Houston, Rev. William Wright, Rev. Rural Dean Nesbitt, Dr. Smythe, Judge Senkler and Judge Wilkinson were elected the Classification Committee for the ensuing year.

One hundred dollars was granted to the Summers-town mission, Glengarry, and it was decided to publish a list of the names of those who contribute to the funds of the Mission Board.

The following parishes were reported in default for the Trinity collection: Merrickville, Belleville (Christ Church), Madoc, Queensborough (vacant), Tyendinaga, Gananoque, Westport, Aldolphustown, Ottawa (St. Luke's), Almonte, Plantagenet, Petawawa (vacant), Calabogie (vacant) and Iroquois. The board then adjourned.

There is a balance of over \$900 on the debit side of the Widows' and Orphans' Fund.

Missions.—At the meeting of the Committee on Domestic and Foreign Missions, the treasurer's financial statement showed a gratifying increase of \$800 on last year's amount. The sum of \$221.60 was received from the Woman's Auxiliary. Eighty parishes had responded to the Ascension appeal. A resolution was passed authorizing the secretary to continue paying Ontario's share of the stipend of the

Right Rev. Bishop of Algoma out of the general fund as usual.

At the meeting of the Executive Committee, Canon Spencer gave notice of motion to the effect that a committee be appointed to report on the feasibility of establishing a building society under the control of the synod.

Episcopal Fund.—Judge Senkler presented the Episcopal Fund report, which recommended "that the present Episcopal Fund of the diocese of Ontario be divided in the following proportions: Two-thirds to remain with the Diocese of Ontario, as hereafter to be constituted, and one-third to go to the Diocese of Ottawa." The Clergy Trust Fund, Widows' and Orphans' Fund, Divinity Students' Fund, Sustentation Fund (\$1,500), Clergy Superannuation Fund and Diocesan Mission Fund, except bequests to the Mission Fund, to be divided equally; each diocese taking one-half of the funds and assuming one-half of the liabilities in respect of such funds respectively. So far as regards the Episcopal Endowment Fund, that the division provided for be not carried out until a vacancy in the see occurs.

Rev. F. W. Squire was allowed \$100 per year superannuation allowance, and with regard to the Clergy Trust Fund the clerical secretary reported that there was no surplus of income over cheques thereon, consequently that no new annuitant can be placed on the list. The Episcopal Fund now amounts to \$59,208.

Rural Dean Carey presented the audited accounts for the half year, showing that the sum of \$5,986.09 had been paid to the clergy from the Rectory Fund. The debt balance is \$3,445.90 as against \$1,886.32 for the half year ending the 30th of April last. It was resolved that the overdrafts for each period should bear interest at bank rates, the fund overdrawn to receive credit for such interest, and the fund in favour of which such overdraft arises being charged with its share. The County Council having decided to withdraw the grant from Sydenham High School, and Wolfe Island having refused to support it, Sydenham ratepayers met and instructed J. L. Haycock, M.P.P., to ascertain from the Minister of Education if a township can withdraw from a high school district.

HURON.

BRANTFORD.—On Sunday, Nov. 25th, in West Brantford another new mission church was opened in connection with Grace Church parish—the third thus inaugurated. Rev. Mr. Farthing, of Woodstock, preached an eloquent opening sermon. The edifice is a very pretty one and cost \$3,400.

COURTRIGHT.—Owing to the fact that the church was undergoing repairs, there was no service in Trinity Church on Thanksgiving day, but I am sure that all showed their thankfulness, in a social way, for the many mercies of the past year. This parish was visited last Sunday by Bishop Baldwin. He confirmed several candidates in Christ Church, Cornwall, and twenty-one in Trinity Church, and preached in the Church Hall, Courtright, in the evening. The Rev. Mr. Howard has been teaching a special class for the last eleven weeks, preparing them for confirmation. He has done a good work here for the short time he has been with us, and I doubt not, if he remains, will be the means of bringing order, peace and prosperity. Where there is a God fearing man he cannot help having an influence for good among his people.

ST. MARY'S.—St. James' Church.—A most pleasant gathering was recently held at the rectory by the members and friends of the W. A. M. A. Though the evening was a soaking wet one, a good number attended. About 50 lbs. of tea, coffee, sugar, biscuit, etc., were brought, as also a capital lot of men and women's clothing in excellent condition. So much has been given this year that two separate lots had to be made up, all the clothing being put into a large bale, and the groceries into a box. The congregation has never taken so much interest in this work as they have done this year. This is an encouraging sign.

For some time past a desire has been growing among the young people of St. James' Church that a society, in addition to the other societies, should be organized, which would deepen the spiritual and social relations of the young members of this church. A society has been formed under the name of "The Young People's Guild." The objects of this guild are to promote a social feeling among the members and to excite an interest in all matters pertaining to the spiritual and temporal welfare of the Church. The meetings are held fortnightly, each alternate one being literary. Several gatherings have already been held with great success.

GODERICH TOWNSHIP.—St. Stephen's.—It is with regret the writer takes in hand the setting forth in

your columns of the unfortunate condition of this Mission, not only because he must write something not in harmony with the usually encouraging tone of your news items, but because in reality there is something to relate which must be humiliating to the Diocese at large, and which will only entitle this article to be terminated by the ejaculation "Laus Deo!" when it has had the effect of causing those whom it may concern to arouse themselves and avert a disgraceful and impending disaster to the Church. Here is a congregation of about twenty families, numbering between 80 and 100 individuals, members of the Church for the most part, who for fifteen years or so have employed the almost unbroken ministrations of our clergy in their own little church, built largely through the loving and devoted interest and liberality of a noble Christian woman and parishioner, Mrs. Brown, who is now residing in Toronto. An excellent parsonage adjoins the church, and only needs some cleaning and repairing. The church has been consecrated. During the many years when this congregation worked in a happy and flourishing condition, it was connected with the Missions of Holmesville and Summerhill. When this relation was finally severed the sorrows of St. Stephen's began. The latter was united (or supposed to be united) with the town of Goderich, and the Middleton Church took its place, being taken from Bayfield in order that the latter might have more scope in another direction. Since this arrangement has been made, inasmuch as the town parochial work has almost monopolized the attention of the clergy, some of the St. Stephen's people have become dissatisfied and negligent; and some have even strayed into other folds. St. Stephen's has always been prompt in paying up all Church dues which they have agreed to make up. In the present state of mind of many of the parishioners, it is found impossible to raise the usual amount, and this is the way it is proposed to improve the present situation: It is proposed to take away the little church and set it up in the town cemetery as a Mortuary Chapel, and to sell the parsonage!! Then it is proposed to ask these people to come four, five, six, seven and eight miles and take seats in the town church, where there are not any seats, the writer is informed, to spare! But supposing there were seats to let, what then? They would be rated far too high for the majority of these people, and besides, could they be seated, they would not find scope in connection with the town church for the development of their Christian activities, owing both to distance and social barriers. Their spirituality and interest in the Church must necessarily languish, and eventually die out. Is there no remedy for this state of things but to set this small craft with its goodly number of precious souls adrift, to be tossed about by wind and wave and finally swamped in the vortex of sectarianism? It were a sad thing for the Church if there were none. Great display of zeal is shown in efforts to Christianize foreign nations and tribes of Indians; but here is an old and fairly well-instructed congregation of the Church deliberately thrown to the winds! There are many grown up young men and women who are soon to marry and settle on farms in the Mission. These might have been kept for the Church, but now they are likely to be scattered and gathered in beyond the Church's reach. The writer is not concerned to fasten the blame for this state of things on anyone in particular. The conscience where it rests, however, should feel it, and feel it deeply, and should not rest until this deep wrong is righted. Ways and means should be at once devised to restore this congregation in love to a life of labour and devotion within the Church, redolent of faith, hope and charity. The Church, i.e., every Diocese, should take a definite, clear-cut policy or goal to be attained, and, that is, take up all the ground to work which the funds will warrant, and whenever ground is once taken up, never to abandon it or relax the efforts necessary to maintain it, at whatever cost, and concentrate efforts ever and anon on the weak spots until they become strong. In no other way can the Church be made to flourish except sporadically. A uniform intensity of high degree, of Church life and activity, is the great desideratum throughout the Kingdom—of Christ.

Presentation to Rev. R. Wilson.—On Thanksgiving Day, immediately after the sermon had been delivered by Rev. Robert Wilson, incumbent of St. George's Church, London township, a pleasant surprise was introduced by Capt. Thos. E. Robson reading the following address to the pastor, in token of the congregation's appreciation of the faithful services of Mr. Wilson:—

"REVEREND AND DEAR SIR,—We, the members of St. George's Church, desire to avail ourselves of this Thanksgiving occasion, which so happily coincides with the completion of a quarter of a century of earnest, patient and faithful labor by you as our pastor, to mark in a tangible manner our appreciation of those labors, both in the pulpit and upon the numerous occasions on which some, if not all, of us have felt the necessity for and enjoyed the advan-

tage of your sympathy, guidance and support under those trials of life which fall to the lot of all.

"We congratulate you upon the unbroken harmony which has subsisted between us during that long period, and thankfully acknowledge the faithfulness and patience with which you have labored to establish and maintain our spiritual welfare and the advancement of God's Kingdom amongst us.

"Permit us, therefore, to offer you this copy of 'Chambers' Encyclopædia,' which we beg you to accept as a souvenir of the present occasion and a slight expression of our high regard for you both as a man and a Christian minister.

"Hoping that you may long be spared to benefit us by your labors, and that these volumes may afford you as much pleasure in the use, as they now afford us in the giving, we, with due acknowledgment of God's goodness to you and us, remain, your grateful and affectionate parishioners."

(Signed on behalf of the donors)

CHAS. A. SHIPLEY, Warden.
HARVEY HALL, Warden.

The books were handed to Mr. Wilson by the following children:—Masters Montgomery Charlton, Harry Gibson, Wellington Hall, Miner O'Neil and Roydon Robson; and Misses Minnie Calvert, Cornelia Freeborn, Gladys Tipsett, Fides Robson and Myrtle Robson.

The rev. gentleman made an exceedingly feeling reply to the kind expressions of good-will contained in the address.

HANOVER.—The Young People's Guild is getting stronger. More names are being constantly added to the roll. The work, specified to each member, is done with a cheerfulness and promptitude that becomes earnest workers. At the last meeting all members present paid their monthly fees. Occasionally we have a number of people of other denominations present at our meetings, and they are always made welcome and invited to come again. Their presence at our meetings now and again shows that they thoroughly enjoy them. After the "Young People's" meeting our pastor gives a lecture on the history of the Church. The explanation given us is very interesting. The principal facts are impressed more firmly on our minds by illustrations given on a blackboard. The subject lectured on is one which should interest every member of the Church. In connection with the lecture a "chart" is sometimes used. The Rev. E. C. Jennings offers a prize for the best answered paper on the questions which he will set.

