

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JANUARY 10, 1895.

[No. 2.]

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January 13—1 SUNDAY AFTER EPIPHANY.

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APPROPRIATE HYMNS for the 1st and 2nd 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:

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 178, 555, 828.
Processional: 78, 218, 175.
Offertory: 79, 179, 80.
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General Hymns: 75, 220, 307, 487.

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 316, 558.
Processional: 76, 77, 219.
Offertory: 81, 173, 601.
Children's Hymns: 79, 175, 389.
General Hymns: 177, 169, 452, 63, 486.

HISTORIC CHRISTIANITY.—In all departments of religious life and thought it is the historic character of Christianity and of the Church which is commending itself to men's acceptance. In the historic Christianity there is liberty and strength. In the historic Church there is conservatism and an illimitable faculty of progress. Any man who would do great and permanent service to the Church in these times must be possessed of the historical idea.

FOR WHAT THE CHURCH EXISTS.—The Church exists in the world, not to enjoy our patronage, to invite our criticism, to gratify our taste, but to accept our discipleship. Her organized life, the due succession of her ministry, the due administration of her sacraments, the stated order of her worship, the ceaseless proclamation of her Lord's message—all these things are not less important, less essential to-day than when in the beginning Peter convened the hundred and twenty disciples to choose the Apostle Matthias.

ABOUT READING.—Let us not be familiar with the heroes of the world and utterly ignorant of

the heroes of the Cross. Many a Christian woman could give the plot of Tolstoi's last novel, or the history of the women of the French saloons, who could not tell you one word of the story of David Livingstone, or of Hannington or Pattison. The Kingdom of Christ endures. Let us study the history of the kingdom, work for the kingdom. Life is too short for us to read everything; let us read the best.

CHURCH-GOING.—Public worship is a duty which all owe unto God. It is not a matter of choice. You cannot neglect it without loss and danger to yourself. Especially on each Lord's day no one should be absent without most urgent reasons. If every person in the parish would make a point to be present at each service, we should have a crowded church each time, and thus a more worthy tribute of praise be offered, and the influence of the Church of Christ be greatly increased. Shall not such be the case? Remember that the responsibility rests with you.

THE TRUE CHURCH.—No man can make a new Church any more than he can make a new Bible. The old Church was founded by Christ Himself. It was complete at the start. It possessed all the means of grace. It taught all the necessary truth. It was meant to remain unchanged until Christ should come again at the last day. The faith was once for all delivered to the saints, and was not to be added to or diminished. The Church was built upon the foundation of the apostles and prophets. Modern religious bodies, or so-called Churches, are, in reality, only religious societies. They are new, not ancient. They are man-made; none of them date from Pentecost.

WORDS OF COUNSEL.—Be loyal to your Church. Honour her appointments. Love her heavenly ways. Be loyal to your rector. Co-operate with him fully as he endeavours to carry out the Prayer-Book system. If he appoints a week-day service show him by your presence that you appreciate his efforts on your behalf. If he plans to celebrate the Holy Communion on Sundays and holy days, as the Prayer-Book prescribes, honour him for his fidelity, and show by being present that you appreciate his faithfulness. Whatsoever he does in thus following the Prayer-Book, you may be sure he has you in mind and desires that you shall have full opportunity to receive the Church's blessings. Above all, be not selfish in the enjoyment of your privileges. Aim to make known your Church and her ways among your friends. Tell them of her admirable methods, her sweet communions, her helpful worship. Invite them to accompany you to church, not only on Sundays, but also on holy days and week-days. Explain what to them is unknown. Encourage them to read Church literature, and make them to understand that there is a great deal more in the Church than they commonly supposed. In the end they will thank you and enter into your joy.

NOT FAR FROM THE KINGDOM.—Concerning a process which is going on in India the *Missionary Record* says: "An interesting account is given of the Rajah of Ramnad, in the Madras district. He was one of the nobles placed under the charge of the 'court of wards,' and himself elected to receive his education at the Christian college in

Madras, and looks back with affection to his student life there. Visiting lately a school of the American mission, he offered a gold medal for proficiency in English. This native prince well illustrates a process going on in India, such as is probably going on in no other non-Christian country in the world. He still holds on to his Hindooism, but he is appreciative of Christianity; and while he gives to Hindoo charities, he is also liberal towards the work of missionaries and personally friendly with them. The old type of heathen is, to a large extent, disappearing and its place being taken by those who are, in many respects, 'not far from the Kingdom of God.' And when at length the awful power of caste is broken, and when the Hindoo reverence for their family system is placed below reverence for Christ and obedience to His call, it will be found that great multitudes who were in heart already Christians, will suddenly confess the Lord."

SHOULD TIRED PEOPLE GO TO CHURCH?—Many of those who stay home all day Sunday because they are tired make a great mistake. They are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and think about, and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness. Moreover, these tired people would often find refreshment for their minds and hearts in the quiet services of the Church. They would secure by means of them such a change of mental atmosphere and the suggestion of thoughts and motives and sentiments which are out of the range of their routine work. For a hard-working mechanic, or salesman, or housekeeper, or teacher, the diversion of the thought to other than the customary themes might be the most restful way of spending a portion of the day of rest. We happen to know of several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sunday to go to church, have been induced to try the experiment of seeking rest for their souls, as well as their bodies, in church on Sunday, and they testify that they have found what they sought; that the observance has proved a refreshment, rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home as they have given them since they formed the habit of church-going.

GREAT RATE OF PROGRESS IN CHINA.—The Rev. T. G. Selby, who has spent twelve years as a missionary in China, and has written several books in the Chinese language, and among them an extended life of Christ, is now on a visit to England. In an interview with a representative of a weekly newspaper he said that he was the first European resident on the North Canton River. Nearly the whole time he was isolated from European society, and it was only on his rare visits to Canton and Hong Kong that he had an opportunity of preaching in English. "When I left China I found I spoke English less fluently than when I came," said Mr. Selby, "but during my years as a missionary I read more English literature than I had had time for in England. I was away from all social life, and books were the

only available recreation. I attribute my good health in China to the active life I led. I travelled a great deal, both in summer and winter. Some European residents think it impossible to travel in the heat of summer, but in this they are quite mistaken." He was asked: "From your experience do you consider China a hopeful field for mission work?" and said: "The most hopeful of all, I think. There are no caste prejudices, none of the secret hostility which is so formidable a barrier to Christian progress in India. The Chinaman is an open enemy or an open friend. He does not belong, like the Hindoo, to a subject race, obliged to cringe to the conqueror, while all the time he nurses a hidden enmity. The Chinese hates all foreigners, and is not afraid to say so. When he is gained to Christianity he makes a staunch and loyal convert. The rate of progress in China within the last twenty years has been amazing."

TO SUBSCRIBERS.

We have received permission from the Post Office authorities to enclose the printed envelopes as usual, and we trust the gentle reminder this week will be a sufficient hint for all to promptly pay arrears, as well as their subscription in advance.

REGENERATION.

BY REV. VERNON STALEY.

Author of "The Catholic Religion"; "Plain Words on the Holy Catholic Church"; "Plain Words on the Incarnation and the Sacraments."

There is much confusion in many minds concerning Conversion and Regeneration. This confusion arises in a great measure from a misapprehension of our Lord's words to Nicodemus, as to the necessity of the New Birth, recorded in St. John iii. 1-14. Regeneration is the being born again, "of Water and of the Spirit." It is the act of God the Holy Ghost upon the soul in Baptism, a single, definite act, which can never be repeated. In Baptism God gives the soul the New Birth, or, in other words, regenerates it. In Regeneration we receive a new nature, and pass out from the natural into the supernatural order of things. This new nature is as a seed planted within the soul, and it is intended to grow and bear fruit. Conversion, as we shall see in the next section, consists in the conscious turning of the will to God. It is the act of man, through grace, as he accepts the mercy and love offered by Jesus Christ. Thus we see that Regeneration and Conversion are quite distinct, since a converted man is not, necessarily, a regenerated man. From a comparison of Acts ix. 9 with Acts xxii. 13, 16, we learn that St. Paul was not baptized until three days after his conversion. In his case conversion preceded the New Birth. St. John does not, in his Gospel, tell of the institution of the sacrament of Holy Baptism, but he records a very full explanation of its meaning in the words of our Lord to Nicodemus. In this passage our Lord declares that, "Except a man be born again, he cannot see the Kingdom of God"; and He explains this statement by adding, "Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God." Thus, "to be born of Water and of the Spirit" is the same as "to be born again." Now the joining together of "Water" and "the Spirit" can only refer to Baptism. To be "born of Water and of the Spirit" cannot mean "to be converted," for the use of water has no part in conversion. If our Lord had said, "Except a man be born of the Spirit,"

only, we might have been in doubt whether He meant conversion or not; but since he said "of Water and of the Spirit," there can be no doubt as to His meaning. Hooker writes:—"Of all the ancients (writers) there is not one to be named that ever did otherwise expound or allege the place" (*i. e.*, St. John iii. 5), "than as implying external Baptism." St. Paul uses an expression which confirms this interpretation. In his epistle to Titus, he writes, "According to His mercy He saved us, by the washing of Regeneration and renewing of the Holy Ghost." The word used for "washing" means a "bath," which implies the use of water. So here again Regeneration or the New Birth is associated with the use of water—the bath of the font.

The first words that the priest is directed to say, after baptizing a child and receiving it into the Church, are these—"Seeing now, dearly beloved brethren, that this child is Regenerate." *Therefore, every person who has been rightly baptized, has, through the Spirit, been born again.* We must not think that because a person has been born again, he will necessarily be saved. Regeneration is not final salvation, but it places a soul in such a relation to God as to make salvation possible. The germ of the new life, implanted in the soul at Baptism, needs to be cared for and developed. The new life in Christ is as a seed within the soul, which needs to be watered and tended, that it may live and grow until sin is destroyed, and the new life is perfected. There are thus two forces at work in the soul of the regenerate man; good and evil meet in the baptized, and one or the other in the end must prevail. The issue of the conflict depends upon the will, working with or against grace.

