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Canadian Churchman

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Lessons for Sundays and Holy Days.

January 20—2 SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv.
Evening—Isaiah lviii. or Jxi.

APPROPRIATE HYMNS for the 2nd and 3rd Sunday after Epiphany: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 316, 558.
Processional: 76, 77, 219.
Offertory: 81, 173, 601.
Children's Hymns: 79, 175, 339.
General Hymns: 177, 169, 452, 63, 486.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 197, 314, 323.
Processional: 78, 390, 445.
Offertory: 178, 406, 436.
Children's Hymns: 77, 329, 565.
General Hymns: 80, 180, 405, 488, 623.

"HE WAS FLOGGED IN HIS BOYHOOD three times by the energetic Dr. Keate, and, unpleasant as the memory is, he himself attributed to the circumstance some share of the credit for making him Archdeacon of Taunton in the year of the great exhibition." Not everyone has the "courage of his opinions" to such a degree as Archdeacon Denison, so as to parade his own thrashings at school as an illustration of the value of "the rod" in education. A very racy article in the *Review of Reviews* refers to many characteristic points in this famous man's life, and varied experiences in Church and State. He is a "fine old" example of the type of Anglican parson now being perpetuated by such men as Dean Hole.

RATHER A HOAX was the much trumpeted "conference" at Rome between the Pope and the Eastern Churches—the said "Eastern Churches" being merely those petty schisms fostered by Rome in Eastern countries in defiance and opposition to the actual (local) ancient communions. "There has not been"—says the *Church Times*—"any question whatever of a

rapprochement between the Roman and the orthodox Eastern Patriarchates. On the contrary, the action of the Roman curia can but serve to accentuate the feeling of hostility which has for so many centuries existed between the Greeks and the Latins, due very largely to the encroachments of the Papacy, and a repetition of which this conference seems to promise." It was merely a conference of the Pope and his tools—but the public press walked straight into the trap so neatly made for them, although the Eastern Churches were "not in it" in reality, but much otherwise.

"THE WOLF AND THE LAMB" fable somehow comes into one's mind as he reads of the tricks by which the Turkish authorities seem to be trying to blind the eyes of the British Commission. The Turkish wolf tries to make out that the lamb down stream is a shockingly bad character, indeed; fouls the water the poor wolf has to drink of, etc. It strikes one, however, that the wolf in this case is laying it on "too thick"; and the commissioners must see through their little game. It appears almost incredible that such atrocities as reported could be carried out so continuously on the very verge of European civilization. The investigation should be thorough, once for all, and the whole world convinced at last of the worth of the Armenians and the worthlessness of the Turk—or vice versa!

"A SNOWSTORM SAVED THE CITY"—so reads a heading in one of the Ontario papers in reference to the recent fire in Toronto—a newspaper, too, not usually credited with a large amount of religious discernment or feeling. What a confession it is of the Omnipotence of the Ruler of the universe and His way of using such trifles as feathery flakes of snow to bring about—or to prevent—most important crises. It is a modern parallelism to those Old Testament instances of His usage of hornets, locusts, etc., to accomplish His will. Individually such things seem ridiculous; but, accumulated in sufficient numbers, who can withstand their might?

"THE EUPHRATES DRYING UP," quotes the *Toronto Empire*, referring to certain interpretations of prophecy which foretold, under this Scriptural figure, the disappearance of the Turkish power. It is well that our public writers generally should keep their eyes on the "signs of the times" in which we live; there is nothing so sure in earthly calculations as the predictions of Holy writ—and he who studies most will know most of their meaning. They are not meant to yield their treasures to a superficial reader or critic, however clever. There is something remarkable—as the *Empire* notes—in the rapid decay of the power of the Turks, and the scornful way in which the conquerors of old Europe are now spoken of by other powers.

"THE MILLENNIUM WOULD SOON COME—if such a brotherly spirit were kept up steadily among the big dailies and other press agencies as was manifested among them on the occasion of the *Globe's* conflagration lately." So commented a Presbyterian minister at the subsequent Ministerial Association meeting. Even Bengough had something pious to show about "the lion and the lamb lying down together," in the shape of an election

cartoon—so striking was the exhibition of brotherliness. Why should it ever be otherwise? Surely our people have enough faith in each other to give credit for honesty of purpose amid diversity of opinion. We have more power to "hasten the millennium" by such a manner of association than many people realize—and the press has its part to play in this work.

"THE ARARAT DIALECT" is to be the medium for circulation of the Scriptures in a new Bible Society enterprise. The local Church authorities (Armenian) appear to go in for proceeding very heartily. An Armenian paper published in Constantinople says: "The arrangement shows enlightened views on the part of the Catholics, and the grant of type and press in the name of the highest spiritual authorities has given great pleasure." This seems to refer chiefly to the use of the modern local dialect in the sacred text—a happy state of things.

"HE USED HIS PRIVATE JUDGMENT" was said of Sir John Thompson lately by one of his eulogists—in apparent derision and keen relish of the triumph over Protestant principles. "Beaten on their own ground" seems to have been the sentiment in the mind of this Roman apologist; but, after all, what triumph is there in it? Surely everyone who makes a choice must use his private judgment. The most ignorant and illiterate person in the ranks of Romanism must elect—in the exercise of his "private judgment" as to the best thing for him to do—to remain a Romanist. His reasons may be very poor and insufficient; but they are his own and fit his case. He will be judged according to the light he has—not according to the light somebody else has!

"AND THOUSANDS OF OTHERS" is a favourite phrase in the mouths of those who strive to make a big case out of a small one in argument. The Romanists are especially fond of it. Their converts have been "Sir Thomas Moore, Cardinal Newman, Sir John Thompson—and thousands of others"; but it would puzzle them immensely to enumerate a fraction of a thousand even! It is a convenient phrase and appeals to the imagination. All that can be said against it is, "I have certainly heard of a few others occasionally, but 'thousands' seems a gross exaggeration." It is too high a number to handle easily—and so people rather let it pass. It is like a slanderer's stories, "too numerous to specify"—such a big flock of ducks that we could not hit one of them.

DISTINCTIVE PRINCIPLES OF THE CHURCH

From "The Prayer Book Reason Why."

BY THE REV. NELSON R. BOSS.

How does the Episcopal Church differ from the religious bodies around her? In her doctrines, her ministry and government, and in her forms of worship. You often hear people speak of the errors of the Romish Church; what are some of these errors? Claiming that the Pope, or Bishop of Rome, is, by Divine right, the head or supreme ruler of the whole Christian Church; claiming that the Pope is infallible and cannot err in any matter of doctrine or morals; teaching unscriptural doctrine about purgatory, and praying to the saints, and transubstantiation; enforcing auricular confession, and other things injurious to good morals and the purity of religion. What are some of the errors

prevalent among the Protestant denominations? There are about two hundred different sects in the world, and each one of them is built up on the denial of some doctrine which the Church has held and taught from the days of the apostles. For example. (1) The Quakers deny the necessity and efficiency of the sacraments which Christ ordained; (2) The Baptists deny that any baptism except by immersion is valid baptism. They deny that infants should be baptized, and deny the privileges of Church membership and the Lord's Supper to all who have not been immersed; (3) The Congregationalists deny the Divine authority of the Priesthood, and claim that all ministers derive their authority to preach and administer the sacraments, etc., from the congregation. (4) The Presbyterians deny that there is more than one Divinely appointed order or grade of the Christian ministry. (5) The Unitarians deny the Divinity of our Blessed Lord. (6) The Methodists deny the necessity and authority of our Apostolic ministry, and for these reasons separated themselves from the Historic Church. What is this breaking away from the Church called? It is called schism. What does "schism" mean? It comes from a Greek word meaning to rend, or separate, or tear asunder. Why does the Church look upon schism as wrong and sinful? Because it brings reproach upon the Christian name, and it delays the triumph of Christ's Kingdom on earth, by dividing the forces which ought to be working together in harmony. What does heresy mean? It comes from a Greek word meaning to choose for one's self, and means the wilful holding of a religious belief contrary to the Catholic Faith. How then does the Episcopal Church conspicuously differ from the religious bodies above mentioned?

(1) She differs from the Church of Rome in that she teaches nothing as an article of the Faith and necessary to be believed but what may be clearly established by an appeal to Scripture, or by the practice of the Primitive Church.

(2) She differs from the Protestant denominations, (a) in that she has preserved the Apostolical succession of the ministry, which is essential to the integrity of the Church and the validity of the sacraments. (b) In that she has preserved the teaching of Christ and His Apostles, whole and entire, as held by the Church in primitive days.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

FIFTH ANNUAL CONVENTION.

The following circular has been issued:—The Fifth Annual Convention will be held on Thursday, Friday, Saturday and Sunday, February 7th, 8th, 9th and 10th, 1895. The programme, a draft of which we send herewith, promises to be of more than usual interest. Among chief features of the programme are the Quiet Day on Thursday, the public meeting on Friday, the various services and the mass meeting for men on Sunday afternoon. All are cordially invited to attend these meetings and bring their friends. The council and committee have spared no pains to provide a good programme, and feel confident that this convention will even surpass the former ones in interest and profit. But no matter how suitable the subjects or eloquent and gifted the various speakers may be, the helpfulness of a convention depends upon all those who attend it. Nothing will lend enthusiasm to the convention more than large numbers of earnest men, whose spirits are filled with the one desire of spreading Christ's kingdom amongst men. Whether the convention will inspire the Brotherhood to do its work for Christ more efficiently in the future or not, must depend upon the men themselves. We would urge every man to come; the benefit will more than repay the expense. Come prepared to

be helped and to help your brothers: study the programme carefully; think over the subjects, and be ready to express your thoughts in few words; above all, pray daily that God the Holy Spirit may "in all things direct and rule" the hearts of every one attending the convention.

Hospitality will be afforded to all members of the Brotherhood, the clergy and accredited visitors. Write at once to W. P. Robinson, Box 703 Woodstock, advising him of the names of your delegates and visitors, and the time they will arrive. If your Chapter is not to be represented at all, kindly let him know that fact. Your failure to comply with either of these requests will seriously hamper the hospitality committee. Local Brotherhood men will meet all trains on Thursday and Friday. All delegates, clergymen, and visitors will please register as soon as possible after arrival at St. Paul's school room, corner Dundas and Wellington streets. Railway certificates will be signed by the secretary on Friday or Saturday. Do not neglect this—read the note on the back as to obtaining reduced rates. Through the kindness of the ladies of Woodstock, tea on the Quiet Day and luncheon on Friday and Saturday will be provided in St. Paul's school room.

Note—The necessarily heavy expenses of the convention will be defrayed by collections.

Programme of Woodstock Convention of Brotherhood of St. Andrew in Canada—Thursday, February, 7th, 1895—Quiet Day, 4.30 to 6.30 p.m. and 7.30 to 8.45 p.m. Rev. C. Osborne Troop of St. Martin's Church, Montreal. Subject—"Strength out of Weakness." Tea will be provided.

Friday, February 8th 1895—10 a.m., Opening Address—Rev. Canon Dumoulin; 11 a.m., Organization—Addresses of welcome by Lord Bishop of Huron, Rev. J. C. Farthing and others; president's address, words of greeting from New Brunswick, Nova Scotia, Manitoba, Quebec, the United States of America. 2.30 p.m.—Council report and general business. 3.20 p.m.—"What is a Conference," address by N. F. Davidson. 3.30 p.m.—Conference No. 1, subject, "Our work." Chairman, Rev. Frank Dumoulin. 5.30—Its motive, A. B. Wiswell; Its cost, Spenser Waugh; Its power. 8 p.m.—Open meeting, subject, "The Brotherhood Idea." Chairman, Judge Senkler of Perth. Speakers, the Lord Bishop of Niagara, Wm. Aikman, jr. of Detroit, Rev. Arthur S. Lloyd, of Norfolk, V.

Saturday, February 9th, 1895—7.30 a.m.—Corporate Communion, Celebrant, Rev. Canon Dumoulin. 10 a.m.—Business. 10.30 to 11.45 a.m.—Conference No. 2; subject, "The Boys' Department of the Brotherhood." Chairman, Rev. C. L. Ingles. The need of such an organization, Rev. W. F. Quartermaine; How the boys' department fills such need, Rev. C. B. Kenrick; Its relationship to the Brotherhood, W. C. Sturgis. 11.45 a.m. to 1 p.m.—Brotherhood Bible Classes, addresses by Rev. H. J. Moore, Rev. H. C. Dixon and others. General discussion. 2.30 p.m.—Conference No. 3; subject, "Enthusiasm in the work." Chairman, Rev. J. C. Davidson. Whence it comes, W. C. Sturgis; What it can accomplish, H. C. Tilley; How it can be retained, Rev. T. C. S. Macklem. General discussion. 4.30 p.m.—Final business. 8 p.m.—Meeting of Chapter No. 18, followed by general discussion on Chapter work and methods.

Sunday, February 10th, 1895—8 a.m.—Holy Communion. 11 a.m.—Morning prayer with anniversary sermon by the Lord Bishop of Huron, 4 p.m.—Mass meeting, in opera house; Chairman, the Lord Bishop of Toronto. Addresses by Rev. John Ker, D.D., of Grace Church, Montreal; John W. Wood, and Rev. W. J. Muckleston. 7 p.m.—Final service with sermon by Rev. A. S. Lloyd; followed by farewell meeting to be conducted by Rev. J. C. Roper.

THE LATE GWYN M. BEDFORD-JONES.

Universal sympathy has been expressed for the Ven. Archdeacon of Kingston, whose youngest surviving son died suddenly on the 27th ult. in Brockville, at his father's rectory. The young man, who had just attained his 23rd year, was recovering from an attack of pleurisy, and had been on the 18th permitted to go home for the Christmas holidays. Acute pneumonia set in, and un-

der skilful medical treatment his vigorous constitution apparently threw off this treacherous disease, and on Christmas Day he was considered out of danger. The improvement continued on the day following, but on the morning of St. John's Day he had a sudden attack of faintness, and notwithstanding the most prompt treatment he passed away at 10.40 a.m. He was fully conscious to the end and bade his parents and brothers a fond farewell, while declaring his readiness to obey the Divine summons. The funeral took place in St. Peter's Church on the 29th, and it was decided that there should be no emblems of mourning connected with the services of thanksgiving and hope. The Archdeacon himself, with his sons, Mr. Alban and the Rev. Harold Bedford-Jones, and the Rev. O. G. Dobbs, rector of St. Paul's, were pall-bearers, and carried the coffin in and out of the church. The Rev. Prof. Cayley, of Trinity University, cousin of the deceased, assisted by the Rev. J. H. Nimmo, M.D., rector of Trinity Church, and a full choir (surpliced) took the service, which was attended by a large number of the Church members and all classes of the citizens of the town. Two bright hymns, "Ten thousand times ten thousand," and "How bright those glorious spirits shine," were sung and very generally joined in by the congregation. On the morning of the preceding day (the Holy Innocent's Festival) all the family received the Holy Communion at the celebration in St. Peter's, and at the early service on the morning of the 30th, the Rev. Prof. Cayley officiating.