ALLAN PARK.—The members of Christ's Church had a pleasant surprise in store for their pastor, Rev. E. C. Jennings. They presented him with a beautiful \$42.00 cutter. The gift being such a serviceable one, shows the ability of the members of the congregation in choosing a suitable present. It is needless to speak of the esteem in which they hold their pastor, as the value of the present and also the spirit in which it was given speak forcibly. Mr. Jennings appreciates their present very highly, and takes pleasure in showing to his friends all the good points about his cutter. In doing this he never fails to speak of the generosity of his Allan Park congregation.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

"The Fig Tree."

SIR,—In answer to H. Hammon in the CANADIAN CHURCHMAN of November 22nd, for an explanation of the story of the barren fig tree as narrated in Mark ii. 13, our Saviour saw from afar a fig tree covered with leaves and went to it, looking to find fruit, for the fig tree develops its fruit and leaves at the same time, and hence when it is covered with leaves it should naturally have been laden with fruit; but when they came to the tree they found "nothing but leaves" and hence the tree was cursed, not for not having fruit out of season, but giving all the outer signs of a faithful tree and having no fruit. The lesson, as I take it, being that all our holiness, cant and hypocrisy, if it is but leaves and has not fruit, will be the source of a curse to us if when Christ comes He finds nothing but those leaves. In other words, "Faith without works is dead"; "ye have the form of righteousness, but deny the power thereof."

LAYMAN.

The Hymn "O! Paradise."

SIR,—R. P. C. says that I have endeavoured in my former letter to show that "loyal and true are not passable synonyms." But what right has he to make such an assertion? I simply showed that, though synonyms, they have distinctions and differences of meaning. Is it possible that one who presumes to criticise so severely Faber's hymn, supposes that between synonyms there are not distinctions as well as likenesses, that the meaning of one word must be identical with that of the other, exactly, absolutely, "through and through"! If he would only look into French's "Synonyms of the New Testament" or his book "On the Study of Words," or Evan Daniel on the Prayer Book, his mistaken idea would soon be corrected. Or if, without referring to any book, he would think for a moment of such synonyms as "illegible" and "unreadable"; "boyish" and "puerile"; "opposite" and "contrary"; "hate" and "loathe"; the same result would speedily be arrived at. "Synonyms," says Archbishop French, "are words of like significance in the main, but with a certain unlikeness as well; with very much in common, but also with something private and particular which they do not share with one another."

WILLIAM ROBERTS.

The Leaflet and Teachers' Assistant.

SIR,—Kindly allow a brief reply to Robert W. Rayson's criticisms of the Institute Leaflet and Teachers' Assistant for the third Sunday in Advent. Complaint is first made that, we are told, without note or comment, daily morning and evening prayer are "like" or "take the place of" the daily sacrifices of the Jewish Church. The word "like" is not in the Leaflet, and in the Assistant it merely points to the fact that as the Jews had their daily services, so we have ours. There is no intention of comparing the Jewish sacrifices and the Church's "order for morning and evening Prayer daily throughout the year," in their nature and meaning. It is objected again that there is a weak and lamentable loss of a grand opportunity for definite teaching, to wit, the connection of the Jewish sacrifices and the sacrifice of Christ on Calvary, or its representation in the Holy Eucharist. But this is not the subject of the lesson. Doubtless all the teaching Mr. Rayson looks for will be brought forward in due course, but it was not thought to be in place in a brief introduction to a lesson on "Zacharias and his Vision," where reference is made to the Jewish services, simply to account for Zacharias' presence in the Temple at the time of his vision.

EDITOR SENIOR LEAFLET.

November 24th, 1894.

Have They the Love of Christ in Their Hearts?

SIR,—There has just come to my hand a small red-covered book called "Anti-Ritualism," published by the Protestant Churchman's Union. This institution, whose purposes, of course, are honest, is sending these mischievous tracts broadcast through this mission, apparently for the purpose of pulling away from the Church those that are weak in the faith. The Church in this district has had in the past, and is still having, a hard struggle against irreligion and ignorance (as many of our people cannot read a line of their Bibles and Prayer Books), as well as the determined efforts of the Methodists, who follow us into some poor, forgotten settlement, and, after the services and Sunday schools have been established, do their best, through that old and ever new cry, "popery," to make the message of the Gospel of no effect, because the Church carries it to these poor forgotten sheep. Many have come into the Church lately from the bodies, and others are coming, but this old popery cry, raised by our outside friends, is the bug-bear that is keeping them from us. And now, sad to relate, here is a new enemy to fight—our own brothers in the faith—those who believe, as we do, that the Prayer Book, next to the Bible, is the greatest book in the world. Is it ritualism in the Church they are opposed to? What does it amount to? Nothing at all. If it is ritualism, pure and simple, they are after, let them spend their energies in uprooting the numerous secret societies with which the whole country teems, which have ritualism in all its possible extremes. Why, if half the ritualism used in an orange lodge were used in any Church in Canada, they might have some excuse. If, as I should hope, their desire is to further the Gospel of Christ, why do they not do it instead of trying to make dissenters, or something worse, *infidels*, out of our weak brethren. They should send a messenger of peace and good news to some of our unfortunate brothers working on the Parry Sound Railroad and in the St. Anthony lumber camp, about 50 miles north of this. There are working there some 500 men in whose midst there is not offered the sacrifice of prayer and praise, and in whose ear there is not sounded the sweet story of love. Something is wrong—the beam is off the balance. Can

O! Paradise."

I have endeavoured in my "loyal and true are not what right has he to make showed that, though synods and differences of at one who presumes to s hymn, supposes that be not distinctions as well ning of one word must be other, exactly, absolutely. If he would only look into the New Testament" or his rds," or Evan Daniel on aken idea would soon be effering to any book, he nt of such synonyms as dable;" "boyish" and d "contrary"; "hate" result would speedily be says Archbishop French, nce in the main, but with ; with very much in com ng private and particular th one another."

WILLIAM ROBERTS.

Teachers' Assistant.

Chief reply to Robert W. Institute Leaflet and third Sunday in Advent. We are told, without note g and evening prayer ce of "the daily sacri- The word "like" is not sistant it merely points had their daily services, io intention of compar d the Church's "order rayer daily throughout l meaning. It is object ak and lamentable loss ifinite teaching, to wit, sacrifices and the sac- or its representation in is is not the subject of e teaching Mr. Rayson ard in due course, but ace in a brief introduc and his Vision," where sh services, simply to ce in the Temple at the

FOR SENIOR LEAFLET.

ist in Their Hearts?

o my hand a small red- ualism," published by Union. This institu- e, are honest, is send- roadcast through this rpose of pulling away re weak in the faith. s had in the past, and against irreligion and ple cannot read a line ks), as well as the de- is, who follow us im- ment, and, after the ave been established, l and ever new cry, e of the Gospel of no- ries it to these poor me into the Church ers are coming, but ur outside friends, is hem from us. And ew enemy to fight— hose who believe, as next to the Bible, is Is it ritualism in the What does it amount ritualism, pure and spend their energies ret societies with which have ritual- Why, if half the e were used in any have some excuse. re is to further the not do it instead of nothing worse, inf- They should send a ws to some of our n the Parry Sound umber camp, about are working there ere is not offered and in whose ear ry of love. Some- the balance. Can

these men have the love of Christ in their hearts to make so much fuss over what a few extreme men may do, and leave unfed a multitude who are crying for the Bread of Life?

A LAYMAN OF NORTH HASTINGS.

Athanasian Creed.

SIR,—The above subject occupies a considerable space in your columns. The weight of preponderance, so far, seems to favour the doctrine of the creed. The only two opposing lights are Mr. A. Bisset Thom, of Galt, and the Rev. J. Francis, of Cayuga. Both seem quite satisfied with their "ipse dixit" on the subject, and, no doubt, have arrived at the conclusion that they have put in the thin end of the wedge which will, in the near future, demolish the horrible doctrine (?) set forth therein. These men seem to be abreast of all others, and have outstripped the dignitaries of the Church, who have quietly accepted the dogmas of the creed without holding up their hands in holy horror. Would it not be well that these men should be entrusted with a revision of the Book of Common Prayer, which is so far behind this enlightened age? If the Catholic doctrine of the creed is going to drive (as your correspondents affirm) so many out of the Church, it is high time to move in the matter. But why do these gentlemen overlook the Communion Service? I should think it doubly objectionable to their minds. Doubtless they would have assailed it were it not that that service is taken from the twenty-seventh chapter of Deuteronomy. If the Book of Common Prayer has satisfied all those who have lived and died in the Church for centuries, what good reason for a change now? Are we so much wiser than our forefathers? Or do we require an easier way of getting to Heaven? If so, that blessed Book must undergo a change and the objectionable parts expunged, as, for instance, "Except ye repent, ye shall all likewise perish"; and, again, "Turn ye, turn ye from your evil ways, for why will ye die?" This is the Catholic faith, which, except a man believe faithfully, he cannot be saved.

G.H.N.

Sutton, Nov. 26, 1894.

The Little Bare Feet.

SIR,—Through the kindness of the editors of the Church papers in making room for my plea on behalf of the "little bare feet" at the mission on the Blood Reserve, at Fort Macleod, the following generous friends have sent me contributions which will not only purchase that knitting machine, but will leave a margin towards some additional wool and cost of freight. My heart is full of gratitude to them, not only for their prompt response and its actual money value, but for the heartening and encouraging words which, in so many instances, accompanied the gift: From Montreal, Mrs. Miles Williams, \$1; from a member of St. Martin's Church, \$5; and from Reginald, \$1 (with an etching of two such funny "little bare feet"). From Toronto, Miss E. H., \$1; F. G., 25c; Mrs. H. Gooderham, \$1. From a friend, Fort Erie, Ont., \$3; H. B., Kingsville, \$1; five readers of the *Evangelical Churchman*, the Grange, International Bridge, Ont., \$3.50; Mrs. D., New Glasgow, N. S., 25c; Mrs. G. H. Elliott, Pictou, N.S., \$1; Mrs. Lewis, Galt, \$1; Mrs. Ann Griffith, Smith's Falls, \$1; Mrs. J. Byrne, Hillsburg, \$1; Mrs. Jarvis, Chatham, \$1; Mrs. G. S. Arnold, Brooklyn, \$1; London friends, \$15.45; a little girl from Gravenhurst, 20c. in postage stamps; Mrs. C. Julian and family, Presque Isle, \$3. In addition to the above, the cart brought me one morning between four and five pounds of beautiful yarn, "to set our machine a-going," from "myself and sister, M. U. Warren, Hespeler, in the Master's service." Now, sir, just before that parcel came in, a friend had been talking somewhat depressingly (as even the best of people will do sometimes) on the very question of the supply, or non-supply, of wool. "Oh!" I had said, "when our W.A.'s know that there is a knitting machine up here, they are pretty sure to say, when they are packing a bale to go there: 'Of course we must put in a pound or two of yarn for the machine'; but how much better was our 'bird in the hand'—i.e., that fine big parcel of Hespeler wool! Another friend, not usually given to see the dark side of any question, had also said: "My neighbours, the X.'s, have a knitting machine and it knits every possible thing; but, unfortunately, those machines are so complicated that not one in a hundred can learn how to use them." This was a poser, indeed; but when she confessed that both husband and wife in that one family alone had mastered all its difficulties, I survived that "shock" likewise. I remembered, too, the story of the late Bishop Horden, of Moosonee, having put together and used with perfect success a printing press sent him from England, although he was wholly without experience and had no guide but his own earnestness of purpose, indomitable perseverance and a good supply of ordinary common-sense. "Is it

likely," thought I, "if Bishop Horden could thus unravel, single-handed and alone, a problem of so much greater difficulty, that their well-known ability to meet every contingency and to avail themselves of every resource at their command, is going to fail our dear missionary workers when their Christmas box of a good knitting machine from their friends in Eastern Canada lands at their doors? I trow not. But let us see to it from time to time that their supply of yarn shall not run out.