CONFIRMATION.

The apostolic rite of Confirmation is the natural and necessary complement of infant baptism; though by apostolic usage and the rule of the Church everywhere and always, until modern times, it is applied to adults also. The fact that the vows in Holy Baptism, when administered in infancy, are made by proxy, implies a future occasion when their responsibility may be voluntarily assumed. And this is done in connection with the laying on of hands and the precatory benediction of the Bishop, together with the invocation of the seven-fold gifts of the Holy Ghost. It has constant reference to the baptismal vow, to the promises then made, and the system of Christian instruction then prescribed; and it looks forward to the admission of the candidate to his full privilege, as a member of Christ, in the Holy Communion. A twofold preparation is needful to obtain fully the blessing it conveys: There must be a preparation of mind, which implies an intelligent perception of the principles of faith and duty; and there must be a preparation of heart, by which the spiritual nature shall be made ready to receive the manifold gifts of grace. Both of these processes are presumed to continue from the first intelligent days of childhood to the hour when the catechumen becomes a communicant. The intellectual preparation is that which is prescribed in holy baptism,—the knowledge of the great truths of our holy religion as embodied in the three great symbols of faith, devotion, and duty, together with such other instructions as are in the short catechism contained. And the preparation of heart implies that devout and prayerful habit of thought which is cultivated through all the years of a Christian childhood, and which is, in its truest sense, that scriptural conversion which is the pro-

cess of our whole mortal life. While this general preparation is the work of all the early years of a human life, there is a special interest connected with the administration of the apostolic rite, and it is customary for the parish priest to meet the class of candidates, in anticipation of the visitation of the Bishop, for instruction in regard to the Christian life, and especially with reference to their first communion. The "Order of Confirmation" states very distinctly the outline of truth and duty which the Church prescribes. It includes three distinct and yet closely related particulars: (1) The knowledge of the creed, the Lord's Prayer, the Ten Commandments, and the Catechism; (2) The ratification of the promises made by sponsors in baptism; and (3) The promise of obedience in the future and the "endeavour to observe such things as by their confession they have assented unto." The rubric at the close of the office defines the relation which the rite of Confirmation bears to the Holy Communion. The service throughout is simple and almost interprets itself. The occasion of its use is always an interesting one in the parish, as the gathered harvest of the parochial year. It is the form by which those who have to come to years of discretion are enabled to make their good confession of Christ before the world, and to be enrolled among the number of His acknowledged disciples, by the personal ratification of their baptismal vow. The versicles which follow this ratification recognize the truth that all our spiritual strength must come from God; and the prayer which is then used refers alike to the blessings conferred in holy baptism and the manifold gifts of grace needful in the subsequent warfare of the Christian life. The "laying on of hands" is accompanied by a benediction which states both the irrevocable character of the Christian vow and the progressive nature of the Christian life. It asks that the person confirmed may continue to be the Lord's forever, by the defence of his heavenly grace; and that he may daily increase in the Holy Spirit more and more through all the disciplines of this life until he come to the everlasting kingdom. The idea of a progressive sanctification of heart and life here expressed is almost the echo of the apostolic injunction, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." And it conceives of our earthly probation as a constant advance in holiness and duty until its consummation is reached in the diviner life to come. The succeeding prayers imply the same conception of the Christian life, and the service concludes with the blessing of the Holy Trinity upon the person confirmed. The use of the word "Confirmation" in two different senses, in connection with this office, has created some confusion of thought concerning the nature of the rite. The candidate does "ratify and confirm" his baptismal vow; but also he is confirmed and strengthened in his religious life. It is this latter sense which gives the name to the rite. "The laying on of hands" is a significant and essential act. It corresponds to the manual act in the ordination of the clergy to their sacred office; and its significance here as applied to the laity implies an ordination to the universal priesthood of believers, in which we are to offer not only the sacrifice of prayer and thanksgiving to God, in the ritual worship of His Church, but also the more comprehensive and permanent sacrifice of a consecrated life.

Last week the Rev. W. Lowe, of Glencoe, was presented by the young people of St. John's Church with a handsome pocket communion service, accompanied by an affectionate address.

REVIEWS.

RELIGIOUS PROGRESS. By Al. V. G. Allen; Professor in the Episcopal Theological School, in Cambridge, Mass. 8 vo., pp. 187; \$1.00. Boston and New York: Houghton, Mifflin & Co.; Toronto: Rowsell & Hutchison.

These two lectures read to the students at Yale University, are of a very high caste and well suited to the audience. The title is a happy one, as appealing at once to a recognized aspiration, and the style is pellucid throughout. The first lecture lays the foundation in a careful study of progress in thought as traced in the individual, and the second follows the same line into the more complex field of Church life and organization. The most noticeable feature is in the power of the living organizer to harmonize the contrariant aspects of truth, and work them into a whole which loses the appearance of contradiction. This thought is well expounded by our author, and his lectures have all the handling of an expert. The volume is beautifully finished, and typography perfect.

A POPULAR BOOK FOR AGENTS.—The Rev. Francis E. Clark's new book, "Our Journey Around the World," is having a great sale, and is unquestionably the most popular subscription book of the day. The publishers, Messrs. A. D. Worthington & Co., Hartford, Conn., want more agents for this book—both men and women—and they offer great inducements to them. Their advertisement appears in another column. Our friends who are in need of profitable employment will find this good book just the thing to work for, a book they need not hesitate to offer to their friends. We can commend the book as being especially attractive and exceedingly desirable for agents.

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.

Brethren of the clergy and of the laity:—

Before we meet again for our annual country Conference, there is reason to believe that we shall have assembled at Ottawa, either to elect, or to see elected, the man into whose open palm the life of the Church in these eight counties shall be delivered. Whether we shall be actors, or spectators only of that scene, will depend much on the use we make of our time and our thoughts in the meantime.

And here it may be asked, what can we do? The answer to which is, that, though we cannot discuss the candidates themselves, as that stage is still in the future, yet it does not become us—it is not the conduct of men aware "of what dignity, and of how great importance that office is, whereunto they are called,"* to drift indifferently up to so important an event; to have the vacant mind stunned by the flight of the months, and an immediate call to a special synod, there only to have their sacred elective powers manipulated perhaps by a few men conspicuous in a higher degree for the wisdom of the serpent than for the balancing virtue which is divinely coupled with it.

Because we cannot, in the meantime, do everything or much, can we, with due regard to our position as laid down in the solemn ordination address just referred to, decide to do nothing?

Then, too, if we cast a thought at our flocks—to the congregations over which we are placed, since they are for the most part composed of men not practised to the exercise of their rights, which lie above and beyond local affairs—are we acting as true "shepherds," as "stewards," or "watchman" towards them,† and so "that it shall not happen to the Church, or any member thereof, to take any hurt or hindrance by reason of our negligence," if we fail to do everything in our power to aid them in using their votes to the Church's best interests?

To be stigmatized hereafter, as ordained dreamers, whose greatest effort was a sigh, and whose best achievement a pious wish that God's will be done on earth as it is in heaven—this, gentlemen, is no glowing prospect for you and me. And yet this is what we become if we do not fully realize that Canadian Church history is, at this moment, preparing to record an important event, and to proclaim to future generations how we deport ourselves.

To discuss here and now advanced features of the business, is of course to beat the air. But there is a

better—a more timely and more profitable employment inviting us, which is to brush away the rubbish that obstructs the prospect now opening up before us—to clear the eye of reason for beholding the true features of a case which we must so soon decide upon. Let us therefore hasten to look at some of the current notions of a Bishop's office.

Here, at the outset, we must lay bare a prolific source of error which lies in confounding the very distinct and different things, viz:—The office of a Bishop exactly as it exists to-day in England, and that of a Bishop in this distant colony, which men still living and vigorous have hewn out of the primeval forest. It is repeatedly forgotten that the one is appointed to retain; the other is chosen to acquire and to develop; and that a different kind of energy and equipment is required for each.

The Canadian Bishop is not chosen to control the finished mechanism of a diocese already for centuries a complete whole; but as everybody knows, for the same purpose that a missionary priest is appointed—to plant the sacred machinery of Christian worship and education in a wilderness, where there is generally little to count on but the possibilities of the situation.

Unlike the English Bishop, therefore, whose diocese is spread out in matured development before his eyes, the true Canadian Bishop's diocese exists, in great part, only as outlined by the Spirit of God, shining through a soul entirely consecrated to holy enterprise! This fundamental and most patent distinction must be made, and adhered to, or we are lost in the hopeless confusion of accidental with the essential features of the case.

A too common conception of the office, nevertheless, is that of the great English personality translated here. Assuredly, this can surprise nobody so much as the English Bishops themselves, who look with some amazement on our methods of addressing our Bishops—a method which they strictly reserve for Bishops of their own class.* To have the best, then, what England after eighteen centuries can produce and afford, is the immoderate ambition of but too many in our midst.

The colossal imagery which their language—and more impressively, their failure of language, suggests to the Canadian mind, finds a parallel in the thoughts with which Englishmen, some years ago, anticipated the arrival of the Egyptian obelisk, which only after a triumph of navigation, British sailors succeeded in landing on the banks of the Thames, where it now stands in mute, majestic incongruity!

Of course a good deal of preparation is necessary for all this speculative grandeur; and so we hear continually of efforts to make the surroundings equal to bring them up to the required pitch of dignity. And that there may be no toppling over to this stately conception, it is advanced that this, that, and the other means effective be devised for (as the tiresome phrase has it) keeping up the dignity of the Bishop. This seems to be the creed. Difficulties evidently thicken round this point. Not their speech betrays it; but as Homer might have said:—

"Their speaking looks the want of words supply,
And the full soul bursts copious from the eye."