In Toronto, where this young man had been residing for over four years, and where he was known as one of the favourite athletes of the city, his sudden death gave a shock to the whole community. Employed in the Market branch of the Dominion Bank, he made warm friends of all the customers, as well as his fellow clerks, by his genial, unaffected manners, his strict attention to his business duties and his marked ability in their discharge. Among a large circle of friends he was ever a welcome guest, and gave every promise of a highly successful career in life. The esteem in which he was held was shown by the very beautiful floral tributes sent by the officers of the Dominion Bank, the staff of the Market branch, the Bank Hockey club, the Victorias, and the Trinity Athletics, whose cross, wreaths and cushion bore testimony to their regard for the "comrade" who had left them. To the letters of loving sympathy which we know the Venerable Archdeacon and Mrs. Bedford-Jones have received from all quarters, we may add the assurance of our own, in their sorrowful bereavement.

REVIEWS.

DARWINIANISM: Workmen and Work. By J. H. Stirling, LL.D. Price 8s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1894.

If the question were asked whether Darwinianism has succeeded or failed, the answer generally given would be on the side of its success; and yet such a verdict would have to be rendered with a qualification. All Mr. Darwin's conclusions are certainly not accepted either by theologians or by students of science; and of those which are accepted some were originated before his time. No one doubts that there is a certain progress, development, or evolution in the processes of nature; but many are reasonably unwilling to make a deity of Mr. Darwin's principle of natural selection, and this without denying to it a certain truth and value. The present volume by the well-known metaphysician, Dr. Hutchison Stirling, is a valuable contribution to the controversy. The author begins by tracing the genealogy of Darwinianism from the grandfather, Erasmus, and his "Botanic Garden," through his son, Dr. Robert Waring Darwin, to the greatest of them, Charles Darwin, author of the "Origin of Species;" and no lack of entertainment will be experienced by the reader of this portion of the book. In criticizing Darwin's methods, Dr. Stirling makes ample use of the naturalist's own admissions, and shows that his conclusions are, in many respects, open to question. This is a book which many theologians will be glad to possess, and which men of science will have no right to ignore.

NEW TESTAMENT THEOLOGY: By Dr. Willibald Beyschlag. 2 vols., 8 vo. Price 18s. nett. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

There is no subject of greater importance for the student of religion and theology, than Historical Theology. And the first and fundamental portion of this study must be the Biblical. It is, indeed, surprising to note how this manner of study has gained ground of late years. It is not that this study has been entirely neglected, but it has been, more recently, taken up in a deeper and more thorough manner. The work of Dr. Beyschlag is one which must be used with caution by men who are unpractised in the field of Theology. To be quite plain, the author does not hold the Nicene faith, and denies that any testimony to the proper Godhead of Christ is to be found in the New Testament—even in the writings of St. John. At the same time he contends for the Johannian origin of the fourth Gospel, and is quite clear on the resurrection of Christ from the dead. In tracing out the different phases of Christian doctrine in the Gospels, the Acts, the teaching of St. James and St. Peter, of St. Paul, and of St. John, Dr. Beyschlag gives evidence of keen critical insight and of devout feeling. The book is one of real value and of great value. To preachers and leaders of Bible classes, who know how to use it, such a work must be of the greatest assistance. But novices should use it with great caution.

JOHN SKINNER: BISHOP OF ABERDEEN. By Rev. W. Walker, LL.D. London: Skeffington.

We have met Dr. Walker before in his excellent memoir of Bishop Skinner's father, the Rev. John Skinner of Linhart, the author of the "Reel of Tullochgorum," and in his lives of "Three Churchmen." This volume on Bishop John Skinner, is, in some respects, the most important work he has written. The narrative is full of interest, dealing, as it does, with the consecration of the first Bishop (Seabury), for the United States, and with the period (1788) when the "Young Pretender" died, and the Scotch Episcopalians were able to abandon their position of Non-jurors with a good conscience. We hardly know whether to value the volume most as the record of an interesting life and character, or as a trustworthy account of the fortunes of the Anglican Communion in Scotland at a most eventful period. In every respect the work is admirably done.

An old-fashioned sea story full of interest and adventure, with a strong love motive, is begun by W. Clark Russell in the January *Cosmopolitan*. "Ouida" succeeds Froude, Gosse, Lang, and other distinguished writers with an instalment of the "Great Passions of History" series, which has been appearing in the *Cosmopolitan*. A discussion is aroused by Mr. Edward Bok's article on "The Young Man and the Church," which will consume tons of ink before it is settled. Just preceding the famous Charcot's death he prepared an article for the *Cosmopolitan* on Pasteur, to be published after Pasteur's death. But Charcot has died first, and so with the consent of Charcot's executors, the article is given now. The present "Theatrical Season in New York" is critically considered by Mr. James S. Metcalfe, editor of *Life*, and there are stories by Tourgee, Howells, and the famous French writer Francois Coppee.

CHOOSING A BISHOP.

CONSIDERATIONS FOR CHURCHMEN ON THE FORMATION OF THE NEW DIOCESE OF OTTAWA, BY J. A. SHAW, M.A.

A paper read at the Conference of the clergy and laity of the deanery of Renfrew, held in Emmanuel Church, Arnprior, May, 1894, and printed in compliance with the unanimous vote of that body.

(Continued from last week.)

Another look into those times may be interesting at this juncture, as we can gather an idea of the manner in which Episcopal elections were sometimes carried on. If crooked deeds find a place in ecclesiastical elections in our day, no excuse may be sought in the altered condition of affairs generally—even if such could afford an excuse. For we shall see that crooked deeds entered into the election of

early Bishops also; but they were done by godless men. Good men beheld them and shuddered.

The scenes, says the historian,* which often took place about this period (4th century) at the election to bishoprics, occasioned much scandal to the Church. In earlier times, when Christians were less numerous, more simple in their habits, more unanimous, when liability to persecution debarred the indifferent or pretenders from their ranks, the Episcopal office could be no object of worldly ambition: The clergy and the people elected their Bishop, and the fairness and simplicity with which the election was usually conducted won the admiration of the Emperor Alexander Severus.

But when Christianity was recognized by the State, a bishopric of importance became a position of high dignity, and warm debates—often fierce tumults—ended the election of candidates. Up to the time of Justinian, at least, the whole Christian population of the city or region over which the Bishop was to preside possessed a right to elect. Their choice was subject to the approval of the Bishops and the confirmation of the Metropolitan of the province; but, on the other hand, neither the Bishops nor the Metropolitan could legally obtrude a candidate of their own upon the people. A charge brought against Hilary of Arles was that he ordained several Bishops against the will and consent of the people.

A just and legitimate ordination, according to Cyprian, was one which had been examined by the suffrage and judgment of all—both clergy and people. Such, he observes, was the election of Cornelius to the See of Rome in A.D. 251. If the people were unanimous there were loud cries of "dignus" and "indignus," as the case might be; but if they were divided it was usual for the Metropolitan to give the preference to the choice of the majority; or, if they appeared equally divided, the Metropolitan and his Synod selected a man indifferent, if possible, to both parties.

Sanguinary often were the tumults which attended contested elections. The greater the city, the greater the strife. In the celebrated contest for the See of Rome in A.D. 366, between Damasus and Ursicinus, there was much hard fighting and copious bloodshed. Damasus, with a furious and motley mob, broke into the Julian Basilica, where Ursicinus was being consecrated by Paul, Bishop of Tibur, and violently stopped the proceedings. Frays of this kind lasted for some time. On one occasion one hundred and thirty dead bodies strewed the pavement of the Basilica of Licinius, but Damasus at last won the day. It is especially mentioned that the ladies of Rome favoured his side. This Episcopal champion also possessed a powerful defender in his secretary, who was no less a personage than St. Jerome, the translator of the Latin Vulgate, the authorized version of the Bible in the Roman Communion.

"I will pass by, lest they seem incredible," says St. Chrysostom, "those tales of murder perpetrated in churches and havoc wrought in cities by contentions for bishoprics. The really important qualifications for the office were seldom considered. Ambitious men spared no arts of bribery or flattery by which to obtain places for themselves in the Church, and to keep them when obtained. One candidate for a bishopric," he continues, "was recommended to the electors because he belonged to a distinguished family; another because he was wealthy and would not burden the funds of the Church."

The provocations to ambition and worldly glory were so great—both in the acquisition and in the exercise of the Episcopal office—that, Chrysostom says, he himself determined, partly for these reasons, to avoid the snare. A Bishop had need to be as impervious to slander and envy as the three children in the burning fiery furnace. What a rare and difficult combination of qualities there was required for the efficient discharge of Episcopal duties in the face of such difficulties! He must be dignified, yet not haughty; formidable, yet affable; commanding, yet sociable; strictly impartial, yet courteous; lowly, but not subservient; strong, yet gentle; promoting the worthy in spite of all opposition, and with equal authority rejecting the unworthy, though pushed forward by the favour of all, looking always to one thing only—the welfare of the Church—doing nothing out of animosity or partiality!

If a Bishop often visited the house of a wealthy or distinguished man to interest him in some design for the advantage of the Church, he would soon be stigmatized as a parasitical flatterer. Even the manner of his greeting to acquaintances on the street was criticized: "He smiled cordially on Mr. such an one, and talked much with him; but to me he only threw a common-place remark."

This photographing of Constantinople and Antioch and Rome in the fourth century, part of which was taken on the spot and transmitted to us of to-day

*Milman's Latin Christianity.

by the great golden-mouthed Bishop himself, might be mistaken for that of cities and times with which we are more familiar.

Men may still regard the office as a glittering prize. But mountains in the distance always seem clad in a soft and heavenly blue. It is only when we come up to them and have entered upon the laborious ascent, we realize that what reflected the colour of the skies was only a confusion of rocks and stunted trees. The elevation alone remains a reality. All eminence seems liable to be thus misconstrued. It is even so in secular life. I give an instance of the way in which we look only at the fair exterior of high positions, without weighing the harrowing responsibility that is more truly characteristic of them.

It was in reading Charles Kingsley's splendid story and history, "Westward Ho!" that the writer came upon the account of Lord Grey—a character of no common interest. A few fine touches, a quiet and lofty voice, a proud and stately figure, a bearing that spoke the commander, and then his position as the efficient Lord Deputy of Elizabeth's forces in Ireland—all went to make up such an attractive figure as any soldier, or civilian either, might be pardoned for envying. *So much for the glamour!* A few pages on, and this successful general is presiding at a council of war called to decide on the fate of the rebel army, whom his valour had forced to lay down their arms. The prisoners outnumbered the English, and the course to pursue, with hordes of armed Irish hovering in the forest round, ready to side with the winning party, or to attack the English at the first sign of vacillation or fear—formed a terrible subject for that debate!

All the captains, without exception, urged the death of the prisoners. It was, they said, what would be done if the case were reversed, as it might any moment be. "What is to be done? Would you have me murder them all in cold blood?" Saying this, and with visible excitement, the general turned, as a last hope, to Raleigh. Raleigh sternly sided with the other captains. "I bid you good morning, then, gentlemen," said the Lord-Deputy; "though I cannot bid you godspeed;" and sitting down again, covered his face with his hands, and, to the astonishment of all bystanders, *burst into tears!* Thus did the reverse of the medal suddenly appear and flash upon the mind the true significance of high office, and as suddenly every feature of attractiveness vanished—leaving responsibility there, naked and alone. God help him! is the thought that arises in the mind—his lieutenants might advise; but the deed was his!

Looking upon the Bishop's office as the worldly eye has always, since the days of persecution, regarded it, it is not hard to imagine men with hearts sounder than their judgment ready to bestow their votes as a personal favour to a friend. But assuredly affection must not be given the helm here. This is looking from the wrong side of the question. We must not look from men to the office, but from the office to men. If we would form a righteous idea of the case, we must take our stand on the mountain of holy work that is crying to Heaven to be done, and from that point look out for the man whose thoughts, energies and whole life have attained the highest pitch of Christlike elevation among the surrounding multitude. No man, in a time of national peril, would think that his dearest personal friend was *ipso facto* the fittest person to assume the reins of dictation.

A little while ago, when the financial condition of a certain Canadian city was almost despaired of, the eyes of the people turned to a man who least of all men, it is said, courted their smiles or their favour; but there was no question as to his ability for the public duty. At that time the son did not propose the father, nor the friend his benefactor; but all agreed in marrying the two things which God would have us join together—namely, a difficult task and unquestioned competence to perform it. But this illustration must not be thought too satisfactory. Competence, as suggested by it, would signally fail to meet the needs of our case. Competence, as importing administrative ability, though a valuable qualification, and if joined with equal energy and unselfishness, forming a strong man, falls nevertheless pitifully short of sufficiency for this divine trust. To be a man of affairs is good; but to be a man of God is the first essential! O! that we might together send up a strong petition to Heaven to give us grace to see what is truly necessary, and when the time comes to choose wisely and well. The palsy effect of the slightest failure of our Father in God in this foundational requisite carries its deadening flight to the extremest limit of his influence. This we must not have. God knows, we need all the grace we possess for our individual conflict with evil, and all the help which a Bishop ought to give us besides—without this unbalanced weight to crush life and hope out of us.

I do not know how far the conviction is general, but I thoroughly believe that in all the varied relationships of life there exists not an instance

where a single mind finds a more plastic material to mould and to impress than a Bishop does in the character of his clergy. If he have their confidence the possibilities are boundless; if that be not altogether accorded, they are still large.

Nothing but a *sympathizing holiness* can rightly use this power. Nothing less should dare to touch it.