HARRIET A. BOOMER.

"Religion in Schools."

SIR,—In the *Free Press* of 15th inst., I find that a message was read from Archbishop Machray at a conference held at St. John's, N.B., on the above topic. Seeing that His Grace was once a teacher of mathematics in England, it is only natural that he should have the school topic uppermost in his mind, the more particularly so when he still devotes so much of his valuable time to teaching the young how to solve knotty problems in a Winnipeg college. I cannot agree with his views on the above subject, and I think that his time could be better spent in travelling over the missionary fields in his united dioceses than in teaching in a college. There are plenty of abuses to be rectified in this and other of his dioceses, and when he puts his own house or Church in order by making the fountain pure, he will find it a comparatively easy task to cleanse its tributaries. Have the Church as it ought to be, and religion or its influence will be felt in our schools. I do not approve of religious exercises in public schools; such exercises have, I think, been instrumental in arousing the spirit of jealousy, and have certainly caused the Roman Catholics some degree of anxiety, and to relieve their anxiety they have been led to seek for separate schools. When the Archbishop referred to had it in his power to get religion taught in schools, he did not hold on to his birthright, which he sold for a mess of pottage, and he has now time to repent—but in vain. It would appear from His Grace's remarks that the mission funds are useless, as he relies solely for Christian training in public schools, instead of in the Church's auxiliary—the Sunday-school. At best, the religion that could be taught in schools would be mere routine—the form without the life, or the shadow without the substance. I would not care to have my children taught in a religious way by every school master in the country, without first knowing that such teachers were competent to teach and expound the Scriptures as I would desire. I am of opinion that the present Government are the proper authorities to deal with the question of religious teaching in schools, and that Archbishop Machray should devote more of his time to religious exercises, for which duties he draws a fat income. In olden times the Apostles said they should appoint deacons to look after secular matters, as their time was precious; but nowadays the Church appears to pay more attention to the secular than to the religious—particularly so is it in the case of the higher dignitaries of our Church, who must even carry the bag and control the pence. I say the shortage in Church funds nowadays is due to the fact that the churches are managed and controlled by the cliques of the Bishops and their satellites—the majority of the more independent portion of its members not being even consulted as to matters of importance in connection therewith. I have, time and again, in this parish and diocese, heard some of the Church members say that they would not subscribe to the maintenance of the Church so long as they had no voice in its management concerning secular matters of importance. When the Church consults the entire congregation, such will then take an interest in its prosperity and will subscribe liberally, not otherwise; so the sooner cliquesism is done away with the better. In some of our churches we find that men of independence, or rather men who will try to rectify abuses (as John Wesley and his little band did), will not be permitted to take part in discussions concerning its welfare; therefore are the funds not what they might be and would be if not run by bank officials, who usually have to obey their superiors. I have very recently called the Archbishop's attention to irregularities of a gross character in connection with the funds of this diocese, but he has not had time to enquire into them in a proper way, by coming here to sift the matter complained of, the graver charges: so it was at Qu'Appelle, where the diocese has been robbed of over \$6,000. As I have already said, when the fountain is pure you will invariably find its streams healthy. Dr. Cooper and other clerical members in this diocese mean well, and are men capable of doing good and of building up the Church, but their work is much hindered by the example of those in authority; so the Church suffers and lacks food, and, therefore, cannot grow as it should; neither shall it prosper spiritually till its financial standing is put right and its funds restored to the proper custodians—the Executive Committee. In conclusion, I will say that Christian parents

should, by example and instruction, be the proper teachers of their children in spiritual and social matters; and, when aided by the Sunday-school training (as well as by other religious exercises of the Church), they should not need the help of the public school instructions of secular education; and should not even require what the Archbishop refers to as "What remains of the acknowledgments of religion in our schools." This is what I would term mere "cant religion"—"membership without vitality."

J. CREAGH.

Calgary, 20th Nov., 1894.

The Hymn "O! Paradise."

SIR,—So much has been written in the *CANADIAN CHURCHMAN* of late, in reference to Faber's hymn "O! Paradise, O Paradise," that I make bold to ask you kindly to insert the following book notice which appeared in the *Church Standard* (Philadelphia), of 20th October last.

ANGLICAN.

FABER'S HYMNS. Frederick William Faber, D.D. Illustrated by L. Bridgman, Boston. T. Y. Crowell & Co.

It is well said by the editor of this volume that Faber's legacy to the world is his hymns. He has left nothing else that the world need care about, and the story of his personal life is a painful story of unnatural religious contortions. Brought up in Calvinism, emerging into the timid catholicity of the early Tractarians, passing at length into the Church of Rome and adopting the wildest of its sectarian extravagances with all the passion of his soul, Faber strove to realize in himself the ideal of each successive phase of illusion through which he passed. His Calvinism clung to him to his dying day. Even in one of the hymns of this volume he virtually denies the fatherhood of God in this horrible quatrain:

"Thou owest me no duties, Lord!
Thy Being hath no ties:
The world lies open to Thy will,
Its victim and its prize."

An unmoral God, if indeed he were not an immoral God, can have only slaves for his creatures; and so poor Faber himself declares in the same utterly unchristian hymn, when he says:

"Thy fallen creature hath no rights."

The habit of spiritual self-contortion, first acquired under the influence of this deplorable Calvinism, was continued to the end of his life. It was not only that Faber gave himself up to the utmost extravagances of Mariolatry, such as devotion to "the Immaculate Heart of Mary," but that he strove to imagine himself to be really in love with things that God never intended mortal man to love. When men talk of "sweet death," their sincerity may always be doubted—not the sincerity of their endeavor to be in love with death, but the sincerity of the love which they express. It is possible, too, that high-strung, poetic souls like that of Faber, may at times rise to the longing for Paradise which he has expressed in his well-known hymn; yet even he can have had that ecstatic desire but seldom; and it would be amusing, if it were not saddening, to hear great congregations led by choirs of little boys in singing the rapturous song "O Paradise, O Paradise," when not one soul of all the throng, from parson to cross-bearer or from senior warden to sexton, would go to Paradise that moment if he could help it.

Spiritual contortions and moral contortions go together. In Faber's career there were moral contortions which his most loving admirers cannot regard with satisfaction. He was ordained Priest in 1839 and in the autumn of 1842 he was presented to the rectory of Elton, Huntingdonshire. Before entering upon his duties, he went abroad and reached Rome in the following May. He was already thoroughly Romanized. "Twice he took his hat to go to the *Collegio Inglese* to abjure, but some trifling circumstance interfered." He began to wear "a miraculous medal," and when he returned to England he brought home with him two rosaries which had been blessed by the Pope. He had written a letter containing what seemed to him "unanswerable arguments" against the Anglican Church, and his mind was thoroughly made up to leave it. We are told that "it was by advice that he stayed yet a little longer"; and one would like to know by whose advice this man was induced to "stay" for one hour in a position in which his continued ministry was at once a treason to the Church he falsely professed to serve, and a sacrilege in the judgment of the Church in which he believed. In this transparently dishonest service Faber continued for no less than two years, circulating a History of the Sacred Heart and writing tracts of Romish tendency. One wonders how the moral obliquity of simulation and dissimulation can be reconciled with sincerity of devotion: but there can be no question of the sincerity of Faber's devotion. "He fasted rigorously, carrying it to such extremes that he sometimes fainted while reading morning prayers; and among other self-imposed penances, he wore a thick horse-hair

cord knotted around his waist." His position, we are told, was almost unendurable; and so we think it must have been to a man who had one shred of honesty left in him. His confessor—was he a Roman confessor?—strove to reconcile him to it, but failed at last. In November, 1845, Faber officiated for the last time in the Church of England. Then, after telling his people at an evening service "that the doctrines which he had taught them were true, but not those of the Church of England, and that therefore he could not remain in that communion, he hastily descended the pulpit stairs, threw off his surplice, and without stopping to pick it up, fled to his rectory, leaving the congregation in blank astonishment." He was then thirty-one years of age, and for the following eighteen years he was a member of the Church of Rome, an enthusiast in the practice of its most extravagant devotions and a devotee of its most novel doctrines. His hymns are his best, and indeed his only, legacy to posterity. Some of them, as we have said, have a certain unreality which is painful; but for the most part, Faber escaped in poetry from the influence of a system by which he was elsewhere dominated. Such extravagances as appear in his hymns are Calvinistic and Romish. The gentler and more reasonable religion of the Church of his baptism may be found in the evening hymn which we regard as one of the sweetest hymns in the English language, and which has happily found a place in the Hymnal of the American Church:

"Sweet Saviour! bless us ere we go."

In this case, the American hymnologists have been more faithful than Faber, who revised this beautiful composition so as to make the first two lines of its stanza read as follows:

"Sweet Saviour! bless us; night has come;
Mary and Phillip near us be!"

The present collection of Faber's hymns does not profess to be complete, and we are glad that it does not. It does contain the best known and most popular of Faber's poems, and the editor is right in saying that it "may be safely claimed to be representative." In this, as in another work which we have recently noticed, the Messrs. Crowell have almost excelled themselves in the mechanical execution of the volume.

Mr. Moody and His Methods.