One would think that these Quixots had spent their lives in the halls of the Escorial, where, Lord Macaulay tells us, the elaborate ceremonial—the putting on and taking off of gloves in passing from one room to another—is so nicely proportioned to the decadence of national power and worth.

Such well meant anxiety has surely little in it to recommend it to anybody, and least of all to a candidate worthy of notice. For it grows out of the offensive assumptions that the dignity of the chief minister of our holy religion consists in his power to outwardly dazzle, and as to the man, that he is likely to be so innately destitute of true dignity that his prescient flock must come to his rescue with every possible contrivance to make up that inevitable deficiency!

Is it not feared that the captious and hypercritical will see in all this an element of deep coarseness, repulsive to any healthy mind, and shocking to a devout?

But perhaps it is better not to take the proposal too seriously. Unquestioned loyalty to the divine office may have led regard here into extravagance. So pitifully stilted a regime merits honest condemnation. The language that becomes habitual in such an unreal atmosphere reminds one of Goldsmith's remark when he heard of Dr. Johnson's intention of writing a language for fishes. Goldsmith said that the chief defect of the performance would probably be that Johnson would make *the little fishes talk like whales!*

But when it is intended to build and carry on all this un-Canadian "pomp and circumstance" on the slender means which the case allows, and which is less than the income of a fairly prosperous merchant in any of our cities and towns (though four times the amount of the ordinary priest's), the value of the project, in a practical sense, vies with its merit

as a matter of taste. If we allow the Church of England to give tone to our thought and conception here, it will be well to remember that she never mentions the word dignity in the office of the consecration of a Bishop, any more than in that for the ordering of deacons.* Perhaps lest she should give any countenance to that evil which we are now combatting, it is for the priest's office she reserves it. There it occurs three times, and always with grave emphasis. The real way to enhance that kind of dignity which is so unblushingly sought by those with whom we disagree, is the Eastern. "The grandeur of the monarchs of the East consists in making themselves invisible." This might be done more cheaply—but enough of this!

Another common notion which we must notice is that a bishopric is a prize—the goal of a legitimate ambition.

If there be any sublime sense in which this view is permitted, I confess myself utterly unable to reach up to it. But full well I know that as this idea is generally expressed and understood, it is thoroughly unworthy of wise men imbued with the spirit of Christ. It at once disqualifies the man who sanctions it, for it gives assurance to the world that if the inviting externals of the exalted office attract him, these will continue to monopolize his thoughts should he be elected.

If to be a Bishop—a Canadian Bishop of souls—means to wear the gaiters, apron and corded hat; to assume a lofty manner; to make a good appearance before the hapless sects, and to do nothing beneath the dignity of a Bishop—it would be hardly polite to omit any name in the diocese from the list of qualified candidates.

But there is so much work—work to be conceived, undertaken and done—work which cannot and dare not be delegated, that he who would enter the lists must search for other qualities than those which the toilet-mirror, or his own complacent estimate, tells him that he possesses.

That there were men in the early Church who knew how justly to estimate the requisites, may be seen from the following: In A.D. 376, says the learned biographer† of St. Chrysostom, Bishop Meletius had been banished. The Arian Emperor Valens, who had expelled him, was about to take up his residence in Antioch. It was desirable, therefore, without loss of time to fill up some vacant sees in Syria. The attention of the Bishops, clergy and people turned to Chrysostom and Basil as men well qualified for the Episcopal office. According to a custom prevalent at that time, they might any day be seized and compelled, however reluctant, to accept the dignity. St. Augustine was dragged, weeping, before the Bishop, and his immediate ordination demanded by them, regardless of his tears. St. Martin, Bishop of Tours, was torn from his cell and conveyed under a guard to his ordination. The two friends, Chrysostom and Basil, were filled with apprehension and alarm. Basil implored Chrysostom that they might act in council at the present crisis, and together accept or together evade or resist the expected, but unwelcome, honour.

Chrysostom affected to consent to this proposal, but in reality determined to act otherwise. He regarded himself as totally unworthy and incompetent to fill so sacred and responsible an office; but, considering Basil to be far more advanced in learning and piety, he resolved that the Church should not, through his own weakness, lose the services of his friend. Accordingly, when popular report proved correct, and some missionaries from the electing body were sent to carry off the young men (much, it would seem, as policemen might arrest a prisoner), Chrysostom continued to hide himself. Basil, less wary, was captured, and imagined that Chrysostom had already submitted; for the emissaries acted with subtlety when he tried to resist them. They affected surprise that he should make so violent a resistance when his companion, who had the reputation of a hotter temper, had yielded so mildly to the decision of the fathers. Thus Basil was led to suppose that Chrysostom had already submitted; and when he discovered too late the artifice of his friend and his captors, he bitterly remonstrated with Chrysostom upon his treacherous conduct. "The character of them both," he complained, "was compromised by this division in their counsels."

"You should have told us where your friend was hidden," said some, "and then we should have contrived some means of capturing him." To which poor Basil was ashamed to reply that he had been ignorant of his friend's concealment, lest such a confession should cast a suspicion of unreality over the whole of their supposed intimacy.

As for Chrysostom himself, it was obvious, continues the biographer, that he could not have refused so great an honour out of haughty contempt or disregard of the electors. On the contrary, it was when he considered the exceeding sanctity and

*Vinet—Theory of Preaching.

†Stephen's Life of St. Chrysostom (John Murray, London.)

*Ordering of Priests—Prayer Book.

†Prayer Book. Ordering of Priests.

*See Chambers' New Encyc., article "Address."

magnitude of the position, and its awful responsibilities—the heavenly purity, the burning love towards God and man, the sound wisdom and judgment, and moderation of temper, required in those who were dedicated to it—that his heart failed him! He felt himself utterly incompetent and unworthy for so arduous a task. Having proved that his evasion of the Episcopal office could have arisen from no spirit of pride, but from a consciousness of his inferiority and incapacity, Chrysostom proceeded to point out the manifold and peculiar dangers which encompassed it. "Vain glory was a rock more fatal than the Sirens. Many a priest was shipwrecked there and torn to pieces by the fierce monsters which dwell upon it—wrath, despondency, envy, strife, slander, falsehood, hypocrisy, love of praise, and a multitude more. Often he became the slave and flatterer of great people—even of women, who had most improperly mixed themselves up with the ecclesiastical affairs, and especially exercised great influence in the elections."

Such is the way in which good men of old looked upon the honours of a bishopric! That their conception was not due to any want of religious enthusiasm peculiar to the time or generally diffused, the history of those days abundantly proves. So that if these adequate views rose up in a social atmosphere not unlike our own, it was because the men who formed them looked devoutly to the heart and core of things, and would not let their spiritual vision be obscured by any earthly mists. They preserved and nurtured their love for the really desirable.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

SYDNEY, C. B.—The 61st meeting of "Sydney Rural Deanery" was held in the parish of St. George, Sydney, on December 18th. Members present:—Rev. Rural Dean Bambrick, Ven. Archdeacon Smith, and Rev. Messrs. Draper and Lockyer. A celebration of Holy Communion was held in St. George's Church, at 11 o'clock, at which the Rural Dean was the celebrant—assisted by Rev. W. G. Lockyer, and Rev. T. F. Draper the preacher. The members met for business at the rectory during the afternoon. The usual portion of Greek Testament was read and discussed, after which the Rural Dean officially informed the members of the Deanery that his resignation of the parish of St. John's, North Sydney, having been accepted by the Bishop, his work as Rural Dean would come to an end with the present meeting. The members present individually expressed their sorrow and regret, fully realizing the loss which they will sustain by Mr. Bambrick's removal; and a resolution embodying the sentiments of the deanery was unanimously carried and entered in the deanery records. We are anxious to know who will succeed him, but we are painfully conscious of the fact that he will be a different person in many respects—as such men as Rural Dean Bambrick represents never get a parish by answering an advertisement. We pray, however, that God will overrule it for good, and we shall be ready to extend a very hearty welcome to the loyal and earnest priest who may be elected. At evensong the prayers were sung by the Rural Dean, the lessons read by Rev. Messrs. Draper and Lockyer, and a usual learned and helpful sermon on "Cross bearing in daily life," was delivered by the Rural Dean. The music at this service was very good indeed. The service was devotionally and heartily rendered by choir and congregation, and no thoughtful person could fail to be impressed with the many beauties of the Church's evensong. The next meeting—which will be called by the Archdeacon, for the purpose of electing a Rural Dean—will be held in the parish of St. Paul's, Port Morien, at an early date.

HALIFAX.—*St. Luke's Cathedral.*—On Christmas day and again on Sunday, the cathedral was well filled with congregations who heartily entered into the festival services. The congregational singing was especially noticeable. The church had received floral adornment from the hands of ladies of the parish. The altar and sanctuary at the evening services were resplendent with light, clothed in white, with the brilliant star above, varied with choice flowers. The excellent singing of the choir in the anthems, carols, choral celebration, Te Deum, psalms and hymns, coupled with Mr. Gatward's untiring energy and fine playing at the organ, gave a sense of completeness to the entire festival.

More copies of the Bible are sold in Italy than of any other book.

QUEBEC.

WATERVILLE.—Through the church warden, Mr. C. N. Martin, the ever-kind congregation at Eustis presented their organist, Miss Burbridge, with a very pretty ring, and Rev. Mr. and Mrs. King with a case of sterling silver spoons, accompanied by their best Christmas wishes. With the consent of the Bishop and the concurrence of the college authorities, Mr. Bishop, B.A., a divinity student in his final year, has kindly agreed to give Mr. King some temporary relief and help in the work of this mission.