Speaking of the need of excellence in all high example, the gifted Archer Butler* says: "How the power of this universality of sin around us to paralyze the sensibility of conscience, is augmented by the influence of rank, not merely to silence its voice, but to bestow grace and attraction and authority upon deadly sin—I need not now insist. I need not tell you that so susceptible is man of this species of influence, so servile a copyist of evil, that vice—the darkest and most degrading—seems to lose its name and nature when thus authenticated by the passport of rank.

"It would not be too much to say that there is scarcely a conceivable crime which might not be thus transformed or refined into a tolerated weakness by the united effort of the upper orders of any country. O! that those who possess such a power would indeed awake to the responsibility it involves; that they would see that, as all sin is reproductive, and none can end in itself—so their sin is multiplied a thousandfold, till it work out its own likeness in every descending level of society.

"How shall the poor man understand us when we tell of the slumbering demon of his own evil nature, if all that he has learned to revere unite to call that evil good? How shall we endeavour to disenshroud the darkness of the heart of such an one—to force our way through all the obstacles that ignorance and dulness and thoughtlessness oppose, to arouse him to a sense of those high destinies for which it is our duty to train the humblest as laboriously as the loftiest—if a voice that finds its echo in every crevice of the heart reiterate that we speak of terrors that need not affright and sins that are no sins? If the light that is in the earth be darkness, how great is that darkness? Surely it is among the most striking of the many evidences of the utter godlessness of the world which God has made, that we still grasp at power, when power is thus appallingly attended with responsibility. That we covet the very materials of our condemnation. That we strive after a position in the world's eye which can only expose to a more terrible scrutiny from the eye of God, and are not contented until we are cursed with a weight of obligation that an angel could scarcely carry and be guiltless."

This noble eloquence is certainly timely reading now, when we would all be Bishops.

In a paper like this it is not intended that the writer shall exhaust his subject. I have, therefore, only, as it were, stood at the entrance to certain well-known avenues of thought and asked whether you will or no proceed along them in this our crisis. If a style has been used in discussing this grave topic which, though permissible here, is proscribed from the pulpit discourse—it is because the character of notions which are but too common amongst us, gave little hope that they would yield to any other. The writer hopes at least that he has shown that it is better to see the dignity first in the work of a Bishop, and then reflected becomingly, and as far as may be, in the outward insignia of his office. For, after all, whether is greater—the Bishop, or the work that sanctifies the Bishop?

If there exist no fear of reversing these things, he has occupied your time in vain. In any case, let prayer—strong, masculine, prayer—mark and illumine our proceedings.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

ANTIGONISH.—A bright and hearty service was held on the morning of Xmas day. The offertory was devoted to the rector. Carols were sung during the morning service, hymns during the celebration of Holy Communion—all were very heartily taken up by the congregation. In the evening the Xmas tree for the Sunday-school was the source of attraction, held, by kind invitation, in the spacious house of Mrs. Millidge; the children were greatly pleased and interested. It would have been still more successful had the weather been more propitious. The watch-night service, inaugurated by the rector last year, was again celebrated. A large number were present when the service commenced at 11.30 p.m. The service was impressive and congregational. The rector's address was upon the God-entrusted treasures made to each alike in the past year—Time, Opportunity, Experience—had they been used or

*Sermons—Self-delusion as to our real state before God.

wasted? Then followed a few moments of silent examination, all kneeling, a general confession, the absolution followed by the Lord's Prayer. The old year died away and the new commenced as the assembled worshippers with heart and voice sang the familiar strain, "Nearer my God to Thee, nearer to Thee." A general thanksgiving, the delivery of the watchword text for the new year, another hymn, and the benediction closed the solemn service. Commencing with the year, the rector's Sunday afternoon Bible class will consider topics in connection with the history of the Church.

BAYFIELD.—There was a great treat in the Xmas tree at this place, held by generous permission at Mr. Edward Randall's. Our devoted lay reader and S. S. Superintendent—Mr. Elisha Strople—had charge of the proceedings. The presents were numerous and excellent. The rector has removed from this part of the parish to reside during the winter in the new residence built in the town, entirely at the cost of the earnest Churchpeople of Antigonish. The residence is a charming spot. The house is most comfortably built and has every convenience. In the rear is an excellent barn and coach-house.

FREDERICTON.—The Church in this diocese has sustained a severe loss in the removal to Paradise of Mrs. Louisa Hanford Street. The deceased was the wife of Customs Collector A. F. Street, of Fredericton, and the eldest daughter of Sir S. L. Tilley. Mrs. Street was Secretary-Treasurer of the Diocesan "Women's Aid Association," Vice President of the "Fredericton Deanery S.S. Teachers' Association," and a member of the cathedral choir, to all of which positions she contributed always those excellent qualities of character which have made her name to be regarded as the unerring harbinger of success to the cause which she advocated. Among too few who realize the meaning and the responsibilities of the priesthood of the laity, the remembrance of her life of untiring work amongst us will be treasured as a beautiful and fitting reflection to all of her genuine sense of duty, and of her loyal and unswerving attachment to the cardinal doctrines of our great Anglo-Catholic Church. *Requiescat in Pace.*

ONTARIO.

MERRICKVILLE.—Trinity Church has occupied its present position, and witnessed for God, and ministered to the spiritual needs of men, for well nigh sixty years. At first it was much smaller than at present, but in the year 1869 the Rev. Charles Forrest seeing, as he said, that the church was of so small dimensions that it afforded space for only twenty pews on the ground floor, whereas the church population required sittings for at least 300 persons, determined to build an addition to it. The result of his appeal to Church people and others was the gift of \$2,000 wherewith he was able to build two transepts which gave the additional accommodation of 29 pews, and a small chancel, thus giving the church a cruciform shape. Since that time very little has been done to the church, with the exception of tinning the roof and plastering the outside walls. Consequently it has for some years past presented a very forlorn, uncared for appearance, both inside and outside, but during the late fall the exterior has undergone painting and plastering, and for the past five or six weeks the church has been closed so that the interior might undergo, as it has, a most wonderful transfiguration by means of painting, kalsomining, stenciling, and new carpeting. Much credit is due to the workmen, Messrs. Van Camp and Walter Eagly. On Thursday, the 26th anniversary, as it happened, of the ordination of the rector, Rev. W. Roberts, the church thus renovated was re-opened for Divine worship by morning prayer and Holy Communion at 11 a.m., and evening at 7 o'clock. The preacher of the morning, Rev. Jos. Elliott, of North Augusta, gave a very excellent address chiefly on the true reasons and objects of going to church, and proper behaviour therein. In the evening Rev. W. J. Mucklestone, rector of Perth, welcomed as an old friend, spoke of the temple of God in its three-fold aspect, viz., The individual Christian's body, the congregation of faithful men, God's spiritual building, and the house of prayer the material building. He also reminded the congregation very affectionately of the good resolutions formed and the vows made and registered at the mission services held by him here four years ago. There were good congregations, especially in the evening, and good offerings rejoiced the hearts of the churchwardens. Both clergy and people have good reason to feel encouraged. The other clergy present were Revs. Dr. Muir, Merrickville; C. P. Emery, Kemptville; and L. B. Stephenson, Frankville. Strange to say, the rector received a telegram on the morning of the re-opening announcing the death of the widow of the late Rev. C. Forrest.

OSNABRUCK AND MOULINETTE.—The children's Christmas carol service at St. David's Church,

Wales, on Christmas Eve, attracted a very large congregation. The service was similar to the one held last year. The scholars and teachers met in the basement and from thence walked in procession to the church. One large banner and twelve smaller ones were carried, and each scholar and teacher wore the pretty badge of the school. The interest of the service was heightened by the dedication of the handsome new marble font presented by the Sunday school, and the baptism therein of two children. The singing of a number of Christmas carols by the scholars was worthy of the highest praise. The rector, Rev. R. W. Samwell, gave an address suitable to the occasion, and at the conclusion of the service the scholars returned in procession to the basement. The church was very full and the service from beginning to end was bright, hearty and reverent. A chaste, richly embroidered white silk frontal and crimson velvet super frontal adorned the altar, being used for the first time at this service. These were provided by the Communicants' Guild, and were the work of the Sisters of the Church, London, England. The church was neatly and tastefully trimmed for the Christmas festival. The offertory was given, as is the custom in this parish on Christmas Eve, to the rector's wife. We may add that the font was made in the workshop of Mr. Hy. Williams, Cornwall. It is an excellent and artistic piece of work and does great credit to the artificer. The bowl is octagonal, of white Vermont marble, enriched by various sacred devices. It rests on four marble columns and an octagonal base. Round the edge of the bowl runs the words, "Suffer the little children to come unto Me, and forbid them not," and round the base is inscribed "To the Glory of God. An offering from the Sunday school, Christmas, 1894." The cost of the font (\$80) was met by one year's free-will offerings of the Sunday school. Four services were held in the parish on Christmas Day, all attended by very large congregations. At the 8 o'clock celebration at St. David's, there were 66 communicants, and at Christ Church, Moulinette, 60 communicants at the mid-day celebration. The churches were all tastefully decorated. The offerings, for the rector, were very liberal, especially at Christ Church. The remainder of the week was taken up with Christmas tree entertainments for the various Sunday schools. Through the kind efforts of Dr. Weagant, and with the aid of willing contributions from men in different parts of the parish, a nice new fur coat was despatched to the Rev. J. Saunders, missionary to the Indians, Matawakumma, diocese of Moosonee, on Dec. 29, Mr. Saunders' need of a warm overcoat having been made known to the local W. A. During the past year 190 feet of driving sheds have been erected near the church at Wales, and a piece of land, containing about three acres, very suitable for the purpose, has been purchased for use as a burial ground for the same congregation. It is expected that the Archbishop will visit the parish very shortly to administer confirmation at Wales and Moulinette, and preparations are being made for the consecration of St. David's Church at the same time.

STAFFORD.—On Christmas Day the members of St. Patrick's congregation gave their rector a very pleasant surprise. At the conclusion of the service it was noticed that the congregation remained seated until Mr. Carson returned from the vestry, when he was met by Mr. W. H. Gass and Miss Jennie Brown, the former reading the following address and the latter presenting a very handsome watch and chain.

To the Rev. C. O. Carson, B.A., Rector of Stafford:

DEAR SIR,—On behalf of St. Patrick's congregation, we beg you to accept this watch and chain as a slight indication of our grateful appreciation of your devoted and untiring efforts among us since becoming our pastor. We know that the present satisfactory condition of the parish, as far as the church is concerned, is largely or wholly due to your energetic, well-directed and self-sacrificing efforts. That you have, since your advent among us, succeeded in arousing new life and vigour in the different congregations of the parish, has not been unnoticed or unappreciated by us. Not only as an able and faithful pastor, but as a man, always kind and affable in his social intercourse with the people, have you won a high place in our regard. Permit us to express our sincere desire for health and happiness of yourself, Mrs. Carson and family, and to wish you a Merry Christmas and a Happy New Year.

Signed (MAGGIE GASS,
EMMA RALPH.

Christmas, 1894.

Mr. Carson in a few words thanked the congregation for the very handsome and valuable present. He would ever treasure their Christmas gift to him, both for its intrinsic value and as a remembrance of the great kindness and sympathy shown him in his work for the good of souls by the good people of Stafford. He valued the kind words spoken to himself and of Mrs. Carson and family, in their beauti-

ful address. It was a satisfaction and an encouragement to know that his feeble efforts were appreciated, and prayed that God might continue to bless their mutual labours and continue the feelings of kindness and harmony which now existed. Another portion of the parish, not to be outdone by the rest, went to the rectory on New Year's and filled every available space with oats. Dressed turkeys, geese and ducks were also brought for Christmas and New Year's dinners.

IAOQUOIS.—On the Feast of the Holy Innocents there entered into rest a most devoted and faithful member of St. John's Church here in the person of Mr. Jacob H. Ross, after a comparatively short illness. During a long life of consistent churchmanship, deceased had ably filled the offices of churchwarden, Sunday school superintendent, and lay reader, and set a most perfect example of regular attendance at Divine worship. It was with hearts pulsating with sorrow and sympathy, that a crowded congregation gathered together to witness the funeral rites on the last day of the old year. The Sunday school children showed their affection by placing upon the coffin a cross of beautiful hot-house flowers; and affixed to the pew where deceased used to sit so regularly was a monogram bearing his initials. The Rev. Rural Dean Houston came up from Cornwall to assist at the obsequies, and the rector gave a short address, pointing out the sadness of seeing the old landmarks removed which were associated with so much of the past and with events which had encircled our own lives. Many emotions would be evoked as some before him recalled the many ways in which deceased had identified himself with the history and progress of St. John's Church, and by the force of his personality and activity helped to make the parish what it was. No sermon could be preached with greater moral force than the living sermon, which, by example, he over whom we mourned delivered to the congregation by his fidelity to God. In cold and heat, sunshine and storm, his seat in church was never vacant, and when at last we missed his presence it was but a messenger from God saying that the final absence had come. With the dying years he passed away, but leaving behind him the memory of an example which should stir us all up to a holy emulation and re-consecration to the service of God. And then was borne away one of the good, old-fashioned type of loyal Church of England men, who leave their impress not in emotion, but in the deeper quality of hearts devoted to our Blessed Lord.

TORONTO.

Miss Lizzie A. Dixon acknowledges, with thanks, the receipt of the following amount for Rev. H. Robinson, Peace River, Athabasca: Miss Magrath, Springfield-on-the-Credit, \$20.

St. Stephens'.—A very successful at home was held last Monday evening in the school house under the auspices of the Literary and Hospitality Chapter of the Parish Guild. About 300 were present and greatly enjoyed the capital programme. The following ladies and gentlemen took part: The Misses Symons, Strathy, Hope, McMullen, Hall and Smith, and Messrs. Herschfelder and Thompson.

Grace Church Sunday school held its annual Christmas festival on Tuesday evening, 8th inst. There were upwards of 300 scholars present besides their parents and friends. A substantial tea was served by the lady teachers at 6.30, after which games were freely joined in. Then followed the distribution of prizes, consisting chiefly of Bibles, Prayer and Hymn Books. The Rev. O. H. Rich, before presenting the prizes, gave a short address in which he expressed the clergy's gratitude to the teachers for their good work during the past year, and exhorted the parents to strengthen the teachers' hands in training the children in obedience. A programme of music and recitations by the scholars and teachers was well rendered, at the conclusion of which Mr. J. S. Barber, on behalf of the teachers, presented Mr. W. E. Geddes, organist of the church, with a beautiful lamp and shade, in recognition of his valuable work as musical director of the Sunday school. Mr. Geddes, who was quite taken by surprise, made a suitable speech for the occasion. Thus a very happy evening was brought to a close.