SIR,—Having attended two of Mr. Moody's meetings in order to observe his methods, having also some knowledge of the ultimate results of his work, I trust you will allow me to offer some comments thereon, and to state what is known to me. For a length of time prior to his coming to any city a systematic effort is made by his sympathizers to prepare his way, not as the great fore-runner of our Lord did, by preaching repentance, but by cunningly devised sensational announcements, by preparations highly theatrical in character, by playing upon the popular love of excitement, and all manner of clever devices to make Mr. Moody the talk of the day. One day he is said to be coming, then doubts are thrown on it, then hints that difficulties are in the way, then discussions about those difficulties, then come excited letters on these hindrances in the press, then the whole machinery of the so-called churches is brought into use to have them removed, then, when the desired excitement is at its height, the announcement is made that all arrangements have been made for his coming, and this drives up the excitement to fever heat. When it is a fact that all this preliminary stimulation of feeling and interest is one of the Moody methods, for I have known it done in all the places he has visited, it becomes evident that he would have been invaluable as the advance agent of a popular actor, or singer. Then comes the organization of a choir, which throws another very exciting element into the seething cauldron, for every man and woman who cares for this kind of cheap distinction, as thousands do, becomes anxious to be one of the "Moody choir." These people advertise the meetings all over the city by their enthusiastic talk, so that large audiences are sure to be secured. Then, when all this nervous excitement is thrilling thousands, the head man appears on the scene, heralded by every petty detail as to his movements which can be published with effect in the papers. The Moody fever is now raging. When the meeting opens, the audience is a crowded mass of people who are worked up into a state of semi-hysteria by singing one after the other a number of hymns that are of the throbbing and sobbing style, regular nerve shakers. On this material Mr. Moody proceeds to work in his peculiar way, first by quiet words, for if he began excitedly he would have half his audience in convulsions; the physical, I emphasize this word, the physical condition of his hearers borders closely upon nervous collapse from hysteria. He then makes them laugh at some very silly joke, then they cry over some pathetic tale, then they rejoice over his sneers and sarcasm at "some people," or "some Christians," whom Mr. Moody slaps at at every meeting, the objects of his

attack being usually those who lead a quiet, godly life, undisturbed by periodical fits and spasms—those, in a word, who are Christians, but not admirers of Mr. Moody's methods. Now, as to the net results of all this physical excitation. It is intensely mischievous; damaging to Christianity; ruinous to many victims. It is *mischievous* by creating a morbid craving for spiritual dram-drinking; the clergy are discredited because they cannot produce hysterical effects like Mr. Moody; divine service is a very dull affair after receiving the nervous shocks of a revival meeting; to get up some excitement young men go wandering around, as steady attendance at one church is intolerably tame, and hence comes an entire detachment from Church influences. It is *damaging to Christianity* because educated men, and women too, have a profound contempt, however reserved their speech may be, for such manifestations as arise from the Moody forms and methods of excitement, and they lose respect for Church teachers and officers who are mixed up with such theatrical sensationalism. Mr. Moody teaches preachers to get at men's souls through their nerves, not through their higher faculties; to a cultured man this is a renaissance of paganism. That it is *ruinous to many victims* is notorious to all who keep their eyes open and mix with their fellow-men freely. One of the brightest young men in Toronto, one who, in his way, exercises as much influence as Mr. Moody, for his influence goes on working all the year round, was "converted"—in the Moody sense—at one of the meetings some years ago. After the spasm was over he realized what a mockery it was, and marched direct into infidelity. The most potent anti-Christian power in England, a writer and speaker, who—for the last 40 years—has wielded enormous influence in all parts of the Old Land, who has converted scores of thousands to infidelity, was "converted"—in the Moody sense, by a revivalist—and went into atheism when the inevitable reaction came. I could multiply cases, personally, intimately known to me, as both the above are. I know from his own mouth that the most able opponent of revealed religion now living looks on Mr. Moody and his class as helpers in his work. Now, as to another method, which is far too common in our own pulpits. Mr. Moody tells strings of anecdotes: these tales are, I am certain, literary frauds—they are not true. I have looked at numbers of them carefully and have noticed that there is a core, as it were, common to many of them, around which is built up a large variety of details to suit the occasion—in a word, the vast mass of these anecdotes are pure fiction, and yet are told as the personal experience of dozens of speakers! It is startling to hear a story told of some incident having occurred to a preacher which the hearer has heard told by other preachers as having occurred to them. The vast bulk of pulpit anecdotes are falsehoods. They are the same old dolls that have been the stock-in-trade of revivalists for 80 or 40 years; the only changes discernible are a bit of fresh paint, or a scrap of new ribbon, or a more modern costume; but the body is the same combination of sawdust and cotton. Another point: "the labourer is worthy of his hire," but the revivalist's "hire" leads on to a fortune. Mr. Moody has made more money by his business than all the ministers in Canada have been able to save. Making a big fortune out of preaching the Gospel is not very apostolic, nor is it edifying; indeed, it is a very grave scandal; but making money is one of Mr. Moody's methods. The spirit of scepticism has no more potent inspiration than the reaction which necessarily follows the convulsion caused by the methods of Mr. Moody. His theory implies that spiritual life is generated on the nerve centres; it is grossly materialistic; it is a slander on humanity, and a caricature of Christianity.

J. H.

Montreal, Nov. 24th, 1894.

"This will Put a Quietus on the Discussion."

SIR,—I enclose you a leaf out of my scrap book containing a cutting about "Dr. Holmes," which if you print will put a quietus on that discussion about the poetry in the hymn "O Paradise." Your correspondents don't seem to realize that poetry is much a matter of taste, and that if one fails to see the finest of poetry in that hymn there is no use of arguing the matter with him—just leave him, as the Dr. did the law reporter. There is nothing like the *reductio ad absurdum* to settle a dispute.

J.

HOW THE OLD GENTLEMAN'S POETRY WAS REMODELED
BY A LAW REPORTER.

"Would you be kind enough to direct me to the editor?" asked a grave and venerable gentleman, with a kindly face and pleasant smile.

"He's out," responded the law reporter. "Is there anything I can do?"

"I am Dr. Holmes," responded the gentleman.

"Where's your office, doctor? Come to see about

the diphtheria? I can do as well as the editor. What is it?" and the law reporter braced himself.

"Dr. Oliver Wendell Holmes," replied the gentleman, his handsome face beaming with good nature. "I have a little poem I should like to submit. Shall I leave it with you?"

The law reporter took it and read it aloud.

"You call it a 'Winter Day on the Prairie,'" said he, "h'm, yes."

A blinding glare, a silver sky,
A sea of snow, with frozen spray;
The foaming billows swelling high,
Updashed against the icy day.
White laden northern whirlwinds blow
Across the pale sea's heavy breast,
And fill the creamy ebb and flow
With stormy terror and unrest.

The storm birds fly athwart the main
Like rudderless, bewildered ships,
The stranded winds breathe sobs of pain
And frosty froth from pallid lips.
The seething milky waves, in swift,
Harsh struggles with the fate that binds,
Break into frozen rift and drift
Against the wrecked and straining winds.

A sea of loneliness and death
Whose wave; are ghosts, whose vales are graves,
Whose inspiration is the breath
That lurks in northern winter caves.
A snowy gloom, whose icy shade
Lies white beneath the spray-tipped crest,
Whose silver sombreness is laid
A glaring pall across his breast.

"Just so, just so," continued the law reporter.

"Did you want this published as it is?"

"I had thought something of giving it publicity,"

replied the doctor.

"You'll have to get the advertising clerk to register it, then," retorted the law reporter. "I wouldn't take the responsibility of sending it in as it stands now."

"What seems to be the matter with it?" inquired the doctor.

"I don't think it is natural. Now, here; you take a snow storm on the prairie and make it a sea. Then you freeze it up and make it dash around. You've either got to thaw it out or quit dashing it. We may be able to alter it so it will do, if you'll leave it."

"What alterations would you suggest?" asked the doctor.

"I'd fix that first verse so as to be in accordance with the facts; make it 'sequential,' as we say in law. Instead of having the blinding, and the silver, and the foaming billows, and the white laden winds, and the creamy ebb, and all that rot, I'd put it this way:

In township thirty, range twenty-nine,
Described in the deed as prairie land,
It sometimes snows in the winter time.
As we are given to understand,
This alleged snow falls on a level,
It's said, some several feet or more,
And when the wind blows like the—
It drifts from where it was before.

"In that way," continued the law reporter, "you get the facts before the public without committing the paper to anything. Under your poem any man who would prove that you were talking about his land could bring a libel suit, and the measure of damages would be what he could have sold it for if you hadn't written it up as a sea."

"Will the other verse do?" asked the doctor.

"I'm afraid not," replied the law reporter. "This business about the storm bird without a rudder, and stranded winds and milky waves don't prove anything. They won't be admitted in evidence anywhere. I suppose you want to express desolation, but the testimony isn't good. Why don't you say:

In the place aforesaid, when the sad winds blow,
The tenants thereof don't go about,
And such birds as find they can stand the snow
Look as though they'd had their tails pulled out.
And when the said snow and said winds are gone,
It's found the said land finds a ready taker,
For though you can't farm much when the winter's on,
The property don't fall a cent an acre.

"There you get your desolation, and your birds, like rudderless ships, and at the same time you throw in a clause which lets you out of the libel by showing that the snow don't affect the value of the ground. The way you had it you would have brought all the Western settlements down on us. Been a poet long?"

"I—I—that is, I begin to think not," gasped the unhappy doctor. "But can't you do something with the last verse?"

"We might leave that out altogether, or we might substitute something for it. The last verse is a contradiction of terms. It's a nonsequitur, as we say in law, and could have no status in court in event of an action. You can't say snowy gloom, or white

as well as the editor. reporter braced himself. "I'll," replied the gentleman, "replied the gentleman, smiling with good nature. I would like to submit. Shall

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atter with it?" inquired

al. Now, here; you take and make it a sea. Then t dash around. You've t quit dashing it. We t will do, if you'll leave it." you suggest?" asked the

so as to be in accordance tential,' as we say in blinding, and the silver, the white laden winds, that rot, I'd put it this

nge twenty-nine, ed as prairie land, the winter time. nderstand, s on a level, al feet or more, ows like the— it was before.

the law reporter, "you ic without committing er your poem any man vere talking about his t, and the measure of ould have sold it for if sea."

asked the doctor. e law reporter. "This l without a rudder, and aves don't prove any- ted in evidence any- to express desolation, Why don't you say:

he sad winds blow, o about, n stand the snow their tails pulled out. said winds are gone, s a ready taker, ach when the winter's nt an acre.

ation, and your birds, e same time you throw e value of the ground. l have brought all the s. Been a poet long?" hink not," gasped the ou do something with

together, or we might e last verse is a contra- equitur, as we say in e in court in event of wy gloom, or white

shade, and as for a glaring pall I presume you mean the white velvet one they use for infants. I couldn't pass that in, but I might change it for you. How would this do:

It is rumoured that while the snow Is on the land before described, It looks as though one couldn't sow Seed to advantage, though this is denied. Some people hold that it empties the pouch To buy land in the winter in the North; For this unsupported statement we do not vouch, But give the story for what it is worth.