St. John's Church was very appropriately decorated with evergreens, through the devoted efforts of a few willing workers.

MONTREAL.

Deanery of Clarendon, 1st Jan., 1895.—Archdeacon Naylor writes:—"To-day ought to be a squaring up day in many respects. I will make it one in this (letter), especially as I have a slight attack of La Grippe, and go not yet out." Passing—in Hebrew fashion—on to the end of this letter, and reading back, the Archdeacon continues:—"We are now in our nineteenth year in this place." It is a huge parish; from to day it becomes entirely self-supporting.

QUYON.—There is a bran new son at the Quyon Parsonage, and great rejoicings thereat, as is right and natural.

PORTAGE DU FORT.—The Plaisteds are well now, though one of the children had diphtheria a while ago.

BRISTOL.—The Incumbent, Mr. Dilworth, has had an attack of scarlet fever, and some of the family are still poorly with it.

SHAWVILLE (1st Jan.)—The New Year gathering is to be held in this parish to-night. Some of the singers are now here practising their pieces. Our choir has improved of late. They have some beautiful anthems for to night. They also went out to North Clarendon, last Thursday, for a concert for Mr. Flanagan. The past year has been busy. There have been 216 scholars in our Sunday-schools, 25 persons confirmed, and 240 communicants during the year. The Hodgins and Lyons are well. Old Mr. Elliott has been poorly. Two S. S. Teachers' Institutes, one at Hull and the other here, were very successful. Our flock at home is getting small, only three boys left. They were very happy over their Xmas presents. They have penetrated the mysteries of Santa Claus, but they are as happy as ever with plans for surprising one another, as well as father and mother. The three boys away managed to get together for Xmas. Harry, as you know, is just getting over typhoid. He is very anxious to go on with his (college) work, and we hope he will be careful, etc. Your correspondent quotes some personal allusions, for sufficient cause. It is cheering to hear a good account of influential families; and in Clarendon, the welfare of the Hodgins covers large ground; Mr. Elliott is the sire of two of our active clergy, and Dr. Lyon's name is a household word throughout the deanery.

The Rev. Canon Fulton, St. Vincent de Paul, who has been very ill for some time past, is now almost recovered, and will probably resume his duties next week. He attended service yesterday morning, but had the assistance of a young clergyman from a neighbouring parish. Last year the Canon suffered from a very severe attack of the grippe, and his present illness is the after effects.

ONTARIO.

NEWBORO.—St. Mary's Church has undergone a thorough overhauling during the past few months, which gives the interior of the old historical edifice a much more ecclesiastical appearance. The ancient pulpit, with its nine or ten steps, occupying such a prominent position and calculated to fill the most courageous preacher with awe and dread, has been relegated to the shades of the wood-shed. A temporary platform has been erected in its place to give the choir more room and better scope for their voices. A new Bell organ has recently been introduced, a very handsome instrument with an exceedingly sweet tone, while solid oaken seats complete the arrangements for the choir. The church was also thoroughly cleaned and calsoimined in preparation for the Christmas festival. On Christmas morning the new stained glass window was visible for the first time, and it is deserving of more than a passing notice. It is the gift of Miss Chaffy, of Winnipeg, in loving memory of her father and mother, at one time members of this parish. The central panel at once arrests the eye as a work of art which would be hard indeed to improve upon. It represents the Angel at the Tomb, with hands uplifted, while beneath are the words, "He is not

here; He is risen." Coming, as it does, from one of the best workshops of the world—Mayer, of Munich—it is an ornament to the church, the equal of which few parishes can boast of. Even the most critical eye fails to perceive any of those glaring inconsistencies in colour which stamp the work of the average artist. The colours are soft and blend harmoniously, while the face of the angel is a study and lesson in itself. The windows bear this inscription: "To the glory of God and in loving memory of John Chaffey (1820-78), and Mary Anne, his wife (1834-63)." The worshippers in St. Mary's Church are indeed fortunate in having such a beautiful addition to the decoration of their place of worship, and are loud in their praise of the workmanship, and in their thanks to the generous donor. The Christmas services in the parish were largely attended, the number of communicants being most encouraging. At Portland, in the afternoon, the rector was given an agreeable surprise, the members of Emmanuel Church presenting him with an address and a well-filled purse for the purpose of purchasing a cutter. On reaching Elgin for evening services still another surprise was in store for him in the shape of a valuable fur coat, which was presented, with an accompanying address, by the churchwarden on behalf of St. John's parishioners. May these tangible expressions of good-will prove but the prelude to a still deeper bond of union between rector and parishioners alike.

ROSLIN.—The hallowed festival of Christmas was again well observed in the parish of Roslin. The churches were tastefully decorated by willing hands with various kinds of evergreen. For the first time the Holy Communion was celebrated in the new Church of St. John the Evangelist on Christmas morning, and will be memorable in the history of this parish for the fact that not only did nearly every communicant receive that holy and life-giving Food, but several did so for the first time since their Confirmation of some years ago. The congregation which assembled in Christ Church, Thomasburgh, in the afternoon, was not so large as it might have been, but the musical portion of the service did credit to the faithful organist, Miss Graham. It was hoped that the fine large bell which Mrs. Suttle has decided to place in the tower of this church for God's service and in memory of her departed children, would have been in position in time for the festival, but such, however, was not the case, owing to unforeseen delay. In St. Paul's, Roslin, a large congregation assembled for Evensong. The offertories for the incumbent were, as last year, very substantial in the two latter churches.

BELLEVILLE.—The Bible Class presented the Rev. A. L. Green with a fine fancy brass table with onyx top, and an address, at his house, Moody Cottage. The reverend gentleman was very much surprised, and replied, thanking them most sincerely for their unexpected kindness.

KEMPTVILLE.—The Christmas Eve and Christmas Day services were bright and cheerful in the parish church, and also in the mission church of St. Paul, Marlboro. In the latter a hearty address to the rector, accompanied with a purse, was read by Mr. Plunkett, immediately after the offertory was made, in behalf of the congregation. A suitable reply was made by the rector. The Sunday after Christmas the Sunday-school went in procession at 3 p.m. to St. James' for their annual Christmas service. The Litany of the Incarnation being sung, the Our Father and the Creed said, the beautiful carols were well rendered by the children. Miss Chevers, who had trained the children, presided at the organ. The rector, Mr. Emery, made a few practical remarks between each carol. The annual tea festival was celebrated in the Parish Hall on the 1st of January. The hall was crowded by an audience which duly appreciated the twofold treat—sustaining bodily wants and the claims of the soul of music at the same time. The Ministering Children's League sent Christmas presents to their Convalescent Home hospital in Ottawa, and to the Shingwauk Home.

TORONTO.

St. Luke's.—The Christmas services of this church were bright and hearty, and the number of communicants at both 8 and 11 30 a.m. showed a considerable increase over last year. The decorations consist of the usual wreathing, with chancel screen bearing the scroll in silver letters on scarlet cloth, "Glory to God in the Highest." The pulpit bears the mottoes, "Unto us a Child is Born" and "Unto us a Son is Given," and the font, "One Lord, one Father, one Baptism." In the chancel window is a banner with the word "Emmanuel," and on either side the wall is panelled with a framework of Gothic pattern covered with hemlock wreaths. The choir was large and the "Te Deum," by Dyke, and an

them, "Sing, O Heavens," by Clare, were well rendered.

Grace Church.—The choir of St. Simon's Church paid a visit to this church, Elm street, on Wednesday evening the 2nd inst., and gave a very enjoyable service of a festival character therein. There was a large congregation present. Evensong, which was fully choral throughout, was sung by the Rev. Ernest Wood, curate of St. Simon's. Tallis' festal responses were used and the "Magnificat" and "Nunc Dimittis" sung were those of Stainer in A. At the close of evensong a set programme was rendered which consisted of two Christmas carols by the whole choir, three vocal solos, sung respectively by Master Willie Wilson and Messrs. Oscar Wenborne and Allan Fairweather, and two organ solos played by Mr. J. F. Harrison, organist of St. Simon's, which were given in addition to the opening and closing voluntaries. During the singing of the anthem, "Hail, Thon that art highly favoured," by Arthur Carwall, the offertory, which was in aid of the Grace Church choir fund, was collected.

SHANTY BAY.—This congregation has experienced a great loss in the very sudden death of Mrs. Geo. Raikes, on the morning of Dec. 26th. Mrs. Raikes was the daughter of the Rev. Edwin Day, who was at one time assistant at Holy Trinity Church, Toronto, now of London, England; and wife of Mr. Geo. Raikes, churchwarden and synod delegate of St. Thomas' Church, Shanty Bay. The deceased lady will be sadly missed. She was the friend of everyone and took a leading part in all church work. For over six years Mrs. Raikes was the leader of the choir. The suddenness of her death has been a great shock to the congregation, and leaves a vacant place among them not easily filled.

PETERBORO.—*St. John's.*—A very large congregation attended the Christmas service. Rev. J. C. Davidson, M.A., preached a very appropriate sermon, and the choir, as usual, gave several admirable selections and during holy communion they rendered Simper's "Communion Service." The church was tastefully decorated with evergreens and holly.

NIAGARA.

The following is an extract from "the Mount Forest representative": "The New Year was welcomed in St. Paul's Church with prayer and praise to Ancient of Days, the congregation all, after the service, wishing each other God's blessing, and 'A Happy New Year.' A small deputation then presented the rector with a New Year's gift. It was a beautiful edition of "The Standard Dictionary of the English Language" handsomely bound in morocco. It is a new work, and in the way of dictionaries is the fullest and most extensive, the very best learning of the New and Old Worlds having been engaged in its production. The parish, on Christmas Day, having made a generous offering of over \$40 for the rector, and so welcome and tangible a token of appreciation being absolutely unexpected, Mr. Bevan was too much overcome to make any acknowledgment; after a few incoherent expressions he desisted, but he wishes to say that he hopes on Sunday morning, 6th, to give expression to the intense gratification he has experienced from the unlooked for and undeserved kindness on the part of the members of St. Paul's Church.