The following are some of the missionary meetings which have been arranged for in Toronto on Sunday evenings: St. Anne's, Sunday, January 27th, Rev. Prof. Mitchell and Mr. C. J. Agar; St. Bartholomew, Sunday, January 27th, Rev. J. H. McCollum and Rev. J. R. S. Boyd; St. Barnabas, Sunday, January 13th, Rev. J. H. McCollum and Rev. Prof. Rigby; St. Clement, Eglinton, Sunday, February 10th, Rev. C. H. Shortt; Christ Church, Sunday, January 13th, Rev. Dr. Langtry; Epiphany, Sunday, January 13, Rev. G. A. Kuhring and Mr. N. W. Hoyles; St. George, Sunday, February 10th, Rev. C.

L. Ingles; Grace Church, Sunday, January 13th, Rev. A. Williams, Wednesday, January 16th, Rev. F. G. Plummer; Holy Trinity, Sunday, January 20th, Canon Sweeney; St. John's, Toronto, Sunday, January 27th, Rev. J. P. Lewis, Tuesday, January 29th, "At Home"; St. Luke, Sunday, Feb. 3rd, Rev. Dr. Mockridge and Rev. W. H. Clarke; Messiah, Sunday, January 20th, Rev. L. Skey and Mr. S. Caldecott; St. Mary, Dovercourt, Sunday, January 18th, Rev. C. L. Ingles and Mr. A. M. Dymond; St. Mark, Parkdale, Sunday, Feb. 3rd, Rev. R. J. Moore, and Mr. G. B. Kirkpatrick; St. Margaret, Sunday, January 20th, Rev. A. H. Wright, Wednesday, January 23rd, Mr. L. Baldwin; St. Matthias, Sunday, February 3rd, Rev. J. M. Ballard, Wednesday, February 6th, Rev. A. H. Wright and Mr. A. M. Dymond; Church of the Redeemer, Sunday, January 20th, Rev. J. C. Robinson, Wednesday 23rd, missionary meeting; St. Stephen, Sunday, February 3rd, Rev. Prof. Rigby and Rev. C. H. Shortt; St. Simon, Sunday, January 27th, the Rural Dean and Rev. J. C. Robinson; St. Thomas, Sunday, January 27th, Rev. Dr. Langtry, Wednesday January 30th, missionary meeting.

An adjourned meeting of the committee appointed by the Synod of the diocese of Toronto to examine into the question of the increase of the episcopacy, was held in the Synod offices last week. A rearrangement of the dioceses of Huron, Niagara, Toronto, Ontario and Algoma, and the creation of one or more additional dioceses to secure the more efficient carrying on of Church work, is proposed. The committee decided to call a joint meeting of the other diocesan committees, to be held in this city about February 15, in order that the details of the matter may be fully inquired into.

CAMPBELLFORD.—*Christ Church.*—This church, of which Rev. Rural Dean Cooper is rector, has just closed a year of great encouragement. The communicants number rather more than one-third of the congregation, which has increased to about two hundred and ten, who are, as things go, usually constant in attendance at least upon one service each Sunday. The Sunday school is also in a very united and flourishing condition. On the evening of New Year's Day, the usual annual Christmas tree presents were distributed. The schoolroom was filled to overflowing with the parents and relatives of the children, several persons being unable to get in at all. Carols and dialogues were very well rendered by the children, and a very pleasant evening was spent. It may be added that there is a children's service every month on the last Sunday afternoon; the offertory is devoted to some children's charity, i.e., Indian homes, etc. During the last year or so, several improvements have been made in this very pretty old-fashioned country church. New windows of coloured cathedral glass have been put in; one, a wheel window in the west end of the church, was the gift of the W. A. members, from extra work, as a thank offering. New doors were also presented by the late Mr. E. J. Bink. A very beautiful and costly altar cloth, the work of the Sisterhood of St. John, Toronto, was obtained for the new altar, and a pair of brass vases, for flowers, given as a memorial by the newly confirmed at the last confirmation. But by far the costliest and very highly valued gift was that of a brass lectern by E. A. and Mrs. Bog, of Campbellford; this is a very beautiful specimen of art. It was obtained from England, and designed as a Christmas offering, but was, by some means, delayed in transit, but reached here and was placed in position and dedicated on Sunday, the Epiphany. It should be added that the "Willing Workers," a band of 24 young girls belonging to the congregation, have earned, and have in hand, between forty and fifty dollars towards a new font, which it is intended to have in the church by Easter Day. The congregation was very large on Christmas Day, and the communicants numbered between 40 and 50. The offering to the rector was very liberal and gladly bestowed.

PORT PERRY.—Rev. Mr. and Mrs. Fletcher and the children and the teachers of the Church of the Ascension were very hospitably entertained by Mr. and Mrs. J. Blong at their residence on Friday, the 4th inst. The Sunday school annual Christmas tree, with prizes for attendance, took place the same evening in one of the rooms of Mr. Blong's residence. The children sang some pretty carols with great enthusiasm, after which the prizes were distributed, then a sumptuous feast of cakes, oranges, coffee, etc., provided by Mr. and Mrs. Blong, after which the children played games till about 10 o'clock, when a very pleasant evening ended by singing God save the Queen and three cheers for Mr. and Mrs. Blong.

WEST MONO MISSION.—The Church in this mission, which for about nine years has been under the fostering care of the Rev. G. B. Morley, a faithful and zealous priest, was strengthened and extended, four brick churches having been erected, and one

frame purchased during his incumbency. These testify his unflagging energy on behalf of the Church's material interests; while the large and ever increasing number of communicants and devout worshippers attending his ministrations, as well as the very large number confirmed during his stay amongst us, testify that the spiritual interest of the flock was equally well cared for. Rev. Geo. Webb succeeded Mr. Morley about six years ago, and very diligently and faithfully continued to advance the Church's interest on truly Church lines for about two and a half years. Mr. Webb's successor appeared to be a man of very latitudinarian and decidedly unchurchly doctrinal opinions, which, when acted upon, had the unhappy but natural effect of undoing, so far as it was possible, the sound teaching given by his immediate predecessors. During his incumbency matters went from bad to worse, and for months before he left here—last April—some of the churches were closed, and the Church life in the others dying out. At present the mission is vacant, and the scattered flock are, as might be expected under the circumstances, receiving more than usual attention from the teachers of separatists, who would gladly entice them from "the old paths" and the Church and faith of their forefathers. The unfortunate position of affairs here, which it is to be feared is only a sample of the many instances why our Church does not prosper in rural places, has been frequently brought to the notice of our Bishop, but so far it seems there is no redress for the sad state of things.

NIAGARA.

FORT ERIE.—The Anderson family have presented for the use of St. Paul's Church, in memory of their mother, a handsome lectern-Bible, a prayer and service-book. Mr. E. C. Corston, the organist, has given a brass pole and rings for dossal curtain, and two or three of the young ladies of the congregation are procuring a set of curtains in colours appropriate to the Church's seasons. The church was beautifully decorated for Christmastide. The offerings to the rector have, in all, amounted to nearly seventy dollars.

GUELPH.—*St. George's.*—The Rev. J. H. Ross sailed last week for Bermuda, in the hope that change of air and scene will restore his health and vigour. During his three months absence the Rev. W. S. Whitney, M.B. and B.D., will act as locum tenens.

St. James.—The number of communicants on Christmas Day was 187. The offertory was \$41.66; in addition the rector and his wife received a number of presents at their house. The rector is delivering a course of sermon lectures on English Church History, at the Sunday evening services.

ACTON.—It is our sad duty to record the death of Rev. Geo. B. Cooke, incumbent of St. Alban's Church. He had been in poor health for some months. Hoping that a rest would do him good, he took a month's vacation not long ago and spent the time at the residence of his father at Chicago. This did him no good and an operation was performed on the 27th ult., by Dr. Howitt, of Guelph, assisted by Drs. McKeague, Acton; Dryden, Rockwood; Cooke, Chicago, and Charles Cooke, Toronto. The operators found that there was a malignant cancerous growth in the patient's stomach, and that there was no hope for recovery. Mr. Cooke lingered until last Saturday, when he died. The funeral took place on Monday and was largely attended. The services were conducted by His Lordship the Bishop of Niagara. Among those present were the pastors of all the churches in Acton, including Rev. Father Kelly, and the following clergymen of the Church: Revs. Messrs. Mignot, Milton; Rural Dean Fennell, Georgetown; Belt, Guelph; Piper, Palmerston, and Smith, Elora. Mr. Cooke was in his forty-second year and leaves a widow and a large family of children. His first appointment after ordination was that of curate of the Church of Ascension, Hamilton, and before going to Acton he was incumbent at Georgetown and Palmerston. He was an able preacher, an earnest worker, and a most lovable man, and his death is sincerely mourned, particularly at Acton, where he was very popular, not only among his own congregation but with all denominations. He was a brother of Capt. Cooke, of the 7th U. S. Cavalry, who was killed with Gen. Custer by the Sioux in the massacre on the Little Bighorn, Montana, in 1876.

HURON.

St. Thomas.—*Trinity Church.*—This is a beautiful church, to which it is difficult to do justice in a brief description. It was opened for Divine Service on Trinity Sunday in 1877, the Rev. T. C. des Barres being then rector. The church consists of nave, transepts, choir and apse, the roof of the nave

being supported upon arches sustained by two rows of round columns, the capitals of which are decorated with a species of conventional foliage, and the rafters are braced by large ornate semi-radiated wheels across the angle of the roof; the lowest radius with the portion of the felloe between the adjoining radii being omitted, while the latter are continued, sloping in a different form to the well-finished corbels on the wall over the columns. There is no distinct clerestory, but the roof of that portion of the church outside the columns is less sloping than that over the central part of the nave. The ceiling is panelled in oblong rectangles by means of the heavily moulded rafters and cross-stays, which are stained and oiled. The enclosed spaces, as well as the walls, are finished in fine plaster. Much of the wood-work has a serrated ornamentation, and angles are filled in with well-wrought trefoil openings. The tower, in which



TRINITY CHURCH, ST. THOMAS, ONT.

there is an excellent bell, is surmounted by a tall and graceful spire. The church will seat fully 800 people, and cost about \$40,000. The five Gothic windows of the apse are memorials of stained glass, one of which was inserted in memory of the late Rev. S. B. Kellogg, a former rector of the parish; the rest in memory of various members now departed. Handsome rose windows of stained glass adorn the transepts and west gable. The altar is of carved oak with gracefully designed openings filled in with rich crimson cloth, bearing the well-executed emblems I.H.S. and Alpha and Omega. The chancel is well fitted with appropriate chairs, stalls and choir seats, the former two being also of carved oak. The church is furnished with a splendid and powerful organ, which cost about \$5,000, which has been defrayed through the unwearied exertions of the Ladies' Aid Society. The choir is a mixed one of about 40 voices, under the able direction of Mr. J. H. Jones, organist. The voices are excellent, and the music is rendered with taste. There is a commodious and substantial school building on the church grounds, also of white brick and having transepts, which form rooms for infant and intermediate classes. The Sunday-school roll numbers about 400 scholars, 28 teachers and 8 officers. The superintendent is R. Miller, Esq., whose efficient labours have gone far to bringing the Sunday-school to its present highly satisfactory condition. The building is used for all week-night services and all gatherings and business meetings.

On the corner opposite, westward from the church, stands the new rectory—a fine white brick building, which has been but recently completed and occupied by the rector. It is a beautiful structure, in the Queen Anne style, with all modern improvements, and containing nine spacious rooms. The wood-work is of black ash, finished in oil; the doors being of lighter wood, are grained to match the former.

The organized societies in connection with this parish are: The Ladies' Aid; the Young Ladies' Guild, a junior branch of the former; the Willing Workers, composed of little girls, who are doing what they can on the same lines as the former two; the W.A.M.A.; the Earnest Workers, a junior branch of the W.A.M.A.; the Juvenile Workers, a still younger branch; the St. Andrew's Brotherhood, and cadets of the same order. The Sunday-school children of Trinity Church and those of the Church of St. John the Evangelist unite in supporting one Indian boy at the Shingwauk Home, Sault Ste. Marie. A rather notable event occurred in July last, when His Lordship the Bishop of the diocese re-opened the old Church of St. Thomas, of which he had an affectionate recollection as its former

rector. It had been built in 1824, and disused for 17 years, but was now thoroughly cleaned and renovated, to be maintained as a historic relic and mortuary chapel, and this re-opening was made the fitting occasion for a notable memorial service—performed by the Lord Bishop of the diocese, assisted by six of his clergy—in thankful commemoration of the faithful departed who had worshipped therein in days of yore. Christmas has again come and gone, but the joyful memory of the hallowed and hallowing services of that day will not soon fade. These chastened, though cheering and refreshing, services, with Holy Eucharist, sweet and spirited music, sacred and social emblems of joy and eternal felicity, and the mutual tokens of love, all conspire to make it a happy, a right merry Christmas to all men of good will, and to all the dear children of their Lord. The service at Trinity Church was especially interesting. The church had been beautifully decorated by loving hands with evergreen wreaths, festoons and flowers, and many appropriate and beautifully wrought texts of Scripture: "The Word was made flesh and dwelt among us, etc.," "The Mighty God," "The Everlasting Father," "The Prince of Peace," with many such other texts. In regard to the music of the service, members of the congregation are enthusiastic in their praise of it. It had been evidently most carefully selected and prepared by the organist, Mr. Jones, who thoroughly drilled and handled well his efficient choir. The music chosen was Selby's *Te Deum* in A; the *Benedictus* was *Tours* in F; the chorus sung for the anthem was Mozart's "For unto us a Child is Born." After the offertory the same author's *Hallelujah* chorus was sung. It may be mentioned that the Psalms were sung to Mercer's Psalter, and the hymns were selected from the *Hymnal Companion*, being "Hark! the herald angels sing," "Who is this so weak and helpless?" and "My God, and is Thy table spread?" The sermon, which was both able and impressive, was preached by the Rev. Canon Hill, M.A., the rector and Rural Dean of Elgin, from the text Gal. iv. 4, "God sent forth His own Son made of a woman." A brief record of the career of the rector will here not be out of place:

ARUNDEL CHARLES HILL

was born in the Village of York, on the Grand River, in the County of Haldimand, Ont. He was the second son of the Rev. B. C. Hill, M. A., of Trinity College, Dublin, a zealous and devoted missionary, who laboured in the County of Haldimand for 32 years (1838-1870), and built churches in York, Caledonia and Cayuga, and on the 9th of Nov., 1870, died, deeply respected and regretted by the whole community, from injuries received by a fall from his horse. The future rector of St. Thomas received his early education at home, entered the University of Toronto in 1865, won prizes and scholarships in classics, and graduated as B.A. and classical gold medalist in 1867. He was a volunteer for over five years, having entered the service as private in No. 1 Company 37th Batt. (Haldimand Rifles.) In No. 9 Company (University Rifles) Q.O.R., Toronto, during his University course, he attained the rank of sergeant. He took part in a skirmish with the Fenians at Limeridge, June 2nd, 1866. He obtained the degree of M.A. at Toronto University in 1868, and then took the divinity course at Huron College, London. In 1869 he was ordained deacon by Right Rev. Benjamin Cronyn, Bishop of Huron. He was appointed curate of St. Paul's Cathedral, London, which position he held from September, 1869, to September, 1870. Ordained priest in 1870, he was curate of St. James' Cathedral, Toronto, from September, 1870, to May, 1873. He was assistant at the Church of the Ascension, Hamilton, from May, 1873, to April, 1875. In 1874 he was married to Miss Emily M. Delamere, second daughter of the late Mr. Dawson Delamere, of H. M. Customs, Toronto. From Hamilton he removed to London, where he became assistant minister at the Chapter House for a few months in 1875; was appointed to Burford Mission in October of the same year; rector of St. John the Evangelist's Church, Strathroy, in 1878, and rector of Trinity Church, St. Thomas, in 1885. Under the Episcopate of Bishop Hellmuth he became a member of Huron College Council, canon of St. Paul's, and member of the Senate of the Western University. In 1882 Bishop Baldwin appointed him one of his examining chaplains, and in 1885 Rural Dean of Elgin. For many years Canon Hill has been a member of the Executive Committee of the diocese, and a delegate to the Provincial Synod. In St. Thomas he lives in the hearts of his people, beloved and respected by all—even as that heroic old soldier of the Cross, his father, was, where he laboured faithfully so many years, an example to many of our restless and fastidious young clergy of to-day. He now has the happiness of seeing his work prosper under his hands in an increase of the congregation, of the Sunday-school, of the candidates for Confirmation, of the communicants, of the organized workers, of the good spirit in which all take their part. As the

Lord has done in the past, may He now continue to prosper his handiwork.

COURTSHIP.—The Rev. Mr. Howard, of Toronto, preached here on Sunday to a large congregation upon the text "Peace on earth." He is an earnest speaker and promises to be one of note in the near future. He spent New Year's with his brother, the Rev. R. J. W. Howard, of this parish. The Sunday-school entertainment came off on New Year's Eve. It was largely attended. There was a bright programme provided under the management of Mrs. Kerr, our Bible class teacher. All of them received presents of books, dolls, etc. Mr. Howard received a present from the Sunday-school, as also did Mrs. Kerr. Some from here attended the watch meeting in Trinity Church on New Year's Eve. Our church hall was tastefully decorated with evergreens for Christmas. Let us hope that the time is not far distant when we can say it is wholly set apart for church services.

The Rev. E. Hutchison, formerly of Lion's Head, has been appointed to the charge of Christ Church, Forest, Ont.

The Rev. J. A. Ball, of Euphrasia, has been appointed missionary of Lion's Head by the Bishop of Huron.

At a recent meeting of the Council of Huron College, the Rev. G. F. Sherwood was promoted from the position of Lecturer to that of Professor of English Literature and History.

NEW HAMBURG.—*St. George.*—The three congregations of the parish gathered on Christmas morning, in St. George's Church, at a bright and hearty service, with celebration of Holy Communion. The church was tastefully decorated, the principal feature being a chancel screen, and crimson banners hung on either side the chancel arch with the texts "Peace on Earth," "Good will to Men." A white silk frontal vested the "Holy Table," and there were white chrysanthemums in the Altar vases. A new chancel window of five lights, the gift of "St. George's Ladies' Aid," was placed on Christmas eve, and adds much to the beauty and dignity of the church. The design was entrusted to Mr. Robt. McCausland, of McCausland & Son, Toronto, who after carefully studying the rather uncommon character and grouping of the five lights, prepared a very effective and beautiful design, and the windows are at once seen to be executed in the highest style of devotional art, and are fine examples of McCausland & Son's best work. Nothing but the most expensive English "antique" glass has entered the window, and great care is shown in the drawing and painting of the figures and in the rich and harmonious colouring of the draperies, as well as in all the minute details. The subject of the window is perhaps best conveyed by the text, "To him that overcometh will I grant to sit with me in my Throne." The centre light contains the figure of "Our Lord" in glory, richly enthroned, surrounded by angels; the side windows have full sized figures of different ages in attitudes of adoration, each attended by its guardian angel. A double rainbow in brilliant hues curves through clouds below the figures, giving a connecting idea to the subject, and running scroll-wise; along the base is the text, "Behold the Lamb of God which taketh away the sin of the world," and in the upper points are angels holding a scroll with the motto "Gloria in Excelsis." It is a pleasure to note that the chancel of St. George's begins to assume a richly furnished appearance, and if the present plan of completing the interior of the church on the same careful lines is successively adhered to, the result in the end will be far more lasting and satisfactory than where everything is rushed to completion in a commoner manner. The Church people of St. George's are very few in number and by no means wealthy, so that such an object can only expect accomplishment by patient perseverance.

HANOVER.—*St. James'.*—At our meeting on Dec. 19th officers were appointed for the coming term. It was also decided that our next meeting should be dispensed with, on account of the Sunday school entertainment being held on that night. After the meeting, the members of the guild remained to help with the decorating of the church. The "At Home" given for the Sunday School, on Dec. 26th, was a success. About 8 p.m. the people assembled, and the evening's amusement began. There were games of all kinds for both old and young. The Rev. E. C. Jennings gave an address of welcome and also spoke of the relation between the parent and the Sunday school. There was music and singing, which aided in making the entertainment successful. About 9 o'clock refreshments were served. After lunch candies and nuts were distributed to the children, who were anxiously waiting for them. The presi-

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g on Dec. term. It should be school en- After the ed to help At Home" 5th, was a bled, and ere games e Rev. E. e and also it and the ing, which ful. About after lunch children, The presi-

dent of the Young People's Guild presented a badge to each member.

INGERSOLL.—*St. James*.—It has been decided to remove the organ from its place in the gallery to the body of the church beside the chancel. This will necessitate the building of an addition, or rather extending the outer wall, for the required space, and will be commenced as soon as the weather permit. There is every reason to believe that this change will be beneficial all round, and enable the congregation to join more heartily in the singing. Too much can scarcely be done to accomplish this end so desirable, when music and singing enter so largely into our beautiful service. On Sunday afternoon, 6th inst., the church was filled to overflowing, the occasion being the funeral of Wm. Thompson, of one of our old Church families, and who is deeply regretted. Rev. A. Murphy, the rector, preached a very eloquent and impressive sermon from the text, "There is but a step between us and death." Mr. Thompson was buried with Masonic honours; and the funeral one of the largest seen here in years.

ALGOMA.

The Rev. H. P. Lowe desires to thank very heartily Mrs. John Roper, of Caledonia, for supplying Allansville Sunday school with papers, "The Prize," and others during the past year.

RUPERT'S LAND.

SOMERSET.—On Thursday, Dec. 20th, the Ladies' Aid Society, consisting of five members, held their first sale of work on behalf of a new mission church. It was held in the parsonage, there being no other building to be had. It was a great success in every way; a large number of people came from all the country round, some coming twenty miles to help on the good work, and the parsonage was crowded. A large number of useful articles were offered at reasonable prices, and were readily sold. A short programme was rendered in the evening by friends from Treherne. The five ladies who had worked so hard feel much encouraged by the help and success with which they met, and hope that many friends outside the mission will come forward and help them in the good work they have in hand. After paying expenses they have a balance of about \$50. On Monday evening, Dec. 24th, the parsonage was again crowded, but this time principally by children, it being Mrs. Tansey's Xmas tree for her Sunday school. By the kindness of many friends outside our mission, the tree was pretty well laden with presents, which simply delighted both parents and children. A lengthy programme was given entirely by the children (who had been trained by Mrs. Tansey), consisting of solos, recitations, musical drills, etc., which was much appreciated by all. Parents and children went home about ten o'clock, all having evidently enjoyed themselves.

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 Laity of Algoma are Intelligent.

SIR,—I am much pleased with the *CHURCHMAN*, and read with great interest the many valuable, instructive letters it contains. In one of these letters I was sorry to see stated, "the laity of the Diocese of Algoma are too ignorant and too indifferent to be allowed a voice in the management of their affairs." We are not wholly ignorant of the doctrines of the Church of England, nor are we indifferent to its temporal welfare. In many cases the laity would be able to give valuable information respecting affairs in the diocese, which would enable those of other dioceses to form a better judgment concerning the "Needs of Algoma." W. H. B.

No Popery Cry.

SIR.—Mr. Savory of Stratford informs us that God is a Spirit, and they that worship Him must worship Him in spirit and in truth. Nobody who is a member of the Church of England will doubt this. And as for the Protestant Churchman's Union, I do not profess to know what this society is, but I presume it is a cousin of the Church Ass., in England, or some near relation. And that society takes the trouble to walk round the country with this same cry "No Popery," but we do not hear much of their

converts. I quite agree with "a layman of North Hastings," that if they would devote their attentions to some of these unfed multitudes who are crying for the Bread of Life, they would be doing some good in the world. But as for stemming the tide of ritualism, I think they try to do it simply because they are ignorant of the use of ritual. I should be sorry to see another Reformation, although there may be some things which might be improved on perhaps, but a service cannot be performed without ritual, and if some of our friends of the Protestant Churchman's Union and their upholders would stop for an instant to consider to Whom our services are offered, and remember that we are to worship God with our whole bodies as well as our minds, they will see what part ritual has in our services. The "No Popery" cry is a most absurd one. Are we to reject everything that Rome does simply because the Church of Rome is in error in some things? Why not do away with the Holy Communion, because Rome has Mass? It all amounts to the same thing. I cannot imagine what these good people do with their senses that they cannot reason things out a little better than that. I believe brotherhoods and sisterhoods are a most praiseworthy thing in connection with the Church. I have not read the book which Mr. Savory speaks of, "Nunnery Life," or the Church of England under Father Ignatius, but judging from what we can see of the brotherhoods of to-day, they do a good work. The brotherhoods and nunneries of old were used in later times as cloaks for evil; the inmates lived lives of luxury. But we have had a warning once and surely we can guard against these things; it is the abuse of good things that makes the sin, not the good things themselves, and I am sure with regard to ritual it is an aid to reverent worship of God. And I should be very sorry to see our services brought down to, or perhaps lower than, the level of Nonconformist meetings.

HERBERT A. MARCON, Fleming, N.W.T.

The Attitude of the American Church to the Athanasian Creed.

SIR,—I have no intention of replying to your anonymous correspondent, G. H. N., whose postscript to his ill-mannered and uncalled for personal allusions and insinuations in a former letter, appears in your issue of the 3rd inst. Probably they would never have been given publicity, had you strictly carried out the rule with which you preface your correspondence columns. I merely wish to allude to that part of his last letter in which he speaks of the Athanasian Creed as likely ere long to be inserted in the Book of C. P. of the American Church. As the Rev. P. Tocque also refers to this in similar terms, in his letter in the same number of your paper, may I ask him to give your readers the authority on which he bases such a statement, feeling sure that he will willingly do so without condescending to any offensive personal reflections on one even so uncomproisingly opposed as myself to the retention in our Prayer Book of the unfortunate damnatory clauses attached to the creed in question, and to the recitation of it in any form in the public services of the Church. I have been a constant reader of the *Living Church*, one of the leading weeklies of the American Church, for nearly seventeen years, and from the very beginning of its publication, and I cannot call to mind anything in any of its editorials, or in any report of the Diocesan or General Conventions of that Church, which ever hinted at the probable insertion of this creed in its Book of Common Prayer. But even if so extremely unlikely a thing should be, I do not believe that there is a shadow of likelihood that such a retrograde step will ever be taken as the enjoining the recitation of it in the public services of our Sister Church. Would that our own Prayer Book were as free from any such rubric, and as likely to remain free from it, as that of the Church in the adjoining republic! In the meantime, bearing in mind that "the letter killeth, but the Spirit giveth life"; refusing to be bound by the fetters of a blind and unreasoning conservatism, in connection with matters ecclesiastical; mentally prefacing with the rubric of sanctified common sense the venerable Prayer Book of the Anglican Church, and adapting it, as we are adapting the more venerable Church itself, to the needs and altered condition of things in this closing period of the nineteenth century, no clergyman need for one moment be frightened when the bugbear is paraded before him of disloyalty to his ordination vows, should he venture, *e. g.*, to modify the language of the Burial Service, when called upon to officiate at the funeral of some godless infidel or reprobate who has been baptized, but not formally excommunicated, or should he, when performing the marriage ceremony, omit some portions of the service for Holy Matrimony which are not appreciated by our modern refinement, or should he pass over more or less frequently the long exhortations in our service for Holy Communion, or should he even substitute the Apostles' Creed for that called the Athanasian, breaking in upon, as it does, when used, and marring the harmony of our morning ser-

vice, like the interpolation of some harsh and discordant strain in the midst of the onward flow of the soul-stirring music of some majestic oratorio, the creation of a Handel or Mendelssohn.

J. FRANCIS.

Cayuga, Ont., Jan. 7th, 1895.

A Church Tragedy.