"This, you see, gives all sides of the question, without making the paper responsible for anything. I call that a superior article of poetry," continued the law reporter, reading the three stanzas over in an admiring tone of voice.

"But there isn't any poetry in it," stammered the doctor.

"What's the reason there isn't?" demanded the law reporter indignantly. "Don't it tell everything you did, and don't it rhyme in some places? Don't it get out all the facts, and don't it let people know what's going on?"

"Of course it does," chimed in the police reporter. "That's what I call a good item of poetry. I think you might add, startling developments may be expected, and that the police have got a clue to the perpetrator."

"That isn't necessary," replied the law reporter, loftily. "We poets always leave something to the reader's imagination."

"I believe I'll go," murmured the doctor.

"All right, sir. Come around any time when you've got some poetry you want fixed up," and the law reporter bowed the visitor out.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Very Rev. Dean of Adelaide, Australia (Dr. Marryat), preaching in his Cathedral, on the 18th Sunday after Trinity, said that "the Australian Church would act very wisely to try and obtain clergy from the United States, as American clergy would understand the ways of their brethren in Australia quicker than English priests do."

The American Church has sent several of her clergy out to Australia, and in almost every case they have become dignitaries of the Church.

Whilst writing on this subject, those who heard our American Bishops speak at the last Pan-Anglican Conference were of opinion that the American Episcopate was far ahead of the English home Episcopate. The English Bishops do not seem today to belong to the same race as their predecessors of 20 years back. There is no necessity in these days to send to England for Bishops, as the Australian, Canadian and American Churches have far better men in the ranks of their clergy than can be found in England.

As regards Church papers, Canada and the States seem to produce better and more "newsy" ones than England. Those who have read the CANADIAN CHURCHMAN recently, say, for a young country like Canada, that it is one of the "liveliest" and "brightest" papers published in the ecclesiastical world. The *Living Church* (Chicago) is also a rattling, go-ahead paper, and no clergyman should be without the CANADIAN CHURCHMAN, and also the *Living Church*.

The Rev. Samuel Alfred Wallis, M.A., who has been appointed to the vacant professorship of Greek at the Virginia Theological Seminary, is a native of Toronto.

The Right Rev. H. M. Thompson, D.D., Bishop of Mississippi, delivered a most masterly oration against brotherhoods and sisterhoods at the recent Church Congress.

The announcement that the Canadian Oxford (Trinity University, Toronto) has conferred the degree of D.C.L. upon the Venerable Archdeacon Evans, of Montreal, has been received with great satisfaction here. No clergyman has done a more signal work for the Church than the popular Archdeacon. In many quarters Archdeacon Evans is looked upon as the probable successor of the present Bishop of Montreal. Dr. Evans possesses all the qualities which would make a good Bishop.

What with Archbishops of Dublin "intruding" into other Bishops' Dioceses, the Bishop of Huron at "Moody" meetings, and the Hon. and Rev'd Canon Freemantle, of Canterbury, presiding at a "Congregational" Meeting House, we need not fear any "surprise" in the future.

The most distressing factor of the present training of candidates for the Priesthood, is the apparent utter lack of "spirituality" in most of our Seminaries.

The Western Theological Seminary (Chicago), Nashotah House, and the General Theological Seminary (N. Y. City), all place "spirituality" in its proper place.

The announcement that the Right Rev'd J. Newnham, D.D., Bishop of Moosonee, is to spend the winter months in Montreal, suggests to us one thing. Not long since, the saintly Bishop of Mackenzie River thrilled vast audiences in this country with his simple, eloquent, and stirring addresses. If His Worship of Moosonee could be induced to visit our large centres, the missionary cause would be given a grand impetus, and our American people would see that he was not "crippled" for money. Bishop Horden was looked upon as one of the graudest prelates in the Anglican Episcopate, and we feel sure that our American Bishops would give Bishop Newnham a right royal reception, if he visited this Church. Your Bishops in the far-off North-West are looked upon as the "heroes" in the Canadian Episcopate. The Church Congress has been a decided success this year.

PREFERMENTS.

Rev. J. T. Foster, rector of Trinity, Bellaire, S. O.
Rev. W. Hastings, rector of Alpena, Mich.
Rev. St. Clair Hester, rector of Durham, N.C.
Rev. Canon Rodgers, rector of Christ Church, Davenport, Ia.

BRIEF MENTION.

Man has never seen the inside of some of the Egyptian pyramids since they were first built, so far as known.

Queen Victoria, it is said, will now use electricity for cooking the more delicate dishes to be served on the royal table.

Bishop Howe, of South Carolina, is dead. Rev. Ellison Capers succeeds him.

Sarah Grand says she received only \$984 for the manuscript of "The Heavenly Twins."

Edusa was the instructress in the art of eating; Potina kept the youngster from choking when he drank.

K.D.C. Pills the best laxative for children.

The Duke of Cambridge has completed 50 years of service in the British Army, and has been Commander-in-Chief for 35 years.

The engines of the world can do the work of 1,000,000,000 men.

At Brunswick a linden tree more than 400 years old recently fell; it was 86 feet high and 19 feet in girth.

A devilfish having a mouth with a lateral spread of over five feet was recently captured in the Gulf of Mexico, about 20 miles from Brownsville, Texas.

Mary Elizabeth Kyle, a London lady who passed the century mark four years ago, has slept 20,000 nights under one roof.

Tobacco seeds are so minute that, it is said, a thimbleful will furnish enough plants for an acre of ground.

According to Muller, the total number of words, or rather ideas, expressed by Chinese characters is 43,596.

The horn of the rhinoceros does not grow from the bone, but is a mere excrescence of the skin like hair and nails.

Take K.D.C. for heartburn and sour stomach.

The Island of Lewchew has a tree which has the peculiarity of changing the colour of its blossoms. From the tint of the lily these go to the hue of the rose.

The coldest place in the world is Yakutch, Russia. Sometimes the mercury drops to 73° below zero.

The Cairo Museum has seven brooms used by ancient Egyptian women. They are made of straw and closely resemble the article in use today.

Mosquitoes inject a poison into the wounds they inflict in order to make the blood thin enough to flow through their throats.

Ninety-five years ago the Religious Tract Society was founded; since then it has printed the Gospels in 201 languages, and has issued the "Pilgrim's Progress" in 87 languages.

It is understood that William Robinson, ex-city engineer of London, died possessed of \$29,000, of which amount \$10,000 was left to religious and charitable objects, including \$1,000 to the Bishop of Huron for missions.

It is rumoured that the war correspondent captured and killed by the Chinese was Frederic

Villiers, the well-known artist of *Black and White*, formerly of the *London Graphic*.

W. Clark Russell, the writer of sea stories, is such a sufferer from rheumatism that he can use neither his hands nor his feet, and dictates his literary work to his eldest son. He resides in Bath, England.

Rev. J. Gough Brick has taken the parish of St. John's, Barrytown on Hudson, Diocese of New York, lately occupied by the Rev. J. P. Cushing, K.D.C. the quick reliever of indigestion.

A despatch from Victoria, B.C., last week, stated that Bishop Perrin, of the Diocese of Columbia, was lying at the point of death, serious illness having necessitated an operation, which was performed on the 18th inst.

It is reported in some quarters that the Rev. Canon Thorneloe, of Sherbrooke, Que., is likely to be the new Bishop of New Westminster. In the ballot he was close behind the Rev. W. H. Binney, who has declined the bishopric.

France possesses 3,000,000 horses, valued at 1,361,000,000 francs, and Germany has rather more, but the proportion of horses to inhabitants in France is 8 to 100, whereas in Germany it is 7½ to 100.

The most valuable clock in the world is one made by the hands of Louis XIV. of France. It is now owned by a member of the Rothschild family, who bought it for \$18,000.

Rev. E. A. W. Hannington reports that the Ottawa Diocese endowment fund now lacks but \$2,000 of the amount to be collected in the country, and \$2,000 to be collected in Ottawa. The Society for the Promotion of Christian Knowledge (England) wrote their pro rata grant on the amount collected would be forwarded shortly.

The Rev. R. M. Watkin Webb-Peploe, son of the Rev. H. M. Webb-Peploe, Vicar of St. Paul's, Onslow-square, has arrived, in company with his wife, in Calgary, North-West Territory, from Denver, where they have been for the past few months for the benefit of Mr. Webb-Peploe's health. Mr. Webb-Peploe has been instituted Incumbent of St. Patrick's, Sheep Creek, and has entered upon his duties. Sheep Creek is a Mission in connection with the Colonial and Continental Church Society.

The Rev. A. V. Browne, late Rector of North-beach, Gloucester, arrived last week from England, and was installed on Sunday last as Rector of the Cathedral parish of St. John's, Newfoundland, in place of the Bishop, who resigned the rectorship this spring. The parishioners placed the selection in the hands of the Bishop.

British and Foreign.

The Bishop of Salisbury has, in his *Diocesan Gazette*, addressed a letter of farewell to his diocese before setting out on his five months' tour round the world.

The family of the late Bishop Wordsworth have presented his valuable library to the Diocese of St. Andrew's, to be placed in the projected Chapter House at Perth.

The Methodists in Philadelphia seem to be levelling up in a curious way. They have antiphonal singing, say our Creed and sing our *glorias*, and have "processionals." What would their forefathers have said to such doings?

The Duke of Westminster, the Dean of St. Paul's, three city companies, and two private individuals have given £1,000 each for the decoration of St. Paul's; the Duke of Westminster gives £200 a year in addition. The Corporation give £2,000, and the Bishop of London £500. The first subscription list amounts to £15,000.

The remains of the Bishop of Colchester were interred in the churchyard at Shenfield, Essex. The officiating clergy were the Bishop of St. Alban's, the Archdeacons of St. Alban's and Essex, and the rector of the parish. Nearly 200 diocesan clergy were present, and a very large number of laity, amongst whom were Lord Rockwood, Lord

Eustace Cecil, Mr. James Round, M.P., Mr. Money Wigram, Mr. Charrington, Mr. Buxton and Mr. Arthur J. Day.

Under the leadership of Bishop Montgomery, of Tasmania, to whose direction the movement was committed by his brother Bishops at the late Hobart Church Congress, a "week of self-denial," in aid of Australian missions, is now being actively prepared for. It is to be the last week of this month, including, therefore, the Day of Intercession for Foreign Missions.

The Bishop of Moosonee has had a hard time fighting off the ice at the breaking up of the river, and much damage was done to property. This "breaking" up is always a terrible time of anxiety at Moose Fort, and the necessity of a larger See house on a safer site has become forcibly plain. The Bishop says: "We do not want a palace; simply a strong log house, or frame house, above ground, to avoid loss from flood."