HURON.

SEAFORTH.—Two services were held in St. Thomas' Church on Christmas Day, one at 8.30 and the other at 10.30 a.m. Seventy-two persons partook of the Lord's Supper at both celebrations, which was considered an unusually large number, so many going away for their holidays. The services were well rendered by the choir, the chanting of the psalms being particularly so. The sermon, by the rector, was one of the best we have heard him give here, and his reasons why we should keep Christmas were new to many of us, and cannot fail but to have a good effect on the congregation in the future. The offertory (I have not heard the amount) seemed to be a good one, as it should be, as no man is more deserving of the esteem of his people, and was presented to the rector. Our church is now lighted by electricity and we hope by spring to have our new organ.

ST. MARY'S.—In the course of his sermon, on Sunday, 30th Dec., from the words: "A fool's eyes are in the ends of the earth," the Rev. W. J. Taylor dwelt at some length upon the duty of parents in training their children, of their reading, recreations, etc. He spoke of the very great danger arising from permitting the young to prowl the streets at night, referring to the Curfew Bell "cover fire," and saying that there was "fire" still to be dreaded in these days by temptation, swearing and the formation of loose habits from this practice. He exhorted all parents and guardians of children to see that the young are

not on the streets after the ringing of the town bell, and exhorted them to train them-up for God and for duty. A Divine service was held in St. James' Church on Christmas morning, attended by a good-sized congregation. The singing by a full choir was good. In his sermon, from the words, "Thanks be unto God for His unspeakable gift," the Rev. Mr. Taylor warmly thanked his congregation for their many tokens of kindness received from them this Christmas, and for the life-size bust portrait of himself that they had, that morning, given to his family. He also thanked the King's Daughters for the beautiful holy table that they had just presented to the church. The edifice is beautifully decorated for the Christmas season. The offertory of the day was a liberal one.

LONDON.—*St. John the Evangelist.*—The Christmas Day services this year were more largely attended than usual. The attendance at the communion, both at early morning and midday, was large. The rendering of the appropriate hymns, anthems, etc., was unusually good, reflecting great credit upon the choir, under the able management of Mr. Forsythe, the organist. The pastor, the Rev. W. T. Hill, preached a most touching and appropriate sermon. This rev. gentleman has the happy faculty of putting more into a fifteen minute sermon than many preachers do in thirty or forty. The Christmas offering was liberal. It would be difficult to give a detailed account of the decorations, for they surpassed those of any previous occasion. They were most beautiful and artistic, and only needed to be seen to be fully appreciated; for all of which the congregation are indebted to Arthur Smith, Esq., of the G. T. R., as the designer, and T. Allerdice, Esq., as his able assistant. These two gentlemen, with a band of willing helpers to carry out the details of the work, have truly turned out a most beautifully decorated church. The chancel, as usual, has received the most careful decorations. A rood screen with its six arches and two gates, neatly wreathed with evergreen, interspersed with red berries, with, midway up, on red ground and gold letters, "Unto us a Child is Born—Unto us a Son is given." The Dean Boomer memorial window, wreathed in evergreen, with festoon at the base, with a beautiful Star of Bethlehem in gold in the centre—on each side of window, two scrolls in red and gold, "God of God," "Light of Light." A reredos in green lattice work with text above it, in white and gold, divided on each side, "Emmanuel, God with us," "Hosanna in the Highest." This, with the two brass vases, full of white flowers on the altar, made the chancel most attractive and beautiful. The pulpit was also most artistically decorated in holly wreathing around its top, base and small panneling with text, in small lettering in red on white, of "God is Love," and in centre of lectern a cross of delicate fern leaves on white ground, a beautiful piece of workmanship. Between each of the supports of the roof were six large texts in coloured letters, in evergreen frames on each side, with wreaths round all the side windows. The special memorial one to the late Dr. Jones was pleasingly decorated with white flowers by members of the family, and the font at the west end, as a Maingault memorial, was also beautifully decorated by the family, all combining to produce a most cheerful effect on this joyful occasion of Christmastide.

ST. THOMAS EAST.—*St. John the Evangelist.*—This little church, which has lately been through a course of cleansing and repairs, began about sixteen years ago as a mission Sunday school of Trinity Church. Through the work done here among the children, their parents and friends became more deeply interested in the mission, which was at length erected into a parish of which the Rev. S. L. Smith, now of Morpeth, became the first rector, in whose time the present neat frame church was built, followed successively by the Rev. J. W. Beaumont, D.D., M.D., the Rev. M. G. Freeman, and the Rev. Wm. Hinde, the present rector, under whose arduous labours the mission has continued to flourish. The present rector entered upon the work of his new charge on Easter day last, and the congregation has gradually increased so that provision for seating fifty more people has been required and made. It is composed in large part of railway people. The churchwardens are Messrs. Magnus Dixon and Geo. Oliver, the lay delegate is J. T. Pullen, Esq. The Sunday school, of which Mr. Geo. Oliver is superintendent in the absence of the rector, who has undertaken to provide services in the afternoon at Port Stanley during the interregnum there, has a roll of about 150 scholars and 16 teachers. In connection with the church are organized the following societies: the Brotherhood of St. Andrew, the Ladies' Aid, St. John's Parochial Association, formed to press forward specific work in any direction required, and the Young People's Guild, a society to promote religious knowledge and practical piety among its members under the guidance of the rector. The parishioners have provided an excellent rectory, a handsome

brick building, conveniently situated near the church, the cost of which the Ladies' Aid have undertaken to pay by their united endeavours. In view of the Christmas festival, the walls of the church were suitably decorated with appropriate texts and lettering of a permanent character, in addition to the usual evergreen and floral decorations. The service on Christmas Day was well attended, a goodly number of communicants remaining, thus while celebrating His Birth, "to show forth the Lord's death until He come again." The Sunday school children were afforded an interesting entertainment and Christmas tree at the Y.M.C.A. Hall, at which they acquitted themselves very well as entertainers, careful preparation having evidently been made, on the 27th Dec., the day being that of St. John the Evangelist, the anniversary of their parish church. The programme consisted of readings, recitations, music, vocal and instrumental, with certain light entertaining performances which were well executed, and in which the scholars alone took part. The affair was ably presided over by the rector, whose vein of humour threw much life into the proceedings, which all thoroughly enjoyed. The evening was brought to a close by the distribution of gifts of fruit and sweets, and prizes in the form of beautiful books as rewards of merit to the children. The Christmas tree was well laden, a rather novel feature of the evening, and one which, if more extensively adopted, would, no doubt, be productive of good results, was the distribution of graded money prizes to a number of scholars according to the merit, for the most accurate written reports of a sermon delivered to the children on the last day of the Church's year, on the text, "Suffer the little ones to come unto Me, &c." The young people took a good deal of pains with their work; and one made a verbatim stenographic report. Were this course pursued more generally, sermons might be more effectually listened to.

Presentation to Rev. Mr. and Mrs. Hinde.—The close of the old year witnessed in this parish a very pleasing event, viz., a surprise and presentation to the Rev. Mr. and Mrs. Hinde. Shortly after eight o'clock a large number of the parishioners, including the Ladies' Aid and the Brotherhood of St. Andrew, took possession of the parsonage with the determination of having a good time, being provided with an abundant supply of oysters, cakes, etc. After the seasonable greetings were over, order was called, and Mrs. Cockram, on behalf of the Ladies' Aid, read a nicely worked address and presented Mrs. Hinde with an elegant drawing room reclining chair, as a token of esteem. The Rev. Wm. Hinde replied in his usual felicitous manner, thanking the ladies for their beautiful and useful gift. He had come among them at their express and unanimous call, and he had yet to feel sorry that he had done so. He felt proud of his congregation and their neat little church of St. John's, and sincerely hoped that in the coming year they would all act and walk in harmony, and thus place St. John's in such a position as would reflect credit upon themselves and add to the glory of God. He was glad to be their spiritual leader. He not only thanked them for this expression of their good will, but also for the general kindness to him and his wife since their advent to the parish. Mr. Dixon then took the floor and another surprise was in store for the Rev. Mr. Hinde. In a few well chosen words Mr. Dixon presented to the reverend gentleman a beautiful and chaste emblem of the order of St. Andrew, set in gold. Mr. Hinde feelingly replied. Refreshments were then served and the remaining hours were spent in social conversation, games, recitations, music and songs. As midnight drew near the Rev. Mr. Hinde requested that the solemn closing moments of 1894 be devoted to a religious service. Appropriate selections of scripture were read, words of encouragement given, and as the old year departed all were on their knees in prayer. The new year was welcomed by singing the Doxology and pronouncing of the Benediction, after which the usual greeting of "A Happy New Year" was in order. In the wee sma' hours of 1895 all dispersed to their homes feeling that it had been good to be there.

CLINTON.—The church was tastefully decorated for our services on Christmas Day. A good congregation was present and the service was bright and hearty. On the offertory was laid a cheque for \$70 and the following kindly worded address signed by over fifty heads of families and members of the congregation:

REV. AND DEAR SIR,—Pray accept the accompanying Christmas offering as an expression of confidence and esteem, coupled with sympathy and best wishes, and in appreciation of your faithful labours and of the good results you have been enabled to effect, in the face of most unmerited opposition and detraction, especially in that nursery of the church, the Sunday school, which, by your excellent system of management, you and Mrs. Fairlie have so improved that it is now worthy to serve as a model for adoption throughout the diocese. "May the Lord

bless you and keep you—may the Lord lift up the light of His countenance upon you and give you peace," is the earnest prayer of your people on your behalf.