SIR,—A tragedy has occurred in Chicago that throws a ghastly light on one of the features of Church life in these days. It vividly illustrates the mischievous effects of the modern system of making the Church a mere point around which revolve innumerable societies of a religious or quasi-religious nature. The case, in brief, is as follows: A young minister, not of our communion, I am glad to say, owing to his pulpit talents was removed from a quiet country district to the City of Chicago. He had a wife who is described as "a woman of domestic habits," who, as every wife should, "made her home the centre of duty, and of charm to her husband." The pair were fondly attached to each other; their domestic life was a model of sweetness and peace, an example of peculiar value in the land of wholesale divorces. She had no taste for public life—she was too womanly for that. On removing to Chicago she became connected with a congregation—a "church," as the phrase is—that made the "church" a mere name, but a lot of societies everything. She was expected to be the moving, active spirit in these organizations; as though the care of a home and a family were not enough to absorb all the time and energies of a wife, especially of one subject to the incessant interruptions and anxieties of a city parsonage. Having neither the time, nor taste, nor talent for keeping up a perpetual round of attendances at committees, boards and other meetings of the sad societies for which her husband's flock had a craze, the poor woman was persecuted to distraction by her very loving Christian sisters of the church, who were utterly unable to understand that extraordinary creature, a wife devoted to her home and to domestic duties. The strain at last was too great for her strength; her mind gave way to despondency, and to escape from the torment of society pressure, and the sisterly comments made by the members, she drowned herself! There are hundreds of parsonages where her escape from the burdens of a minister's wife will excite envy. What the feelings are of those who are directly responsible for this woman's death, we know not; but it is probable they look upon their hounding her into self-slaughter with more than complacency—they will regard her as a victim of her own lack of the modern craze for being on a committee, which has become the supreme ambition of women, to which they are ready to sacrifice home, husband, children and their own true glory as wives or aspirants for wifely honours. It is very peculiar, very, that the sects who demand "chapter and verse" for everything in the order and discipline of the Church of England are now-a-days run by societies under all manner of fantastic titles, chiefly operated by females, although not a hint is found in the Bible suggesting or justifying these organizations. Indeed the modern gad-about woman, whose life is a round of going to meetings, will find a sharp rebuke in the New Testament. It is significant, too, that the land where societies and leagues for women so greatly abound, is also the land of divorces—both have the same root; they both come from the infamous revolt of woman against her noblest, her God-given instincts.

Let me ask congregations a question: What right have you to the time, the talents, the labours of a minister's wife, without paying for them? In seeking, in demanding—as you do—such labours, without payment, are you not under the curse pronounced by one of the prophets which was read in your hearing a few weeks ago? Is it not a *mean* thing to require work of anyone without pay? If then you *must* have the labours of a clergyman's wife, be honest, and give her a salary! Let the Chicago tragedy be a warning. Leave the domestic life of the parsonage alone; if the housewife therein does her duty to her husband and family, she is doing very valuable "church work"—far more so than is done by modern societies and leagues which sacrifice home life on the altar of public display and excitement.

JOHN HAGUE.

Montreal, 7th Jan., 1895.

St. Stephen's, Goderich Township.

SIR.—The *CANADIAN CHURCHMAN* has for a long period received from me such support, moral and otherwise, as I have been able to give to it, and yet, indirectly no doubt, it might become the means of weakening my efforts in the cause of the Church. For no correspondence could more tend to frustrate the object I have in view, viz., the amalgamation of St. Stephen's congregation with St. George's, Goderich, than that which appears in its last issue, signed "News Correspondent." Dealing as the writer most certainly does with matters wholly beyond his

province, and reflecting on the administration of those acting under ecclesiastical authority, he might at least have had the fairness, if not the courtesy, to append his name thereto, I am no controversialist, nor have I any desire to become such; but I might well ask whether it were a straightforward, manly course to enter one's parish, and without consulting the proper—and one would naturally suppose more legitimate and authentic source—proceed to gather, perchance, from disaffected and uncertain quarters, one-sided views, and upon them to found unjust and pernicious criticisms—seriously reflecting upon the action of those who fully understand the position of affairs, and who may certainly be considered equally concerned in them, if not more so; than one who, from the inaccuracy of his remarks, warrants the opinion of being a comparative stranger to the locality. Despite the writer's semi-apologetic tone, and seeming zeal for the welfare of St. Stephen's Mission, I consider his communications altogether unwarranted—not to say irregular, as I unhesitatingly pronounce them to be, in the main, utterly at variance with facts. It is absurd to suppose that a non-resident in the parish can be more fully and correctly informed as to the general feeling prevalent among its people, than those who are almost daily being brought into contact with them, and who are anxiously abiding the proper moment for generous and mutual action, etc. In my letter to the CANADIAN CHURCHMAN, regarding St. Stephen's, I might with all justice have shown more fully what considerable sacrifices had been made by my parish, as well as by the diocese at large, in order to keep (pending more definite action) the members of that congregation together. I might, moreover, have pointed out how for some months they have been ministered to from Goderich in a variety of ways, sometimes seriously affecting the order of the services here, and that the average attendance was not above forty. Lastly, I might observe that the St. Stephen's people were by no means under any compulsion whatever, as your correspondent avers when accepting the term; placed before them at the meeting, convened by his Lordship the Bishop of the diocese, nor was the spirit displayed by those present on the occasion one other than that of complete and harmonious unanimity. The matter rested with themselves, and entirely so. Summed up, the Bishop's proposition was to this effect:—*St. Stephen's kept open*—a liberal grant from the Mission Fund and a moderate contribution towards the clerical support on the part of the congregation; *St. Stephen's closed*—union with St. George's Church, Goderich, and the edifice placed in Maitland cemetery, to be used as a much-needed Mortuary Chapel, where the Burial Service of the Church would be properly rendered. The former proposal was unanimously rejected, the latter as unanimously accepted. I may be wrong, but I claim the right of exercising my own judgment, and for one, I do not hold with that short-sighted and misdirected zeal, so prevalent, which would plant a church at every man's door, and sympathize with those who, oftentimes having ample resources, decline to exert themselves so long as that system entails a modicum of self-sacrifice. Are the funds of the diocese—the means at command—to meet with no consideration? To my mind one or two strong, properly equipped centres for the diffusion of Church teaching, are more to be desired than many ill-supported ones. In conclusion, permit me to say that further correspondence (unless over one's signature), of the character animadverted upon must for obvious reasons only the more seriously retard and injure the object we have here in view, that of harmoniously combining the two congregations in one. That St. Stephen's may not in the past have had cause for complaint, is not for me to say—but this I will say, that every effort now being made is for the general good. Apologizing for the length of this letter, and assuring "News Correspondent" that anonymous utterances are not promotive of either sympathy or support on the part of "Canadian Churchmen" here, I remain, etc.,

M. TURNBULL.

Missionary Success No. 2.

SIR,—In taking up again the thread of my discourse, only, for the present, dropping a single stitch, and omitting heading (?), I come to:—"Good work must be done abroad," and, in so saying, I lie open to the charge of making success itself the condition of success. But one can conceive of good work done, yet little known, and not becoming the stepping-stone for work upon a larger scale, or more enduring in its character; while by success we mean, not isolated spasms, but a systematic growth. What are the conditions then of the condition? (1) The right men must be sent out, (2) rightly trained, (3) rightly equipped, (4) sufficient, too, in numbers, to at least balance the agents of any one of the rival bodies in the same place. As to the right men, rightly trained, I say little. The science of examining men is yet in swaddling clothes, if indeed begotten. But these subjects are the special province of

our Bishops and their chaplains, the principals of colleges, and so on. Yet can there hardly be a special reason why remarks from the press on subjects such as these should be less valuable than their observations upon others. Remember the good Bishop out in Africa,—and good he was, they say, if men are good—walking with a young curate just ordained, and coming to a river of the Dark Continent, swollen with the rains. The bridges were all down; and the worthy Bishop instructed his companion to swim across, but hold his clothes above his head; while his lordship prepared for the same feat himself. The curate could not swim, so he got blamed; while history fails to record his answer. The present writer's answer would have been:—"My lord, one moment, and fair play. I got a list from your examiner of all the subjects to be studied, and no swimming was included. Let us not saddle the wrong horse, my lord." But you know Bishops must now and again be human, if only lest our reverence become excessive, and training and selection demand much thought. Dr. Bethune always asked his men, not indeed whether they could swim, but were they good men in saddle, and masters of the lines. Now, perhaps, the question is about one's seat upon a wheel. Mobilization is a big factor in a mission. But how about equipment? A missionary is teaching Christianity to be, we will suppose, the endeavour to lead a certain life; (taking of course the means prescribed to enable one to do so), within and under the discipline of a certain brotherhood or kingdom, founded on certain principles, with fixed constitutional methods for its propagation and continuance, and to be challenged to trace his own successor, to furnish the tree of his ecclesiastical genealogy, or spiritual descent, or that of his Bishop or Archbishop. I question very much if the majority of our missionaries would be able on the spur of the moment to do this. Yet, if I am right in my conjecture, then, on one very important, nay a vital point, their equipment must be sadly incomplete. In the course of 14 years labour, the writer was twice thus challenged. So that this is no pessimistic or imaginary trouble. A great divine did indeed, half a dozen years ago, publish his preparedness to furnish the necessary tree. But this towards the close of this our 19th century. Why, the thing should be upon the fly-leaf of our prayer books, or in the vestry or the vestibule of each English church throughout the world; or of each cathedral; or in some way scattered universally among the clergy. Then among some religionists the real actual needs of every missionary are examined into, and supplied. Not only house, but house furniture, books, harness, saddle, sleigh; the things he actually needs. I know a diocese not far from this, in which the only outfit used to be \$80, with which to buy what could not possibly be got under \$200, and to be really useful cost sometimes \$300. How was a man to furnish house, stable, library? The means were not forthcoming. It may be said, let us do a little well, and then the means will come; for it pays better in the long run, than any amount of work half done. When secular work is doing, it is often considered business to find tools, shanty, board, etc. How much more needful in this more important business, to leave no hindrance in the way. Besides, the amount paid to the missionary was in the end not more in one case than the other; but it was paid in a way that made it far more valuable.

J. C.

BRIEF MENTION.

In less than 300 years Great Britain alone has spent £1,359,000,000 in war.

Canon Greene, of Orillia, we are sorry to learn, is ill of diphtheria.

Electricity is low used for colouring leather more quickly and deeply.

There are about 8,000 characters in the Chinese language.

The eyes of birds that fly by night are generally about double the size of day birds'.

The Rev. A. C. Watt has resigned the rectorship of Mono Mills, and accepted that of Bond Head.

The Red Sea takes its name from the presence of great numbers of animalculæ of that colour in the water.

For immediate relief after eating use K.D.C.

A movement is on foot to pull down St. John's Gate, one of Quebec's most attractive monuments to strangers. The gate is an obstruction to travel.

In Scotland the supporters of the royal arms, the lion and the unicorn, hold reverse position to those which they hold throughout the rest of the United Kingdom. This was actually stipulated for in, and, it is believed, is one of the clauses of, the Act of Union between England and Scotland.

The Rev. Canon Fulton, of St. Vincent de Paul, P.Q., who has been very ill for some time past, is now almost recovered.

The only woman in England who is proprietor, editor and manager of a newspaper, is Mrs. Comyns, of the *Feathered World*, the circulation of which paper is 20,000 weekly.

Miss Jennie Mills, organist of St. John's Church, Eganville, was the recipient, on Christmas, of a purse contributed by the congregation.

The poverty of Venice is notorious. Bædeker says that a fourth of its inhabitants are paupers. Yet to-day 48,000,000 francs in gold lie in the coffers of one of its banks alone.

Indigestion is stubborn, but K.D.C. overcomes it.

A German periodical devoted to wood industries announces that food products consisting partly of wood are now manufactured.

Hall Caine's new story, "the Mahdi," has caught the English fancy to such an extent that 100,000 copies of the periodical containing the story were demanded, printed and sold.

An ice locomotive was some years ago constructed for use in Russia. It is employed to haul freight between St. Petersburg and Cronstadt. The front part rests on a sledge, and the driving wheels are studded with spikes.

The Marquis of Lorne has incurred the displeasure of the English royal family for his presumption in connecting himself as active partner in a firm of house decorators in London.

K.D.C. Pills cure chronic constipation.

It is stated that the Rev. Canon Talbot, vicar of Leeds, will succeed Archdeacon Farrar as chaplain in ordinary to the Queen, which office has been vacated by Dr. Farrar's appointment as one of the deputy clerks of the closet to Her Majesty.

Having got the Odes of Horace off his hand, Mr. Gladstone is again immersed in literary work. He is preparing a psalter from the prayer book version. Each psalm is to have a separate title, and the obscure lines are to be explained in marginal notes. There is also a concordance, which, however, was written fifty years ago.

The bottom of the Atlantic forms a sort of terrace around the continents, sloping gradually for several miles, then suddenly descending to a far greater depth. In general about 100 miles from the shore there is a depth of 100 fathoms, but in ten more the depth exceeds 1,000.

K.D.C. the household remedy for stomach troubles.

The many friends of the Rev. W. T. Hicks, of Simcoe, will learn with sorrow that the doctors have little hope of preserving his eyesight, and the probability is that he will be blind, the result of his accident. A letter has been issued by the Bishop of Huron asking the prayers of the clergy for Mr. Hicks.

The great De Lesseps Panama ditch is said to be a melancholy wreck. The wharves are falling into the water, and acres of machinery are rusting to dissolution. On the isthmus are nearly 1,000 miles of steel track, with locomotives, and thousands of dump carts, now half hidden in the tropical growth. Seventy-six great steam shovels stand side by side in the excavation buried in luxuriant vegetation.

Sir Ambrose Shea left St. John's, Newfoundland, for England last Saturday, prepared to urge the prompt despatch of a royal commission to enquire into Newfoundland affairs. It is generally considered by the best minds in the country that a commission is necessary. A public meeting was held at St. John's at which the Bishop of Newfoundland, Right Rev. Llewellyn Jones, D.D., presided.

Beyond Comparison

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

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

British and Foreign.

Dr. Talmage has resigned the pastorate of the Brooklyn Tabernacle, and the trustees have decided not to rebuild the church. The Doctor will not accept any Brooklyn pastorate, or at present any pastoral charge. The latest news is that he is to make a preaching tour through the leading cities of the United States.