The Synod of the Diocese of Adelaide met on September 25th, to fill up the vacancy caused by Dr. Kennion's nomination to the See of Bath and Wells. After a keen discussion it was resolved by a large majority to delegate the choice of a Bishop to the Archbishop of Canterbury and the Bishops of Wakefield, Manchester, and Bath and Wells, with Bishop Selwyn, and to ask that the person appointed, if not already a Bishop, be consecrated in England.

The congregation of the Free High Church, Edinburgh, have not yet succeeded in getting a colleague and successor to the Rev. Dr. Walter Smith. Some months ago an American organ was introduced into the church, and now we hear that a quartette of paid singers are found necessary to lead the singing. We believe this is the first Free Church which is adopting the practice of a professional paid choir.

Death has been busy in India recently, having caused the removal of two very promising young missionaries there. To the late Rev. W. A. A. Freemantle, grandnephew of the venerable Dean of Ripon, and his work, reference is made by an Oxford writer. Mr. E. R. Jackson, whose loss we have to deplore, was one of the Associated Evangelists of the Gond Mission in Northern India. He went out in 1890.

The Missions to Seamen at Shanghai has just succeeded in purchasing a very serviceable steam launch, which will be a great help in stemming the strong tides at Shanghai, although such a mission vessel will be very expensive to maintain. Several merchants have generously promised to supply the coal, and other various necessities for the engine-room. The mission is doing an excellent work among British seafarers who visit this distant port.

The Christchurch Synod, New Zealand, has altered the titles of some of the clergy of the diocese, thus making them more synonymous with ecclesiastical titles in use in England. Hitherto in the colony clergymen holding parishes have been styled Incumbents, and those in charge of parochial districts simply Curates. Henceforth, in the Christchurch diocese, all clergymen holding either parishes or districts will be called Vicars, and their assistant clergy will be Curates. It is hoped that the Synod's recommendation to the General Synod to make this distinction imperative throughout the Province of the Church in New Zealand, will be adopted at the session of next year. Each diocese has power to arrange a matter of this kind to its own liking: hence the Christchurch diocese has taken action on its own behalf. No doubt its example will be followed elsewhere. The alteration may seem perhaps a small matter, yet it is one that will do away with some confusion of ideas respecting the status of the clergy in New Zealand.

Rheumatism is primarily caused by acidity of the blood. Hood's Sarsaparilla purifies the blood, and thus cures the disease.

Family Reading.

The Hidden Treasure.

"You will spoil me among you," said Jack, gratefully. "I am not worth so much care. Well, good-night, dear father, I dare say I shall be well enough in the morning!"

CHAPTER II.

THE SHEPHERDS.

Jack's prophecy was not destined to be fulfilled. For many days he tossed restlessly on his bed, or crept from it only to recline listlessly in the great arm chair which had been placed in his room. In vain did Cicely prepare her most tempting delicacies, and brew her choicest sleeping draughts. Jack could neither eat nor sleep. In vain did Anne, more awake to sublunary matters than she had been for a long time, try to divert him by wonderful legends of Saints. He could not care for them, any more than for the news of the school and the town which his play-mates brought him. He grew thinner and weaker day by day. The physician talked learnedly of degeneration of the animal spirits and so on, but confessed he could do no good. He feared there was an hereditary tendency to consumption, which nothing could counteract, and being a wise and humane man, forbore to torment his patient with useless remedies. One day Sir William Leavett, the parish priest, came in to see him. Jacky had been rather better for a few days, and had managed, by his father's help, to creep down into the sunny shop, where he sat reclined in his father's great arm chair, pleased with the change from the dull chamber, and languidly amused by the bustle in the street and the people coming and going, for it was market day, and Bridge street was unusually thronged.

"Why this is well, my son!" said the priest kindly: "I am glad to see you down stairs. Nay, sit still!" he added, as Jack would have risen from his seat: "I will take the will for the deed." So saying, he drew up a stool and sat down by the side of the sick boy. He was a kindly looking, middle-aged man, with iron-grey hair, and a face full of benevolence, but sad and somewhat puzzled withal in its expression. He took Jack's hand, felt his pulse, and questioned him as to his feelings.

"You have no pain, you say?"

"No, Father—at least very little!" replied Jack. "I seem to be tired all the time. If I could only be rested, I should feel well!"

"You are overwrought, my son. You worked too hard for the medal I fear!"

"I did not know till afterward how hard I was working!" said Jack. "No one was more surprised at my getting the medal than I was. I never thought it possible I should win it!"

"So much the better, my son!" said the priest. "You worked for the learning which was its own reward, and which will last you—it may be, when this same bit of gold is but rust and dust!"

"Shall we then carry our learning with us into another world?" asked Jack, doubtfully.

The priest smiled: "Who can tell that, my son? Yet it may be so. That which we truly learn becomes as it were amalgamated with our minds, and a part of them, even as the food we eat becomes a part of our bodies. Have you not found it so?"

"Indeed I have, Father!" said Jack. "I cannot forget if I would."

"Well, then, since our minds and souls are immortal, why should not this same learning which has become a part of them, be immortal too? But these are deep matters, far beyond the reach of us mortals. Of this much I think we may rest assured, that we shall forget nothing which it is profitable for us to remember. Master Lucas, good day to you!" he said, as the baker entered the shop. "I am glad to see our young friend better and able to be down-stairs!"

"He is not much to boast of yet, poor child!" replied Master Lucas sadly. "I would give all his school learning to see his cheeks as round and rosy as yonder shepherd lad's!"

"Aye, aye! Book learning doth but ill supply the loss of bodily health!" said the priest mus-

ingly, looking over Jack's head into the street. "And speaking of shepherds, Master Lucas, why do you not send this lad into the fields, to try what country air and country fare can do for him? They work wonders sometimes. Has he no relation or friend in the open country to whose care you can commit him for the summer?"

"I have been thinking of that same thing, Sir William!" replied Master Lucas: "but where to send him I know not, unless it be to his mother's uncle, old Tommy Speat, at Holford. He is a good man, though plain and somewhat austere in his manners, and wonderful sparing of his words in general, as indeed I think shepherds are apt to be."

"Aye, their occupation, by its silence and solitariness, doth naturally dispose them, if they be at all men of parts or understanding, to contemplation and musing. Hence perhaps the favour shown them of old in making known to the shepherds the first news of the birth at Bethlehem. David, too, the great king and sweet singer, of Israel, was a shepherd."

"Was he really?" asked Jack, much interested. The priest assented. "And was he the same you told us of in school one day—the young lad who killed with his sling and stone that fierce giant which defied the king's armies so long?"

"Even so, my son!" answered the priest, smiling at the boy's eager interest. "King David was for many years a shepherd lad, and wandered over the hills and plains with his father's flocks and herds—even that same David who wrote 'The Lord is my shepherd—I shall not want.' Our dear Lord is called the Shepherd of His people. 'I am the Good Shepherd—the good shepherd giveth his life for his sheep.' 'My sheep hear my voice, and they follow me, and none is able to pluck them out of my hands!' He shall feed his flock like a shepherd. He shall carry the lambs in his bosom!"

The priest seemed to have forgotten where he was, as he repeated these words and then became silent, gazing out of the open door, with a rapt and joyful expression as if he saw more than met the eyes of others. Jack and his father exchanged awe-struck glances, but did not venture to speak. It was whispered that the pure and saintly walk of William Leavett had not been unrewarded even in his life, that he had often been favoured with visions of another world and that angels had visited him in his prayers.

"I crave your pardon, Master Lucas; I fear I am unmannerly!" said the priest at last, coming out of his abstraction with a sweet smile. "I am often absent-minded, and I think the infirmity increases upon me with years. My advice, if I may venture to give it unasked, is that you send our scholar here to keep sheep with his uncle in the country, and see if the pure air which blows over the hills will not bring the colour to his cheek and the light to his eye, and whether birds' nests and blackberries will not make him a merry boy again."

"I believe your reverence is right, and I will set about the matter this very day!" replied Master Lucas. "I dare say uncle Thomas will be in town, as it is a fair day, and very likely he may look in upon us. And in good time here he comes," as a tall, somewhat rustic looking old man presented himself at the shop door. "Come in, come in, uncle! The sight of you is good for sore eyes, as the saying is. Craving your reverence's pardon for the liberty!" he added in a lower tone: "if you will but stop and dine with us, the old man is good company. He hath seen much of the world in his youth, and Cicely has a fine pair of fowls on the spit!"

(To be continued.)

Unqualified Commendation.

Rev. T. Watson, Colborne, Ontario, writes: "K.D.C. has produced in me a wonderful change, almost from the first time of using. My indigestion is all gone, and my general health is much better than it has been for years. K.D.C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be.

Free sample of this wonder-working remedy mailed to any address. K.D.C. Co., Ltd., New Glasgow, N.S., Canada, and 127 State st., Boston, Mass.

The Sin of Silence.

Usually much is said about speech being silver and silence golden, and yet there are times when silence itself is a sin. If some one you know is being talked about, spoken of maliciously, and all her faults discussed, what is your duty? This: To think up something about her that is good, and to mention it so distinctly that all the talkers will be ashamed out of hunting for her faults and will begin to look for her virtues. Very often you set your lips tight and resolve not to say a word against anybody, and then you think you have done your duty. But you haven't. A persistent silence in leaving undone that which you ought to have done has been your fault, and that means committing a sin of omission. Speak and speak quickly and honestly, never hesitating to tell of the virtues belonging even to your enemies, because, after all, it is a mean thing merely to keep silent; and it is a great thing to control one's self so that one may speak well of those for whom one does not care.

Of the sins of speech you girls all know. It is the unnecessary work of fault-finding. It is seeing and speaking of people's faults, rather than searching out and proclaiming their virtues. It is being willing to make people unhappy by nasty little speeches that may seem clever, but are really rude. It is saying what you ought not to say. It is allowing free license to your speech. In time, as the result, you will get so that you will even look for the disagreeable things among your friends and those whom you love, and you will speak as quickly about them as about utter strangers. Irrespective of the wrong that you do, how long will you retain any friendships worth having? Men and women are both afraid of the young woman who makes unkind speeches, and so I beg of you watch carefully that the sin of speech does not overcome you, and rule that organ which should be divine, the tongue.—*Ladies' Home Journal.*

The Birds' Bath.

The birds in the depths of a leafy wood
Were singing for very joy;
The sun was shining, the breeze was soft,
And nothing that could annoy.

But the heat grew great as the day went on,
And they wished they could find a spring
Of beautiful water, fresh and cool;
So the party of eight took wing.

Till they came to a pool so shallow and clear,
With smooth white stones for its bed:
"It is just the place for a bath!" they chirped,
And each one dipped his head.