PARKHILL.—St. James'.—The cold, stormy weather of Christmas Day prevented many of the congregation from attending Divine worship, but those who braved the elements were amply repaid by the brightness and cheeriness of the services. The church was artistically decorated, for which the Ladies' Guild and the Young People's Guild are deserving of the warm thanks of the congregation. In this time of reduced mission fund grants, the heart of our beloved pastor must have been cheered by the liberal response made to the Bishop's Christmas pastoral. The Christmas tree entertainment, given a few days ago, was a great success. The parish room was crowded to the doors with the pupils and friends of the Sunday school. After the entertainment each scholar was given a present and a box of candy from the Christmas tree. The superintendent, Mr. E. M. Bigg, M.A., gave prizes for regularity of attendance, which fell to John and Nellie Tuberville, neither of whom were absent from their classes a Sunday during the year. Two features of the entertainment deserve notice, recitations by Herman Zaphé, aged 5, and Freddie Hollands, aged 3, which "brought down the house." On Christmas morning a new hymn board, the gift of Mr. G. M. Wedd, was used for the first time. This is a good example and it is to be hoped that other members of the congregation will follow until the church furniture be complete.

SAUBLE LINE.—St. John's.—An account of the beginning of this mission as a Sunday school was reported in your columns some months ago, but a short resume will serve to encourage others in the good work of the Church. Last spring, Mr. Thomas Jennings, of St. James' parish, Parkhill, being in this neighbourhood, saw an opening for a mission church, and, having interested a few families, obtained a grant from the Bishop and commenced operating by starting a Sunday school, securing a vacant school-house for the purpose. Shortly after, owing to some trouble in the school section, the building was forced to be sold and was bought by the congregation and deeded to the Synod. Thus at the outset a church was secured, furnished, paid for, and a small balance left for general expenses. Since that time the congregation has been anxious for a clergyman, and now, your correspondent is pleased to state, Rev. Mr. Roy, incumbent of Hensall, has added this out-station to his parish, thus securing for St. John's the blessings of a regular service for the future. At the first regular vestry meeting, the incumbent appointed Mr. R. H. Taylor rector's warden, and Mr. T. Turnbull was elected people's warden. Rev. Mr. Roy, in the course of his remarks, said that whilst he did not come to proselytize, the doctrines preached from the pulpit and taught in the Sunday school would be those of the Church of England. There would not, he said, be such things as union services, but the service would be that of the grand old Mother Church, the Church of the English speaking people. The wardens and brethren of St. John's are to be congratulated on their pastor, and Rev. Mr. Roy deserves much praise for supplying this mission, as it necessitates a drive of 26 miles to give the congregation a service. If the Canadian Church had more clergymen of Mr. Roy's zeal and ability, she would soon take her rightful place; as it is the clouds are beginning to break, and there are signs of a great awakening both among clergy and laity.

INGERSOLL.—St. James'.—The Sunday school treat and Christmas tree was held in the school-room on Friday evening, 28th ult., and, judging by the happy faces and satisfied air of nearly two hundred children, was a great success. This is the first Christmas tree they have had for themselves for about twelve years; they have laden trees with gifts for missions and poorer parishes—a good work well done—so appreciated the home one in proportion. The annual meeting of the Woman's Auxiliary to missions was held in the school-room on the afternoon of Jan. 2nd, when reports of the work of the past year were read, and found to be very satisfactory. All pledges, which amounted to some \$60, were paid. The officers elected for the present year were: Corresponding-secretary, Miss Chadwick; Recording-secretary, Miss J. Crawford, the treasurer being retained, the president, in every case, being the wife of the rector. A new feature of the work was instituting a Thank-offering for missionary work. A week or so before the meeting, envelopes had been sent to every woman of the congregation, with a request for a contribution from one cent upwards, to be handed in at this meeting with an appropriate verse of thanksgiving for the Light of the Gospel. In this way about thirteen dollars was contributed, which will very substantially aid this work.

BERLIN.—The Christmas services were remarkable

for the revival, after some years, of the practice of reciting the Athanasian Creed, and the compliance, for the first time, as far as your correspondent knows, with the rubric respecting the Oblation of the Elements. The rector, having strongly objected to the tendencies towards what he deemed excess in ritual, seems to have formed the praiseworthy resolve not to be chargeable with falling short of the requirements of the Prayer-Book. His sermon on Xmas Day pointed out forcibly the argument for the truth of Christianity, following from the worldwide observance of the festival. There was a goodly number of communicants at each celebration. An encouraging fact is that at the early celebration on the third Sunday in Advent there was as many men present as women. No doubt there might well be an increase in both, but of this there is good hope. The Chapter of the Brotherhood of St. Andrew has just been revived under very encouraging circumstances. Its director is Mr. Loucks, late of St. Margaret's Chapter, Toronto. The other officers are Messrs. Oliver, James Fennell, secretary, and H. Bocchus. Since the opening of the new church the congregations have been considerably larger.

RUPERT'S LAND.

STONEWALL.—Church of Ascension.—The Christmas service was well attended; the church was crowded. The number of communicants was larger than usual. The choir, with Mrs. Sewal as organist, rendered special music, a festival Te Deum and the anthem, "Behold I bring you good Tidings." The first hymn, "Christians! Awake!" was led by six instruments from the Stonewall Brass Band. The Rev. H. Dransfield, incumbent, preached. On Wednesday, 26th, the children of the Sunday school met in the Council Chamber. After a short programme of songs, recitations, and choruses, with three selections from the band, Santa Claus appeared, and distributed about eighty presents to the children, who went home tired and happy. Mrs. Sewal and Mrs. Hittie Lusted worked hard with the programme, and Mr. Wright made a capital Santa Claus.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

Union with Rome is clearly impossible, as she is at present undecided as to what is her own doctrine. Cardinal Vaughan and the Cardinal Archbishop of Toledo are clearly at variance on the matter of the validity of Anglican orders. One says they are valid; the other says they are not.

The letter of the Rev. G. H. Gaviller, rector of All Saints', Buffalo, N.Y., on the matter of one Bishop entering the diocese of another for ordination purposes, will not increase his reputation, nor will his ideas be accepted by Churchmen generally.

The death of the Bishop of Indiana (Dr. Knickerbacker), is a distinct loss to this Church. A sound theologian, a thorough missionary Bishop, and efficient organizer, an earnest and devoted Christian man, he has now his rest in Paradise.

The Rev. Robert Afton Holland, Jr., and the Rev. Joseph St. John, have been deposed from the priesthood.

Dr. Dale's new book on "Christian Doctrine" is having an extensive sale in this country.

St. Barnabas Church, New York City, entertained three hundred children on Christmas Day.

A reception to the Rev. Dr. James S. Stone, who is leaving Philadelphia for the rectorship of St. James', Chicago, was given at the Art Club recently.

The choir boys of Grace Church, Chicago, serenaded the patients in four of the city hospitals on Christmas eve.

Ten thousand dollars has just been given by an unknown friend to our Church Hospital at Newark.

Every one who knows the rector of Trinity, New York City, will gladly refuse to believe the story that abuses exist in his tenements.

The following ordinations have taken place: George Thomas Dowling (a Baptist preacher), Rollin A. Sawyer (a Presbyterian preacher), have been ordained to the diaconate, and the Rev. E. Murphy (a priest of the Roman Church) has been received by the Bishop of Nebraska as a priest of this Church.

It is hoped that we will soon have a resident Bishop at Washington, D.C.

The Bishop of St. Helena (Dr. Welby) was ordained by the Bishop of Toronto.

PREFERMENTS.

The Rev. G. F. Aitkins, Rector of Clifton Forge, S. Va.

The Rev. R. W. Rhames, Rector of Louisiana, Mo.

The Rev. H. D. Cone, Rector of Bridgeport, Conn.

The Rev. H. S. Getz, Rector of the Holy Apostles, Philadelphia.

The Rev. W. Bedford-Jones, who recently resigned the rectorship of St. Mark's, Buffalo, has become an assistant to Dr. Nelson, Rector of Trinity Church, Geneva, N.Y.

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.

A Labour of Love.

SIR,—In the account given of the reredos presented by Mr. E. Hallen to the Church of St. Barnabas, St. Catharines, your informant, doubtless through ignorance of the matter, omitted to state that the reredos was designed by Mr. Edgar Hallen and the work executed by himself, with the assistance of his brother, Mr. Richard Hallen. It was truly a "labour of love." ORDER.

Sympathy with the Welsh Church.

SIR,—It may be of interest to Church people generally to know that the Synod of this diocese, at its session last June, having appointed a "committee to draft a message of sympathy with the venerable Welsh dioceses of the ancient Mother Church of England, and the Churchmen of the County of Monmouth—assailed by the bill before the English Parliament to disestablish and disendow the Church in Wales and in the County of Monmouth—and to forward a copy of such message to His Grace the Archbishop of Canterbury, and to their Lordships the Bishops of the four dioceses referred to," I have received from the Archbishop of Canterbury the following reply to the said communication:

F. NOVA SCOTIA.

Halifax, 27th Dec., 1894.

(COPY.)

Addington Park, Croydon,
14th Dec., 1894.

MY DEAR LORD BISHOP,—I have the honour to acknowledge the message of sympathy which the Welsh Bishops and I have received from the Synod of Nova Scotia and from the Bishop of the first Colonial See.

This is a crisis in the history of the Mother Church, and the responsibility that rests upon her Bishops is great. Your prayers and sympathy are most cheering and most strengthening.

Believe me your most faithful brother in Christ,

(Signed) EDW. CANTUAR.

The Right Rev. the Lord Bishop of Nova Scotia.

Very Distressing.