The Ven. Archdeacon Denison celebrated his 89th birthday last week. The Archbishop of Canterbury telegraphed to the Archdeacon, congratulating him on attaining so great an age, and the Bishop of Bath and Wells and nearly one hundred of the clergy of the Archdeaconry of Taunton forwarded him an address. The Archdeacon has been a priest for 62 years, and Archdeacon of Taunton for 48 years, while he has held the vicarage of East Brent nearly 40 years. He is still in fairly good health.

Gambling is notoriously the temptation of the pit populations of Durham and Northumberland. Canon Whitley, the venerable vicar of Bedlington (Senior Wrangler in 1830), preached a very earnest and also closely reasoned sermon on the sin of betting, and showed, *inter alia*, how foolish it was to stake money when the chance of winning was so small. Two pitmen, discussing the sermon afterwards, were heard to say they felt sure "the vicar must have betted a lot hissel in his time, or he woodna ha knowed sa much about it." The Canon is very fond of telling the story against himself.

The Kilburn Sisters, who have worked for nearly 20 years in the parish of Holy Trinity, Shoreditch, have at length decided to build proper and permanent accommodation for their manifold works. At present they conduct Sunday-schools, guilds, women's meetings and classes in their wooden mission house, and in the rooms below the church. The meetings are now too large and numerous for the rooms occupied. The Sisters have, therefore, bought a site in Church Street, and propose shortly to erect on it a commodious mission-house with a large hall in the rear. No neighbourhood could need such a centre more.

The Rev. Canon Carter, of Truro, who has been holding missions in Melbourne and Tasmania, has just spent a week in Sydney on his way to Christchurch, New Zealand, where he is also to hold a mission. Canon Carter has been the guest of the Bishop of Sydney. During his brief stay he preached in the Cathedral and in three parish churches. He also addressed the clergy in the Cathedral, and at the invitation of Canon Sharp, Warden of St. Paul's College, within the University of Sydney, he conducted a "quiet day" for clergy and candidates for Holy Orders at the college. The kindness of Canon Carter in undertaking so much work in Sydney was much appreciated by Bishop, clergy and people, more especially as he had so recently recovered from severe illness, and might reasonably have regarded his week there as a time to rest and recruit his strength.

The appointment of Mr. Gore to a canonry at Westminster is an admirable exercise of the ecclesiastical patronage of the Crown. He enjoys at this moment a wider influence than any clergyman in the Church of England, and that influence is greatest with the class which needs it most—those young men of whom Canon Scott Holland speaks so eloquently and sympathetically in his contribution to Dean Church's *Life and Letters*. Moreover, if there be any section of this class rather than another for which nothing is at present done, it is the educated young men of fashionable London, and, in our judgment, it is these above all that Mr. Gore is fitted to reach, and will, as we trust, find—or make—opportunities of reaching.—*Guardian*.

CHRISTIAN SOCIAL UNION.—The second annual conference of the delegates of the thirteen branches

of this Union was held at Cambridge. The Bishop of Durham delivered his presidential address at an open meeting on Monday evening, and he also addressed the members at an early celebration of the Holy Communion on Tuesday morning. The meeting was held in the smaller room of the Guildhall, and was uncomfortably full. At the conference on Tuesday morning, held in the Henry Martyn Hall, great interest was taken in the discussion as to the extent to which freedom of action should be allowed to the different branches. The more cautious, who were represented by the Rev. J. Carter, of the Pusey House, the secretary of the Union, were anxious to appoint the Executive as the censor of all action taken by them; but other counsels prevailed, Prebendary Eyton strongly protesting against any attempt to unduly wrap the branches "in swaddling clothes." It was finally decided that the Executive should draw up some general instruction for the guidance of branches, and that, subject to these, freedom of individual action should be allowed, on the understanding that such action did not in any way commit the Christian Social Union. It was decided to hold the meeting next year at Manchester.—*Athenaeum*.

The end of the world prophets are busy with their conferences just now all over the kingdom, and will reach Yorkshire next month with a meeting at Bradford on Jan. 30. Some very rich men have joined the movement, and among the most prominent is the Assistant Commissioner of Police for the Metropolis. It is curious that the past year should have seen the publication of a book by an American scholar, the object of which is to show that the world is quite young, not yet reached its maturity, much less its decline. Our prophets find their view confirmed by the recent Transit of Mercury, by the opening of the Jaffa-Jerusalem Railway, and by the re-building of the Temple at Jerusalem. This last piece of information may be a surprise to many people, but one of the prophets, recently visiting Rome and Milan, saw two pillars which she was told were for the temple in question, together with a pair of fine brass gates, which she saw somewhere else. All the signs, astronomical, political, and social, converge at one point in the year 1898, and yet there is an unpleasant suspicion that we are being made fun of, for the date in question is the 1st of April!—*Church Review*.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

Family Reading.

The Hidden Treasure.

CHAPTER V.—CONTINUED.

TALK ON THE HILLSIDE.

"Tell me of St. Anne, our Lady's mother!" he said one day.

"There is only one place about St. Anne," replied the shepherd; and he repeated the story of our Lord's presentation in the Temple.

"Is that all?" asked Jack in a disappointed tone. "I do not see that there is a word said as to her being our Lady's mother!"

"Perhaps the story is in some other place!" Jack suggested; but the old man shook his head.

"I have read the New Testament all through more than once, especially the Gospels and Acts," said he. "There is not a word said about our Lady's mother, and very little about our Lady herself!"

Jack looked startled. "But do you think it could have been the true and right gospel after all, uncle Thomas?" he said. "The priests tell us more about our Lady than about our Lord himself, and I am sure Anne says ten prayers to her for one that she says to our Lord!"

The old man did not answer, and Jack repeated the question: "Do you think it could have been the true and right gospel?"

"I have been thinking, Jack," said the shepherd, after a little silence and without answering or seeming to heed the question. "I have been

thinking that I have perhaps done wrong in this matter."

"How?" asked Jack.

"Because the knowledge I have given you may bring you into danger. Because the questions I have raised in your mind will not be lightly laid again. And how shall I answer it to your father if any harm befall his only son through my means?"

"But uncle Thomas," said Jack after a moment's silence: "your father did not fear to expose you to the same danger!"

"No, because my father was fully persuaded in his own mind. He esteemed the knowledge of God and His truth worth any danger or trial which could befall for its sake. I well remember his words to me, whispered in my ear as he gave me his last embrace. 'My son, remember the words of our Lord. Fear not them that kill the body, and after that have no more that they can do; but fear Him who is able to cast body and soul into hell!'"

"I cannot but think he was right!" said Jack with decision, after a little pause. "I cannot but think the truth must be worth any danger which can come to us for its sake. Nor can I understand why the reading of God's Word should make men heretics. The priest at Anne's convent says it is because ignorant men know not how to use it, and that it is like a poisonous drug, which can be safely used only by a physician."

"Aye, I have heard that story often enough, and how that giving the Scripture to the common folk is a casting of holy things to the dogs, and pearls before swine. A fair saying indeed, to call them for whom Christ died, dogs and swine!"

"Do they then christen little whelps and pigs?" asked Jack smiling. "Methinks that were as great an abuse of holy things as reading the Bible to the common people."

The shepherd smiled in his turn! "Thou art a shrewd lad! Take care that thou make thy wit keep thy head instead of losing it!"

"I will take care," replied Jack with all the confidence of fifteen. "But, uncle, according to all that you tell me, the holy apostles were men like ourselves. St. Peter was a fisherman and worked for his bread, and our Lord's sayings were spoken to him!"

"Yes, I have often thought of that!" replied Thomas Speat. "Those they called the Pharisees were learned men, it would seem, and yet only one of the apostles was called from among them. He even told them that the publicans and harlots should go into the kingdom before them. Strange how the words come back to me more and more!" continued the old man in an amusing tone. "I would not have believed I could repeat so many. 'But the Holy Ghost shall teach you, and shall bring all things to your remembrance, whatsoever I have said to you.' I well remember how my mother repeated those very words to me, when I went away from home to the Stonehill farm. I was deploring my fate in being obliged to go away where I could no longer hear and read the Word of God, and saying that I feared I should forget all I had learned. 'My son!' said she, 'remember that you carry with you a teacher who is able to make you wise even without the words of this book, and without which the book itself can teach you nothing—I mean the Holy Spirit of God. Our Lord promised this Spirit of Truth to his disciples, and said,—'He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you.' Ask constantly for this Spirit of Truth, my son, and it shall be given you.' And so verily have I found it. I have been exposed to many dangers and temptations in my long and wandering life, and—woe is me—I have sinned often and grievously; but in times of the greatest trial, there were brought to my remembrance words from my father's book, which have kept me from sinning, and encouraged me to return when I have wandered from the right way."

"And do you think," asked Jack in a tone of awe, "that it was verily the Holy Spirit which brought these words to your mind?"

"I cannot but think so, my son!"

"But uncle Thomas!" said Jack, "is it not—?"

(To be continued.)

Dull Lives.

How colourless and monotonous some lives appear to be, while others are sparkling with variety and amusement! Yet the dullness or gaiety are often only superficial. For what makes a life dull? Want of interests. An interesting life may be busy, may be hard, may be even poor, but it is never dull. I think we often waste a great deal of unnecessary pity upon the poor, as though poverty were an unmitigated evil; whereas it often gives an interest and zest to life quite wanting to the well-to-do. We can understand the love of travel and adventure. It is the same tastes that make the tramp and vagrant. If they were rich they would become Cook's tourists, or African explorers. A tramp is often hungry and cold, and sometimes in danger, but he is never dull.

Without, however, wishing to defend so unsatisfactory and profitless a life, any one who has friends among the poor will acknowledge how full of interest is the life of a hard-working woman. It is duties that make life interesting. Without them existence would be intolerably dull. Even those whose obvious and natural duties are performed for them, make fictitious duties for themselves. How often one hears the remark, "I really ought to call on so-and-so!" though the result of the call will only be an interchange of gossip or scandal, or at best a comparison of milliners' bills; or, "I really think it is my duty to go to such-and-such a garden party, or concert, or fancy-fair."

Real duties give a zest to life, for the happiness of life consists in the exercise of the faculties, and things become interesting in proportion as they call forth the latent powers. Now, things continue to be interesting as long as there is room for improvement; directly perfection is attained, the interest falls off like the petals from a ripened seed-vessel. But does one ever attain perfection in the performance of one's duties? I am sure no conscientious worker would allow it, any more than an artist would confess that he had reached his own ideal of perfection.

Interests give colour to life and keep off the demon of dullness. It does not so much matter what it is one takes interest in, so long as it is a living interest, that is, so long as one takes a personal interest in it, not an interest by proxy. Philanthropy, politics, art, literature, science, education,—no one is agreed upon these subjects; there is room for endless discussion, investigation, speculation, discourse—in a word, they are full of interest. These are the problems of the leisure classes, just as how to make two ends meet is the ever-recurring problem of the poor.

Just as the lives of many poor people are superficially dull, but really full of interest, calling out the exercise of all the faculties, so are the lives of many of the prosperous and well-to-do superficially happy and really intensely dull. The round of gaieties or amusements or morning calls is monotonous; the lack of duties is enervating. There is nothing to occupy the mind, or exercise the faculties, which, after a while, become paralyzed by disuse, and everything palls. Life then becomes a mere routine, a treadmill, whether on golden stairs or on the dull round of mediocrity.

But one must guard against another danger. Merely to be busy is not enough. If duties are performed in a dull, listless, perfunctory manner, they do not enliven life, they become as much a routine as "the season." One must be interested in one's duties, and always be trying to improve in the performance of them. The power of self-improvement is a distinctively human faculty, the effort to improve keeps alive the energies and faculties. Every one knows the difference between a smouldering and brightly burning fire. In both cases fuel is consumed, but what a difference to the occupants of the room! Some people smoulder through life; they do their work in a lifeless, apathetic manner; they shed no brightness around them; in a word, they are dull. Others work in a brisk and lively way, they throw themselves into their work, and so bring out its utmost capabilities. They throw a cheerful glow round the sphere in which they move.

To some—and they are happiest—religion is the absorbing interest. It brightens their whole lives, whatever their circumstances. They are never dull, for they have a window in their souls that

looks toward heaven. The inward light so irradiates them that one knows them at a glance. But few have attained to this height. Most of us are still on the dusty highway—perhaps will be all our lives.—*Churchman.*

Let the Women Speak.

Mrs. A. Sampson, 208 Bennington street, East Boston, writes: "I had been afflicted with dyspepsia for the last four years, was so bad that I did not dare to eat, as it caused me terrible pain. Hearing of K.D.C. I procured a package. It gave me almost immediate relief. One package cured me. I have not been so well for a number of years. I cheerfully recommend it, and feel justified in saying that dyspeptics who can get this medicine have no excuse for suffering."

"What Use is the Creed?"

More use than people imagine. One obscure writer has said that "no one was ever saved by a creed." Was he right? Let us see. 1. What is the meaning of the word creed? There is just one simple meaning—"Look for it in your dictionary"—a belief. Again you have heard it stated that "I do not want a creed, what I believe I take from the Bible." and "I don't believe in creeds." My dear reader, let us meet the question fearlessly, and with confidence.

2. Is it necessary to have a creed? Seeing that a creed means a belief, where in the wide, wide world will you find a man who has no belief. Take for instance the heathen, he has a creed or belief. He believes in his own gods and his religion. Take every man you meet, he has a belief of some kind. The creed of the atheist is, "I do not believe in God." The man who has no belief must of necessity be utterly void of brain—fit for the asylum—worse or as bad as a horse, for he must be lacking in intellect, if he has no belief; of necessity then every sane man has a creed, and must have it, and one of some kind. Those who have no creed, as they say, we should pity them indeed. The writer who said that a creed never saved any one, was looking no doubt at one side of the question, for I admit that those who hold a creed other than God's Word doth allow, and continue in it, will not be saved. But on the other hand, those whose creed is thoroughly in accordance with the written Word, and live up to it, will undoubtedly be saved.

3. We have seen that it is therefore necessary to have a belief. Then our next enquiry should be, what belief are we to have, which is the most Scriptural? I am sure that there is none better, more simple or more definite, than that "Apostles' Creed" which the millions of the Church utter every Sunday in the year.