Then growing bolder, they ventured in,
Dash, splash the water flew;
And their feet and wings went fluttering fast,
Till the birdies were all wet through!

—No artist has a higher ideal than Agnes Knox has. Her art, she insists, has a nobler aim than merely to please. It is always the best and most cultured people in her audiences who get most pleasure from her recitals. She excels in the interpretation of really difficult things in literature. Scholarship is, after all, one of the essentials of the good elocutionist. No amount of voice culture or stage trickery will take the place of real, scholarly appreciation in the case of such poetry as Shakespeare's, Browning's and Tennyson's. It is in this respect that Agnes Knox has an advantage over many professional rivals.—*Ladies' Home Journal.*



The Well-Bred Girl in Society

So successful were Mrs. Burton Harrison's articles on "The Well-Bred Girl in Society" in THE LADIES' HOME JOURNAL two years ago, that she has been induced to write three additional papers, taking up just those little points of fine manners which every girl likes to know, and which were not touched upon in the previous articles.

\$1.00 per year; 10 cents per copy
All Newsdealers
The Curtis Publishing Company, Philadelphia

The Love of God.

At first I prayed for light; could I but see the way,
How gladly would I walk to everlasting day!
I asked the world's deep law before my eyes to ope,
And let me see my prayer fulfilled and realize my hope.

But God was kinder than my prayer,
And darkness veiled me everywhere.

And next I asked for strength that I might tread
The road
With firm, unfaltering pace to Heaven's serene abode:
That I might never know a faltering, failing heart,
But manfully go on and reach the highest part.

But God was kinder than my prayer,
And weakness checked me everywhere.

And then I asked for faith; could I but trust my God,
I'd live in heavenly peace, though foes were all
abroad.
His light thus shining round, no faltering should I
know;
And faith in Heaven above would make a Heaven
below.

But God was kinder than my prayer,
And doubts beset me everywhere.

And now I pray for love, deep to God and man—
A love that will not fail, however dark His plan;
That sees all life in Him rejoicing in His power,
And faithful though the darkest clouds of gloom and
doubt may lower.

And God is kinder than my prayer:
Love fills and blesses everywhere.

—Owing to some structural variations, Dr. J. W. Spencer has taken 5.75 ft. a year as the mean rate to be adopted for the retreat of the falls of Niagara mechanically applied to the different conditions of the river. These have been occasioned by the changing heights of the falls and the volume of the water. With regard to the latter point, it has been found that for three-fourths of the duration of the river, the drainage of Lake Huron and the upper lakes was by the way of the Ottawa River and not by way of Lake Erie and the Niagara. Under these conditions only 8.11 of the present discharge of the Niagara River cascaded over the falls. The episodes of the river are as follows: First episode: water ascending 200 ft. volume 8.11 of the present (when the falls was of about the magnitude of the present American cataract), chasm excavated (as shown by the position of terraces) 11,000 ft.; time required 17,200

years. Second episode; descent of the river in a series of three cascades aggregating 420 ft., at first with only the Erie drainage (during the recession of 8,000 ft.) and afterwards the present volume of water (when the recession amounted to 7,000 ft.), duration, 10,000 years. The third episode described by Dr. J. W. Spencer, in the history of Niagara, is the river descending 420 ft. in one cascade with the present volume, time required for the recession of 4,000 ft. only 800 years. Fourth episode was somewhat complicated with the water mostly descending 320 ft., and during this condition the falls have receded 11,500 ft. and required a period of 8,000 years. Thus the age of the falls has been computed at 81,000 years. But at the beginning, the river flowed from lake to lake without a falls, and this time has been taken at 1,000 years. Accordingly the age of the river has been computed at 82,000 years. The record of the changing levels may be seen in the deserted beaches now high above the lakes which have already been described in scientific journals. The investigations doubtless contain some errors which may be corrected in the future, but in the history of the lakes the present computations are very strongly confirmed by much cumulative evidence, so that the present results appear to be approximately correct. It is further estimated that with the earth movements continuing as at present, the end of the falls will be affected by the change of the drainage from the Niagara river to the Mississippi by way of Chicago, owing to the rise of the eastern rim of the Erie basin above the barrier now separating the lake waters from the Mexican drainage. With the present rate of elevation continuing the future life of the river ought to be 5,000 or 6,000 years.

—A most beautiful show of evergreens may be had by a very simple plan, but on a small scale. If geranium branches, taken from luxuriant and healthy trees, be cut as for slips and immersed in soap water they will, after drooping for a few days, shed their leaves, put forth fresh ones, and continue in the finest vigor all winter. By placing a number of bottles thus filled in a flower basket, with moss to conceal the bottles, a show of evergreen is easily secured for the whole winter. All the different varieties of the plant being used, the various shapes and colors of the leaves blend into a beautiful effect. They require no fresh water.

Toward Evening.

Is it sunset in the west?
Life is often at its best
When the roughest work is done,
And the time for rest is won.
When the sea of life is calm,
When the still soul sings her psalm,
When sweet Peace has banished strife,
And the silences of life
Make a little sanctuary
For the home of piety,
Where no anguish chokes the prayer,
And confidence succeeds to care,
And the soul forgets her fear,
Then the golden time is near.

If the evening should be bright,
And God long delay the night,
And keep you here for love's caressing,
Safe and happy, blest and blessing,
Hope will grow, and faith will strengthen,
And the shadows, though they lengthen,
Will be pleasant, cool, rest-giving!
And the joy of gentle living
Shall be greater as the days
Are hallowed into songs of praise.

But when night comes on apace,
And the light fades from the face;
When strange sounds are in the air,
And the soul, compelled to prayer,
To the body bids farewell,
Think not 'tis a funeral knell;
'Tis the song of birds at morn,
The stir of Day that soon is born—
Then lift up your head on high,
Your redemption draweth nigh.

—Marianne Farningham.

First Sunday in Advent.

WATCH.

The first Sunday in Advent. And I have chosen one, single word which will give you thoughts enough for to-day. That word is "Watch." Why is "Watch" just the word for us all? Because there is that terrible thing called Sin all around us. Sometimes in one shape, sometimes in another. Have you not noticed, that just at the very time when you think you are free from Sin of one sort, another sort springs up to tempt you? It may happen (and does happen) that just exactly when you think you are the most safe, then you are really in the greatest danger.

Suppose you lived in a country where it is quite a common thing for thieves to break into houses. You would not only have to guard the doors and the large windows, but that little out-of-the-way window under the stairs which nobody thinks much about, yet is quite large enough for a thief to creep through. You would especially have to guard that.

And at all hours too. Not only at the hours when a thief is supposed to be likely to come, but at the unlikely hours also. For would not a wary thief choose just the time when it was least probable he would be expected? So the only thing would be, to be watchful at all times.

For if not, this is what would happen. Just when you were not looking out, not watching, not keeping guard, the thief would come.

It is exactly like this with Sin. Oh, it is so true that just when you think yourself the most safe, then it is there is the most danger. For Satan, the great tempter of our souls, is so crafty, so subtle, that precisely when you leave off expecting him, then it is that he comes. He wants to make you believe there is no temptation at all, so that he may throw you off your guard.

What are those times? This is one of them.

Just after you have been thinking good thoughts, just after your feelings have been roused and stirred. A Bible-class is a great help to girls. And Church and Holy Communion are greater helps still. Yet helps, even such as these, may fail of their effect, if there is not Watchfulness afterward.

Sometimes, after sitting still and having your attention fixed a long time, there is what is called a reaction. That is, you are more inclined than usual to do exactly the opposite thing, namely, to laugh and talk in a joking way. I do not say this is entirely wrong. But light talk always needs guarding—especially with girls. For you may let your tongue run on until you slip into saying things that are not nice or right. Making fun of people, repeating stories about them: such talk as this may do real harm. I know how

tempting it is to tell a good story which is amusing, but not at all kind. It is tempting, because people like listening to this sort of thing; yet it is, in reality, talk of a bad kind. "Charity thinketh no evil . . . hopeth all things." Is not this often quite forgotten?

How easy it is, too, to slip into boasting a little in your talk, to show off, to try to make people think you are in a higher class, or a little richer, or a little cleverer than you really are! Look back to the last time you were with one or two intimate friends and try and remember the talk that went on. You will then see what I mean.

It really seems as if those especial temptations were more rife on Sunday, God's day, than on any other. Perhaps that is because you have more opportunities of seeing your friends on Sundays than on other days. I do not want to keep you from meeting them. There is no harm, either, in bright, cheerful talk. Only there should be Watchfulness. Being on guard. Thinking before you speak. Not just rattling off anything that comes into your head to amuse yourself and those who listen.

There should be what old writers called *recollectedness*. That is a very good word, for it means "quietly remembering."

And that is the very thing that is wanted, to remember quietly, inside your own heart, Whose you are and Whom you serve. That you are a servant of the Lord Jesus Christ, and that you must be above doing or saying anything unbecoming in His service.

Is this so very hard? No; it need not be. There is something beautiful in Watchfulness; it gives a calm, steadfast, lovely expression to a girl's face. She is not taken unawares. She is not carried away. She is ready whatever comes.—*Churchman.*

Dangers of Childhood.

Most of us have marvelled at times that the steps of childhood travel along the pathway of life as safely as they do. Their own inherent and abundant heedlessness and the more culpable unconcern of busy or careless parents, render their escape among the accidents of everyday experience little less than miraculous. Their trivial duties, their pastimes, their very toys, may, and do, become the occasions of injury. In an instance recently published some children were amusing themselves with a model steam engine; while thus occupied one of them was burned to death.

The letter of a correspondent suggests another and more subtle source of mischief. Walking in the street he saw a street vendor offering for sale toy bagpipes, which he tested in turn by blowing in the usual way with his mouth. Naturally enough the suggestion presented itself as to the possible consequence were any of the child public to purchase and use, as doubtless they did, the toys inflated with such questionable breath, and perhaps wet with contagious moisture from questionable lips.

Such dread as this is neither morbid nor visionary. Fresh air will not always suffice to cleanse a breath residue, and an infected mouthpiece has before now been the origin of grave constitutional trouble. We might, however, multiply cases of a like or of different kinds, each illustrating the necessity of parental supervision over children thus surrounded by little suspected pitfalls.

We do not forget that busy people cannot be constantly looking after their juvenile off spring. Nevertheless, we are certain that more careful supervision is possible. Were it exercised we should less often hear of children run over, burned, drowned, or otherwise lost to their homes, for no other reason but that they were left to their own incapable guidance

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Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

Hints to Housekeepers.