SIR,—The reading of the Athanasian Creed in Divine Service seems very distressing to Rev. J. Francis, of Cayuga. In your issue Dec. 20 he states that "it is quite open to any of the laity to decline to join in reading this creed in the public services of the Church." Cannot the Rev. Father see that if "it is open to any of the laity" to do so, it is equally open to them to "decline to join" in any other part of the public service, as each one's will inclines him? "Decline to join" is the state of too many of our laity, who need no urging down hill. Now, seeing that the rubric directs that the creed of St. Athanasius "shall be sung or said by the minister and people," how is it that the Rev. Father smooths the way for the laity to decline to join in the reading of "this confession of our Christian Faith," as the rubric terms it. Besides, Article 8 says that the Athanasian, as well as the Apostles' and Nicene Creeds, "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture." But the Rev. J. Francis, of Cayuga, has reached the climax in trying to persuade his brother priests that they are justified in disobeying the directions of our Church in regard to the Athanasian Creed on the ground that many other priests disobey in other things. I sincerely and earnestly pray that the day may come when we all (Bishops, priests and laity) will harken to the loving direction of our Divine Master—"Hear the Church"—and not be led by anyone to "believe and do" according to our own sweet will. With your permission, the case of A. B. Thom, of Galt, will receive attention in due time.

A. SLEMMONT, Baysville.

We are requested to republish the following letter, which appeared in the Ottawa Citizen, and which speaks for itself:

The New Bishop of Ottawa.

EDITOR CITIZEN: In reply to Mr. D. J. Ritchie's letter, I would like to say that the report circulated in some Western papers to the effect that "there would be no election to the new Diocese of Ottawa,"

but that Archbishop Lewis would be translated to Ottawa, was contradicted by a letter in the *Journal* of Dec. 5th, signed "A Lay Delegate."

For the information of any of your readers who did not see that letter, I will now quote the Canon Law upon the subject, which is simple and positive, and which reads thus:

"In the event of a sub-division of this diocese, the Bishop shall summon the clergy and lay representatives to be included within the new diocese to meet at such time and place as he appoints, for the purpose of electing a Bishop, at which meeting the Bishop, or the Bishop appointed by him under the canon respecting the presiding Bishop, shall preside."

"In the election to a vacant see or to a new see, the clergy and lay representatives entitled to vote at meetings of synod shall vote separately by ballot; the clergy as individuals, and lay representatives by parish. A majority of votes in each order shall determine the choice, provided that two-thirds of all the parishes entitled to vote be represented; otherwise two-thirds of the votes of each order present shall be necessary to determine the choice."

Who may be elected no one can tell. It remains for a majority of the clergy and a majority of the laymen of the new diocese to decide, and I trust that God will guide them to the choice of a godly and able man to fill the responsible and sacred office.

Most faithfully yours,
EDW. A. W. HANINGTON.

St. Bartholomew Rectory,
Ottawa, Dec. 20th, 1894.

Missionary Success.

SIR,—A great deal is constantly said and written about the conditions of success in missionary matters. The main conditions of success are patent to all; and may be recounted almost as readily as the multiplication table itself. I refer, of course, to what may be called the human side of the question. (1) If we can get our people to realize what the Church is in her unique nature, especially if they realize this when young, that will make them push missions. (2) If they see noble work going on at home, done by her under their own eyes, this will beget enthusiasm in extending her sphere of operations. (3) Good work must be done abroad. (4) Our people must learn about that work from trusted authorities. This will be thought by some too wide a view of the matter; in fact, to be rambling from the subject. But we need never expect our efforts to be crowned with the success that should attend them, if we take either a narrow or a superficial view of these things. A man may have a very brilliant diamond; he may have it cut as a brilliant; and yet, if it be not also set as a brilliant, it will not show up. So with other things; there is so much in the setting. You send a man to China or Japan; he carries his Church with him; she is in his heart; each word and act of his more or less portrays her; if she be a united, enthusiastic Church, he carries with him a united, enthusiastic Church; he cannot help it. If, alas, she be lukewarm or divided, these facts will assuredly tell their own tale. The interaction between home work and missionary work is a factor of primary importance in our results.

What then is the Church? What, I mean, must we tell our people at the moment when their intellects first begin to dawn, and their affections to expand? Moment of supreme importance! Of the many marvellous figures under which the Holy Spirit has condescended to represent the Church, permit me to dwell for a moment on just one—the Body of Christ. Now every child knows that if I want to speak to him, I must use my voice, that is, my body; if I would give him the smile of encouragement, I must do so through my body; if I press his hand in the warm clasp of friendship, it is with the body. The body he knows to be the channel of communication between one person and another. He thus sees the Church to be herself, as it were, the great sacrament, the outward and visible sign of an inward spiritual grace—nay more, of an indwelling Person of the ever Blessed Trinity, ordained by Christ Himself, as a means whereby we receive Him, and a pledge to assure us thereof. But, alas, what is there concerning the Church in the catechism, though specially intended for the young? What on confirmation? What on schism? Is it fair to the young to ignore altogether one of the greatest sins? The catechism, grand as it is, faithfully setting forth as it does the mind of the Spirit on most of the grand trunk lines of doctrine, was left avowedly unfinished more than two centuries ago, and has not been touched since. An individual clergyman, an Institute leaflet may do much; but the words of neither come to us with the whole force of the Church's authority; and the latter, however valuable, is ephemeral beside a Church catechism. Be this how it may, the first condition of success is, and I fear no contradiction of the statement, that we realize the marvellous and unique nature of Christ's authorized Church.

J. C.

The Athanasian Creed.

SIR,—I sincerely hope you will not close your columns to the discussion on this subject. It certainly is a subject that is open to discussion, as all things are to which we are asked to yield assent. I take it that there was full and open discussion before the Athanasian Creed was adopted in the first place; and why should it be considered sacrilegious to re-open and examine into it, either for confirming our faith in it, or for other purposes? Must we look on our symbols as if they were rare and delicate porcelain that must not be handled for fear that we should break it? I am glad to find that my former letter has called forth so many replies, written so well and in such a good spirit. But I fail to see wherein the position I took has been at all weakened. Let us suppose that re-union has been consummated—let us suppose further that a clergyman of the re-united Church is to be ordained or instituted, are there to be two or more standards of faith for him to choose between to give pledge that he will teach? There will be no Presbyterian, Methodist or Church of England then, but let us say it will be called *The Church*. After a generation or two it will have been forgotten from what denomination any particular candidate comes. The lapse of time must make a complete mergence and fusion, if the reunion proves practicable at all. There can be no such distinction as "A Layman" supposes; "we shall retain our form of worship and allow them to retain theirs." Who will "we" and "they" be at that time? But we will suppose that the above candidate for institution has no liking for the creed in question, being, we will say, of Presbyterian antecedents. When the Oath of Conformity comes to be taken, what would he do about this creed? Would he not very rightly say, "No; the Athanasian Creed was not even mentioned in the terms of our reunion, and now it is not fair to ask me to assent to it"? But all this is only building cathedrals in the air, to speak. I should like to give expression to my doubts as to the merits of the creed itself. I do not wish to shock anyone's feeling of reverence. Those who have come to the defence of the Athanasian Creed have done so as defending the doctrines of the Blessed Trinity and considering that creed as a material part of the doctrine; so that, if it were to fall, the doctrine of the Trinity would be in danger. But that has not been the result of the omission of the creed from the American Prayer-Book. There are no more ardent Trinitarians anywhere than those who have been brought up in the United States without ever having as much as heard it. The objection I have to it I find in the first verse; it is one that has only lately occurred to me, for I do not remember ever having seen it in print. It says: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith." I should like to point out to your readers the contradiction there is between this and the Church Catechism, where *repentance* is put before faith—I mean in point of time. It is likewise at variance with St. Paul's teaching, for he puts *charity* before faith in point of importance. It seems to me the compilers or the composer of this creed made a very grave mistake in this first verse; and I don't feel like accepting their teaching regarding the deep mysteries of the Trinity, so long as I cannot avoid the conclusion that they were wrong at their outset. It would seem that so far from this creed being a buttress to the faith, it is a lamentable source of weakness. Perhaps the rapid growth of the Church in the U.S.A. may partly be accounted for by them not being handicapped by such an impediment, and the much-lamented efflux of clergy to that country might be traced to the same cause.

PRIEST.

BRIEF MENTION.

Plates for table use are among the articles dug from the soil of Rome.

The Rev. E. W. Sibbald has resigned his charge of St. Luke's Church, St. John, N.B.

There are almost 2,000 miles of gas pipes underlying the streets of London.

Egyptian lamps, dating, it is believed, from 3000 B.C., have been discovered in the catacombs along the Nile.

The Rev. R. D. Bambrick, M.A., late of Sydney Mines, C.B., was recently appointed to the parish of Yarmouth, N.S.

Keys of bronze and iron have been found in Greece and Italy dating from at least the seventh century before Christ.

No part of the Atlantic Ocean between Europe and Newfoundland exceeds 2,400 fathoms.

In a cubic foot of phosphorescent sea water there have been found 25,000 living creatures.

The Rev. J. Simonds, M.A., of Dalhousie, N.B., has been appointed incumbent of St. Paul's Church, Ironwood, Mich.

The sole business of every inhabitant of the sea is to feed himself, and all attend strictly to business.

The best crop of grass found on most farms in Iceland is on the roof of huts, which are roofed with brick bark covered with earth.

The Rev. H. L. A. Almon, B.D., rector of St. James' Church, Pictou, has gone to the West Indies, on account of the ill-health of his wife.

The first gas lamps in Dublin were put in position in 1818, and before 1825 the entire Irish capital was thus lighted.

The Rev. H. D. Steele, of Kirkton, has been appointed by the Bishop of Huron to the vacant charge of Wallaceburg.

It is believed by microscopists that the highest powers of their instruments have not yet revealed the most minute forms of animal life.

The Rev. H. L. Watts, of Virden, Man., has been appointed a colonial member of the executive council of the Church Emigration Society.