4. The benefits of having the creed. Go to any dozen of the dissenters whom you may chance to meet, and ask them to state their belief—I am sure that no two of them will agree in their belief. There are things of course in which men have a perfect right to differ, but I speak in regard to a definite belief. While many of them have an outward unity, they lack the inward unity in regard to their belief. It should not be with us Church-people. Every one, and in any part of the world where the Church is, have and hold a "one Faith." And that "one Faith" is summed up in the creed. This is why in Baptism that the parents are strictly charged to teach the creed. The creed is to be its guide when it goes out into the world, to battle with the heresies which are so plenty. The creed is to be its rule, by which it is to measure things pertaining to the Christian religion. What has the parent to fear, when he knows his child is firm in "the Faith"? No matter if he hears that there is no God, his creed guides him in his decision, and he says, "I believe in God." If he hears that the world got here by chance, his creed tells him that God was "the maker of heaven and earth." If he is told that the story of Jesus is a legend—he says no, "I believe that Jesus Christ is the only begotten Son of God." If he is told that there is no life beyond this, he says, "I believe in the Life everlasting." If informed that when he dies, he dies like a beast of the earth, and that that is the end, he says, "I believe in the Resurrection of the Dead." If parents were more diligent in teaching and instil-

ling into the minds of the young the great importance of and the safe-guard that lies in the creed, I am sure that they would have occasion in the end to bless the efforts they put forth. Much may be said concerning the creed. My object has not been to say too much, but to place the matter before the minds of our young readers of the CANADIAN CHURCHMAN, so that they may set more value on their Faith, and know the reason why I will conclude by saying that no better motto can be cherished in the heart than the words of the great man at the closing hours of his life. "I have fought a good fight, I have finished my course, I have kept 'the Faith.'" REV. E. C. JENNINGS.

Hints to Housekeepers.

Take large oysters, wash them clean through their own juice. Lay them close together in a frying pan and sprinkle with a little salt; do not let them touch one another. Brown each well on both sides. When they are all done pour some of their own liquor into the pan, mixing it with any other that may be left from their cooking, and let it boil up for a minute or two. Pour over the oysters and serve very hot.

CALF'S LIVER.—A chafing dish receipt to prepare this has a novel ingredient—that of coffee. The receipt reads: Cut the liver in neat, smooth slices and lay in salt and water to extract the blood. Mix together one-half cupful of flour, one-half cupful of cornmeal, and one teaspoonful of salt; roll the slices of liver in this mixture and fry in the chafing dish in hot butter until brown. Just before serving pour in a little coffee, cover tightly, and let it stand a moment, and serve with slices of crisply-fried English breakfast bacon.

SWEATBREADS.—Boil for 15 minutes and blanch them in cold water; cut them in thick firm slices; put them in a frying pan, with a little butter, pepper and salt, a squeeze of lemon juice; simmer them for about twenty minutes, stir a pint of drawn butter over the fire, when hot add the yolks of three eggs, beaten up with a squeeze of lemon juice and a pinch of cayenne, and stir till the sauce thickens without boiling; dish the sweat-breads and pour the sauce over, garnish with button mushrooms.

A RICH STEAMED PUDDING.—Stir thoroughly together one cup of molasses with one cup of butter and a cup of milk. Add one cup of chopped raisins and three cups of flour into which a teaspoonful of saleratus has been stirred. Add citron if desired, and steam in a pudding boiler three hours. For the sauce beat three eggs to a froth, stirring into them a cup of sugar and a little vanilla.

SOFT GINGERBREAD.—One pint of molasses, one cup of butter, one-half cup of warm water, one tablespoonful of soda, one tablespoonful of ginger, two eggs. Flour to make the consistency of soft cup-cake batter. Stir the soda into the molasses until it foams, break in the eggs, add the butter which has been softened but not melted, then the water, ginger and flour. Flour should be added carefully at the last, as too much makes the cake look light-coloured and dry, while if just the right quantity is used it will be dark and rich. A good plan is to try a little in a small pan before venturing the whole mixture. Bake in shallow tins about thirty minutes in a moderate oven. Half this quantity makes a good-sized loaf. Delicious either hot or cold.

AFTER LA GRIPPE.—After la Grippe obstinate coughs, lung trouble, etc., frequently follow. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumption remedies. Price 50c. and \$1 per bottle.

THE PLAIN TRUTH TELLS.—Constipation, headache, biliousness, and bad blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels, and blood, curing all their diseases.

LOOK OUT FOR IT.—If you are troubled with a cold or a cough, however light the attack, look out for it, do not allow it to settle on the lungs; break up the cough by loosening the tough phlegm with Hagyard's Pectoral Balsam.

Children's Department.

The Children's Choice.

"Well, my dears, what is your decision?" asked Mr. May one morning as his three children sat down to breakfast. "Have you thought it over?"

"Yes, papa," replied Gerald, the elder boy.

"And do Herbert and Connie agree with you?"

"Yes, papa."

"Well, now, what do you wish? You need not hesitate to tell me, for you know I promised that by way of reward for your good progress at school during the last half year, I would give you the choice of three things—either a long day of sight seeing in London, a fine big rocking-horse for your play-room, or a display of fire-works some night soon. Which of these things have you chosen?"

"Not one of them, thank you, papa," cried all three children at once.

"You see, papa," went on Gerald, "really we have just about every pleasure and toy that we can want, and so we thought, if you did not mind, that we should like to try now and do something useful. And it occurred to us that if you would be so good as to give us a few tools and allow us to use the little room on the ground floor for a workshop, we might perhaps manage to make some things for a Christmas tree for our poor washerwoman's children, and may be for some others too. So, papa, if you have no objection, that is what we would like best."

"And we feel just as Gerald does!" chimed in Herbert and Connie.

"Very good, young folks," replied Mr. May. "I am glad you should have thought of others in this matter, and I am quite willing that you should have your workshop. Your mamma can arrange about letting you have the room, I daresay, and I will see to the purchase of the tools at once."

So in a very few days the little workshop was ready, and the children, delighted at the prospect of all working together for grand results next Christmas, were just as happy as they

Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief, and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight in gold to me. MRS. R. H. HANES, Paris, Ont.

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Births, Marriages, Deaths.

BIRTH On Dec. 3rd, 1894, at the rectory, Stafford, the wife of Rev. Chas. O. Carson, B.A., of a son.

could be, and every minute they could spare from their school work was spent in that fascinating little chamber of industry.

Mr. and Mrs. May thought at first that, as soon as the novelty of the new amusement wore off, the children would weary of it, as they had often done of other things before now. But it proved otherwise. Perhaps the good motive they had for perseverance prevented weariness; anyhow their industry did not flag for a day.

As the evenings drew in, it was like a pleasant picture to Mr. May, when

he returned home from business, to peep into the workshop and see the three earnest little faces bending over their respective tasks: Gerald putting neat new bindings into old shabby picture books, Herbert making fret-saw frames for scripture texts, and little Connie knitting warm stockings for Christmas gifts.

As time went on the children became quite expert in a variety of ways, and made toys as well as many useful articles. Herbert got his brother to draw, on pieces of white wood, out-lines of animals, which he then cut out with his saw, and afterwards glued the feet of the creatures to little wooden tablets, until he had quite an army of beasts and birds, equal almost to the contents of Noah's ark.

As for Connie, she not only knitted stockings, but little shawls, mittens, and comforters: and besides this, she dressed quite a number of dolls, showing a good deal of taste and ingenuity for so young a girl.

At last Christmas eve came round, and the three little workers were in a high state of excitement. Besides the things they had made, and a good many of their own toys, they had bought with their pocket-money fruit and sweets, cakes and sugar figures, waxlights ornaments, and lanterns to hang upon the tree.

The whole day they had been busy decorating the tree, and it never once occurred to them that they could have anything in the way of gifts to receive—so full were their hearts and minds with the great joy of giving pleasure to others.

Who shall describe the rapture of the poor washerwoman's children, and their yet poorer neighbours, when all the glories of that beautiful Christmas tree burst upon their view, and their hands and pinafores and pockets were all crammed with good things? Nor was this all; for Mr. and Mrs. May had bought some nice warm cloaks and hoods and dresses, and these were distributed among the children ere they went, so that they walked home laden with presents.

"And now, my darlings, it is your turn," said Mr. May. "Come in here, children"—and he led the way into a large room in a wing of the house which had been shut up of late. But what a transformation was here!

The room had been freshly papered, and a bright fire was burning in the grate. In one corner was a turning lathe, in another a small typewriter; a fine box of tools stood upon a shelf; a carpenter's bench stretched along the wall; a large workbox, already furnished, was on the table; also a basket filled with materials both for knitting and needlework.

These and many more things the room contained. Papa and mamma had not forgotten the tastes and inclinations of one of their children, and they evidently intended that these gifts should encourage and stimulate them yet more in their good work.

"My dear children," said Mr. May, "do you remember the parable of the talents, where the man who had received five, said, 'Lord, thou deliverdest unto me five talents; lo, I have gained other five talents'? Well, now, I have been reminded of this by the way in which you have improved the opportunities I gave you before. These opportunities I am about to increase, so as to give you a chance for yet greater usefulness.

"And may He who so long ago told this parable, but who is Himself still

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the Lord and Master of us all, say to each one of you some day, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'

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A Little Comforter.

The sun was sinking fast, and little Madeleine kept glancing at the glowing sky as she crept noiselessly about, dusting the table, the chairs, the deep window seat, and all the ledges, wondering when her uncle would come back.

Jacques Bonheur and his good wife had lost all their sturdy lads in the war; and when poor Pierre, Jacques' younger brother, was killed fighting the Prussians, they had taken his orphaned girl and infant boy to their own home, far away from the children's loved blue mountains of Alsace.

The war was over at last, and little Jean was just learning to walk when fever broke out in the village. Jean sickened first, then little Madeleine; and, after nursing them safely through it, their good aunt herself was struck down.

Not one of the neighbors would come near the house; Jacques had his work to do; Madeleine was too young; so

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poor Madame Bonheur had to go to
the parish infirmary.

She had been away nearly a week,
and the house seemed very empty with-
out her. The lark that used to sing
so cheerily in the great wicker-cage
when Madeleine and the baby first
came, had pined and died, and the
ticking of the old clock in the corner
sounded very hollow and dreary.

Jacques Bonheur was late; he had
gone to see how his poor wife was;
and Madeleine wanted to get the room
tidied up and the tea ready, for she
knew he would be tired and faint. But
tiny Jean had been so peevish that she
had not been able to put him down
for a minute.

She had danced him up to the empty
cage till her arms ached. Then she
tried trotting round the room and bo-
peeping at him from behind the wood-
en cradle; and when at last she grew
so tired that she felt as if she would
drop him, she had sat down in her
uncle's chair and let him play with the
handle of the table drawer.

However, at last he went to sleep,
and she had just opened the cupboard
to get the tea things out when her
uncle opened the door.

"I thought you would soon be back,
uncle," she said, running to meet
him.

Jacques Bonheur seemed quite over-
whelmed; without even hearing what
she said, he walked to his chair, sat
down, and resting both hands on the
knob of his stick, stared before him
like one in a stupid dream.

"Is she worse, uncle?" asked the
little girl, in a trembling voice.

"She's mortal bad, child," groaned
poor Jacques. "The doctor says if
she gets through to-night maybe they
will be able to save her. To think
that I've served God all these years,
and now He's turned His back on
me!"

"Don't say that, uncle," said Made-
leine gently. "God never turns His
back upon those that put their trust
in Him. God is a present help in
trouble."

Then, going to the chest of drawers,
she reached down the old family Bible,
sat down with it on her knee, and
turned over the pages till she came to
the hundred and second psalm.

"Hear my prayer, O Lord, and
let my cry come unto Thee.

"Hide not Thy face from me in
the day when I am in trouble; incline
Thine ear unto me; in the day when
I call answer me speedily."

As he listened to the words from
her clear young voice, the despair
seemed passing out of his face.

"Read where Peter's wife's mother
was sick," he said, when she came to
the end of the psalm. So Madeleine
turned to the place in St. Matthew's
gospel.

"And He touched her hand and the
fever left her," he repeated after Made-

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leine. "Maybe our prayer will reach
the great white throne."

Then, kneeling down with uplifted
hands, he implored the Divine blessing
for his poor wife.

That night was the crisis; and when
he went in the morning to inquire,
the nurse spoke very hopefully. It
was nearly a week before Madame
Bonheur was out of danger, and more
than a month before she was able to
come home. It was a red-letter day
for them all when she took her old
place for the first time at the table.

"A child whose heart is given to
God is verily a ministering angel,"
said Jacques Bonheur, stroking Made-
leine's glossy hair. "What I should
have done without our little girl I do
not know. God spoke to me through
her lips that night."

Thanking God.

Far away in the Pacific Ocean is a
little coral island, whose people only a
few years ago were such savages that
they killed and ate each other. A
good man for the love he had to Jesus,
went to live on that island, and the
work of his life was to teach them to
worship and obey the one true God.
Nearly all of those people have now
become Christians.

This good man and his wife had a
large family of orphan boys and girls,
whom they trained for honest, useful
lives.

A few times a year a mission ship
came to the island to bring food and other
things for the missionary's use. One
time, when the native food had failed
and the white food was gone, some-

thing happened which prevented the
ship from appearing with the usual
supplies. Everybody, black and white,
suffered from hunger.

One day as the missionary was pas-
sing a native hut he heard a man within
thanking God for his dinner. Looking
in to see what the dinner might be, he
found it was nothing but fig-leaves
cooked.

In his own garden were two beauti-
ful fig-trees, but hungry as his little
orphans were, and fond as they were of
fig-leaves, yet they were too honest to
pick a single one until they had asked if
they might. When the good mission-
ary said, "Yes you may eat them,"
they climbed into the tree and sat on
the branches like squirrels, glad even
of so poor a fare as raw fig-leaves.

Day by day they looked and prayed
for the ship. After a long while a
ship came in sight. It was not their
own ship, but it was laden with good
things for them. How glad the hun-
gry children were! How they did
laugh and shout, as they rolled a
barrel of biscuit from the shore up to
the mission-house!

They told the missionary they were
dying for biscuit. He knocked the
head of the barrel off very quickly and
gave them something to eat. Then
they all stood round, each with a bis-
cuit in hand, but not one tasted a
morsel until they had thanked God for
sending them the food and asked Him
to bless it to them all.

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