CHRISTMAS PARTY CAKE.—Mix six ounces of butter and eleven ounces of sugar to a cream; add the beaten yolks of five eggs. Beat until very light. Add a teaspoonful of vanilla, a fourth of a grated nutmeg, with the juice and grated rind of one lemon. Whip the whites of the eggs to a froth, add them with a cupful of thin cream to the butter. Sift half a pound of pastry flour, three tablespoonfuls of corn starch and two teaspoonfuls of baking powder together, and add to the mixture. Pour into a greased mould and bake in a quick oven. When cold, ice.

GERMAN CHRISTMAS CAKE.—Into one quart of molasses (New Orleans is best) put a tablespoonful of black pepper, one of cinnamon, a teaspoonful of ground cloves and the grated rind of two oranges and one lemon. Let this stand a day. Then add flour enough to make rather a stiff dough, add about four teaspoonfuls of baking powder, which must be mixed with the flour, and a large spoonful of lard. Roll out the dough into long strips about as thick as your finger (working in more flour if too soft to roll), and with a sharp knife cut into pieces the size of a nut about half an inch long. Bake in a hot oven. Be careful not to put the nuts too near together in the pans, or they will stick together. If they do break them apart while hot.

CHICKEN A LA PARISIENNE.—Cut up a fine, plump fowl into small neat joints, and season these lightly with salt and pepper, and sprinkle with flour. Put two ounces of butter into a stewpan, and when it is dissolved and quite hot, lay in the chicken; fry for a few minutes over a quick fire until the joints are nicely browned, then add three tablespoonfuls of chopped onion, a bunch of savory herbs, a pint of good brown stock, a large tablespoonful of minced parsley and half a dozen chopped mushrooms, or if these latter are not to be had, a teaspoonful of mushroom powder; cover closely and cook very gently for about half an hour; then remove the chicken, pile the joints up tastefully and as high as possible in the centre of a hot dish, and put them to keep hot. If the sauce is not sufficiently thick—it ought to be the consistency of cold cream—add a tablespoonful of brown roux; boil up sharply, skim carefully, and pour over the chicken, and serve very hot.

GINGER DROP CAKES.—These are delicious, and are less trouble than cookies, as they are not rolled out. One cup of molasses, one-half cup of butter, one-half cup of sugar, one-half cup of boiling water, one egg, one teaspoonful of ginger, one-half teaspoonful cinnamon, one teaspoonful salt, one teaspoonful soda, three heaping cups of flour. Butter large baking-pans, and drop small spoonfuls of the batter at intervals of two inches over the pan. If put too close they will run together in baking and lose their form.

BEEFSTEAK AND OYSTERS.—For a steak of from two to three pounds use a quart of oysters, from which all bits of shell have been carefully removed. Broil the steak without salting it, as quickly as possible, placing it close to a very hot fire; as soon as it is brown season with salt and pepper, put it on a hot platter and put over it the oysters. Lay on the oysters about two tablespoonfuls of butter cut in half inch pieces, and put the dish in a very hot oven until the oysters are done, which will be as soon as their edges begin to curl. Serve the dish hot at once.

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Children's Department.

A Brave Little Robin

My little readers have perhaps not forgotten the robin who made her nest in the watering pot, but was scared and deserted. The watering pot (quite a small one) hangs on a nail in the wall about four feet from the ground, and those who live in the house constantly pass. Some walls near are covered with ivy, which is cut some time in March.

Last year the robin again made her nest, and a wren built within a few feet of her. I was not thinking of the birds, when the man cutting the ivy discovered them, and did his best not to frighten them. Alas! to late; both birds deserted.

This year the robin again made a cosy nest in the watering pot. The ivy was cut as usual, the man taking great pains not to disturb the bird. He was cutting very near her for an hour or more, and the noise of the shears was enough to scare even so bold a bird as a robin; but to my great delight, after the gardener was gone away in the evening, I saw the little hen fly into her nest and the cock hopping about in the neighbourhood.

A few days after this, four little robins were hatched, but the dangers were far from passed. I saw one afternoon, not two yards from the nest, one of a race of half wild cats, which were born and reared in the ivy; most of them have been shot, as game is preserved in the neighbourhood, and these cats were arant poachers; but one has managed to hide and get her living somehow or other, and every now and then she comes to her old home. I scarcely knew what to do when I saw her on the wall. She is very cunning, and I feared that if I drove her away she might think I had some special reason, and come again; so I took no notice of her. After a long rest and sleep, but not till late, she took her departure, and I found to my joy that the mother and the little birds were quite safe.

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In my body ached with the dreadful Rheumatism which followed a severe cold. My sufferings were awful. I could not dress myself or comb my hair. My husband had to carry me up and down stairs. I was scarcely able to nurse my little one. Within two weeks after I began taking Hood's Sarsaparilla, I felt better. Shortly I was able to walk up and down stairs without help and finally I was cured. My friends thought I was going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.



Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. MRS. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.

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After this I had only one more fright, but that was the worst. Some repairs were needed on the roof of the house which required melted lead; when I came down quite early in the morning I saw quite near to my robin's nest a brazier full of burning coals. The lead was melting in it, and the cloud of smoke must have been, to say the least, annoying to my poor little pots; but worse than the smoke or the fire, there stood a boy of about thirteen in charge. I was just going to him to ask him to move the brazier, when my servant, who has five or six brothers, said very quaintly, "I know what boys are. There is no such a thing living as a boy who can let a bird's nest alone. Silence will be best." So I kept a sharp lookout, but said nothing. In about an hour's time the boy left with the brazier, and the mother flew from her nest, and had to work hard to get breakfast for her hungry children. Food was placed on the ground for her daily, but I am so beset by greedy, voracious sparrows, who come in flocks, that their betters, thrushes, blackbirds, tits, finches, robins, can get right little.

Soon after this, on the 5th of May, I left home; it was pouring in torrents, but I went with an umbrella to say good-bye to the robins. The pretty little things, now fledged, looked fearlessly at me with their bright black eyes, and seemed to like being 'talked to.' I admired the mother's choice of a home, for the watering pot so sloped that not a drop of rain could get at the nest, and her brood was sheltered by shrubs and ivy from the north and east winds. A week after this my servant wrote to tell me that the birds had all flown, and we have seen no more of them.

Close to me lives a gentleman who does not allow birds to be shot on his premises; as he has lawns and beautiful trees, his place is a perfect paradise for birds, so I hope that my robins may have a pleasant home there, and that they will often come to see us next winter.

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Take Good Advice.

Archie Morrison went out riding one morning. He did not know much of the neighbourhood, he was only on a visit to his uncle, who had lent him the horse; but he was sure he should find his way about, though all was new to him.

For awhile he cantered along the green lanes, enjoying the fresh air and exercise, and having quite enough to do in holding in his somewhat frisky horse. If he had taken his uncle's advice, he would have mounted a quieter one; but no, he had taken a fancy to "Brownie," and ride him he would.

"Well, well," said his uncle, "some young men will only learn by experience. They do not care to take the advice of those older than themselves. I hope you will not repent your choice. I warn you that 'Brownie' is a new-comer and somewhat frisky."

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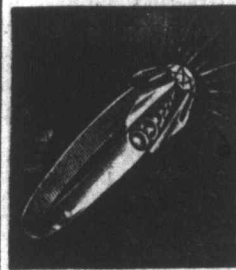
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"All right, uncle; I have no fear. I can keep my seat, and have a strong hand."

So nothing more was said. But after awhile the young man wished he had taken his uncle's advice. The horse shied so constantly, and suddenly broke into a mad gallop, that it took all his strength and skill to hold the animal in. At last the horse reared and turned its rider into a thick hedge, and then galloped off as fast as he could go.

When Archie could pick himself up he felt very bruised and giddy, and he had not the least idea which way to turn to get home. By-and-by he saw a boy riding home from the plough.

"Which way am I to go for Hurlston?" he asked.

"Straight up this road till you reach the turn-pike, then right on a matter of three miles or more."

"All that way?"

"Yes, quite that."

Archie hardly knew how he should

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drag himself back to the house, and
heartily wished he had taken the good
advice he refused.

Nellie's Disobedience.

Nellie, who was a little girl nearly
six years old, lived with her father and
mother and little brother Jemmy in a
pretty seaside village, called Whitburn.

In the garden in front of their house,
upon the smooth, soft grass, the chil-
dren delighted to play, and sometimes
in summer would stay there nearly all
day while mother was busy indoors.

Two things the children were strictly
forbidden to do; they must not pluck
the flowers which grew beneath the
sitting room window, and they must
not climb over the low iron railings
that separated the garden from the
road.

Indeed the railings were very dan-
gerous for little people to meddle with,
because of the sharp iron spikes. Mother
often said she would like the spikes
blunted or turned over for fear of an
accident, but father said nonsense, if
the children did as they were told
there was no danger.

Now I am sorry to say that Nellie
was not very obedient, and sometimes
mother had to speak quite crossly and
even to punish her little girl for not
doing what she was told.

One fine afternoon the children were
playing as usual in the garden, with
their cousin, a little girl called May,
who had come to spend a few weeks
with them.

Mother was in the kitchen prepar-
ing tea, ready for father's return from
work, and Uncle Jack was talking to
her, when suddenly they heard a loud
scream.

"That is Nellie's voice," cried mother
in a terrible fright, "what can be
the matter?"

But before she could reach the gar-
den, Nellie came running in, drops of
blood falling upon her white pinafore,
and tears streaming down her cheeks.

"My child, what have you done?"
said mother.

And Nellie answered between her
sobs, "Oh, dear! dear! I was climb-
ing over the garden railings, and my
foot slipped, and one of the iron spikes
went into my neck."

Yes, there underneath Nellie's chin,
in the little round white neck, was an
ugly wound, the sight of which made
mother turn sick and pale.

"She must be taken to the doctor's
at once," said Uncle Jack. "Be a
brave girl, Nellie, stop crying and
hold this handkerchief to your throat."

So saying, he lifted his little niece
into his arms, and telling mother not
to worry, for she would soon be all
right, carried her away.

The doctor lived close at hand, and
he was very kind and gentle with the
frightened child, and made several
little jokes as he dressed the wound,

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The manner in which, during 1894, it has treated
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Japanese War, and the amount of light it was
able to throw on Korea the instant attention was
directed to that little-known country, are exam-
ples of its almost boundless resources. Julian
Ralph, the distinguished writer and correspond-
ent, has been sent to the seat of war, and there
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can artist, now for many years resident in Japan,
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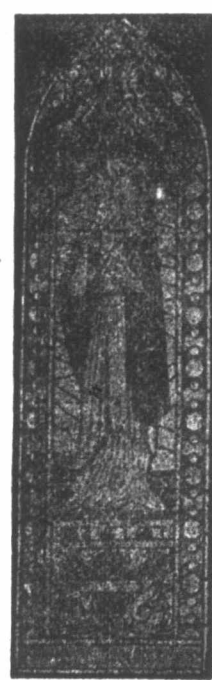
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