The extreme cold of the poles is mainly due to the fact that the Arctic Ocean is certainly, and the Antarctic Ocean probably, a land-locked sea.

Rev. R. Hicks, B.D., rector of Simcoe, is threatened with blindness, from an injury received while playing tennis. He is confined to his room.

Miss Frances Willard is the third woman upon whom the degree of LL.D. has been conferred, the other two being Maria Mitchell and Amelia B. Edwards.

It is estimated that more gold and silver have been sunk in the sea than are now in circulation on the earth.

Sea water is said to contain all the soluble substances that exist on the earth.

Some of the sculptures found at Nineveh, and executed, it is said, about 2000 B.C., are of wonderfully delicate workmanship, and excite the admiration of the sculptors of to-day.

The Rev. J. H. Ross, curate of St. George's Church, Guelph, is about to leave for Bermuda for the benefit of his health. The Bible class last week presented him with a well-filled purse.

The Rev. J. Hudson Taylor says that only one-third of the Thibetan race live in that interior Thibet which is still closed to the Gospel, and two-thirds of the race are even now accessible to Christian missionaries.

A missionary in China writes: "I could walk from Canton to Shanghai, not walking more than twenty miles a day, and could sleep every night in a village or two that has a little Christian community."

The Rev. R. Coleman, curate of St. Paul's church, has been appointed incumbent of Parham mission, and his father and sister are coming out from England to reside with him in the rectory there.

Sittings are free in 44 out of the 88 Protestant Episcopal churches and chapels of New York city, and the tendency is toward an extension of the free-seat system. Trinity church and five of its chapels have free sittings, and the seats are free in most of the chapels attached to the richer parishes.

The Rev. J. S. Smith, B.A., of Dartmouth, died on December 18th. He was ordained about fifty-four years ago, and served first as curate to the Rev. Dr. Shreve, of Chester, afterwards as rector, in turn, of Milford, N.S., Milton, P.E.I., Sackville, N.S., and Petite Riviere, N.S., retiring from active service about ten years ago.

Trinity parish, New York, is served by a small army of organists, singers, acolytes and other semi-ecclesiastical adjuncts to worship. There are twelve organists and assistants, and more than 800 persons are employed in the choir as acolytes, servers, and crucifers. Besides these the parish employs nearly forty teachers in its daily schools, a score of sextons and nearly a dozen doctors.

The *Home Mission Monthly* tells of a missionary teacher who sent two dollars to the emergency fund, one for herself, and the other "for one who does not see her duty aright."

Mr. Murray, a negro from South Carolina in the national house of representatives, asks that the half-million dollars due to coloured soldiers in the civil war in the form of back pay and bounties, be appropriated to the establishment of industrial schools for his race in the South.

The Belgian minister of war proposes an increase in the army, which would be composed of 180,000 men, on a war footing. Eighty thousand of them are to be kept in reserve for the defence of fortresses, and 100,000 would form the offensive or army of campaign. The projects of General Minister Brassine are to be submitted to the Chambers.

Family Reading.

The Hidden Treasure.

CHAPTER IV.—CONTINUED.

THE SHEPHERD'S TALE.

"'But father!' I ventured to ask timidly, 'are you sure that this book is verily and truly the Word of God?'"

"'Yes, my son,' he replied; 'I am well assured of it!'"

"'How then?' I asked. 'I thought only heretics were burned, and why should a man be accounted a heretic only for reading the Word of God?'"

"'My father and his friends smiled, and one of them said, 'Truly, my dear lad, that is a question which has puzzled older heads than thine.'"

"'Tis indeed a grave question, and one that I will strive to explain to you at another day. But now, my dear son, attend to me. As I tell you, the lives of your father and mother depend upon your discretion. If you speak of what you have found out to any one, you may expect to see us burned alive at the stake. Do you know what that means?'"

"'I did know only too well. Only two years before, I had played the truant to see some great sight, I knew not what, which had drawn together a crowd of people over there on the border of the waste. I had slipped in between the gazers till I gained the front rank, and I had never forgotten the object which had met my eyes—the body of an aged woman consuming in the flames. The sight and the smell of that fearful sacrifice have haunted my dreams at times ever since that day.'"

"'I will never betray you, dear father—never! I will die first,' I exclaimed passionately. 'I will never breathe one word, if you will only let me hear the Word of God?'"

"'From that time I was a regular attendant upon the evening readings, nor would I have missed them for any reward that could have been promised me. My mother could repeat whole chapters of the Scripture, especially of the New Testament, and she caused me to learn them also. For she said, 'you may not always have the book. It may be destroyed, or you may have to leave home; but what is stored in your memory, no man may take from you.' Accordingly she caused me to learn by heart large portions of the sayings of our Lord, with the accounts of His miracles!'"

"'Did our Lord work miracles like St. Outhbert and St. Dunstan, and the holy image at Glastonbury?'" asked Jack.

"'He wrought many wonderful works, such as healing the sick, and giving sight to the blind!' replied the shepherd. 'As I said, my mother caused me to learn by heart many portions of Scripture, and I might have learned more, had I but improved my opportunities.'"

"'This went on for four years, and no one ever found us out. At the end of that time, it became necessary for me to do something towards earning my own living, for though my father owned his own land, yet his farm was but poor, and he had met with losses, like almost every one else, in the civil wars. Moreover, there was not more work to be done on our land than my father and brother could accomplish, and my parents had, like your good father, a great horror of idleness. So I was sent to keep sheep on the Stonehill farm, across the waste yonder, and quite on the other side of the parish. I did not come home for a year, and then it was upon a mournful occasion. My father had

been arrested and thrown into jail for a heretic, and not all the interest which my good master, Sir William Peckham, exerted in his behalf, could save him. My brother was obliged to flee for his life, and what became of him I cannot say. I never saw or heard from him again. I was permitted to see my father, and receive his blessing, but only in the presence of witnesses. His enemies would gladly have pushed matters to further extremities, and have turned his wife and child out into the world to wander as beggars, if indeed they had left us that resource; but again Sir William stood our friend. May God reward him, therefore, and give him his portion among His saints. He was a man of might and power, and he used his power well. The cottage where my father and grandfather lived was assured to my mother, with provision for her life, and I was taken into the good knight's household, he thinking, I suppose, that I should be safe while attending upon him. I followed his fortunes faithfully for more than forty years, and I supported his head when he died, like a valiant and godly knight, on the field of battle. His son, the present knight, hath ever been kind to me. He would have given me a home in his own hall, had I desired it. But I was ever a lover of quiet and solitude, and found more pleasure in following the sheep on the hillside, than in sitting among the servants in the great hall. Besides—it may be a vain fancy—but I have always cherished a secret hope that I might find my father's great book secreted somewhere about the old cottage!'"

"'Then it was not destroyed!'" said Jack.

"'Not that I know of. It was never found, however, after my father's death. He, fearing for its safety, had bestowed it in some new hiding-place on the day he was arrested, and he had no time to tell my mother where he had placed it. The book was written on parchment, and strongly bound in leather, and my father was wont to wrap it in leather when he put it away. It would not, therefore, be easily destroyed.'"

"'Then it may be in existence now at this day!'" said Jack. "Oh, uncle, if we could but find it!"

"'Would to God I might do so!'" replied the old man, looking upward and clasping his hands. "I could depart in peace, could I but once more hold the Word of God in these hands. And, son Jack—for dear you are to me as my own son—I know not but it may be a fond fancy, but, by times, something tells me that I shall see it again before I die!"

CHAPTER V.

TALK ON THE HILLSIDE.

From this day forward Jack had a new interest, a new object in life—to find the old Bible. Day by day he explored every possible hiding-place, turning things upside down in all directions, and rummaging, as old Margery declared, worse than a rat, or than the goblin which used to visit her father's barn. Over and over again did he take the false bottom out of the little footstool where the book had been concealed, and gaze into the empty space as though he might somehow have overlooked the cumbrous volume.

The book haunted his very slumbers. Often did he dream of finding it, and once the impression was so vivid that he arose and went before sunrise to the little dell where in his dreams he had seemed to find it concealed under a flat stone. But alas, there was no such stone to be found, and he came back a little ashamed of his own credulity and having gained nothing but a prodigious appetite for his breakfast.

Jack had one consolation for all his failures, and that indeed was a great one. He made the shepherd repeat to him all that he could remember of Holy Scripture. The old man's memory, though somewhat impaired as to late occurrences, was as vivid as ever for all things which he had learned in his youth, and he was able to repeat whole chapters of Wickliffe's version of the Bible, which, rude and imperfect as it was, had been as a savour of life unto life to many hungry souls. Jack was astonished at all the things he heard and still more at those he did not hear; and not a little grieved that some of his favourite legends of saints had no place in the Scriptures at all.

(To be continued.)

A Tactful Empress.

The Empress of Japan—being that sweetest of all sweet creatures, a womanly woman—has upon many occasions openly evinced her deep interest in the wee ones of Japan, giving freely to all institutions that exist to benefit them in any way, even practicing all sorts of touching little economies that she may be able to swell her contributions to certain charities that most interest her.

The conduct of this ideal woman upon a certain sad occasion her devoted subjects are never weary of describing. Prince Iwakura, a fearless Japanese leader in the momentous days of the crisis—from which the lovely archipelago is still trembling in its subsidence to what seems assured stability—lay dying in his *yashiki*. The Empress announced her intention of paying Iwakura a visit in person. The poor prince, weak, and, as I have said, about to die, was thrown into a dangerous state of excitement upon receiving the news, but he managed to borrow from some hidden nervous force sufficient strength to grasp his writing box and brushes and to paint her an urgent but most respectful request not to think of coming to him. He forced upon her as an excuse for declining so great an honour the fact of his rapidly approaching death, and his consequent inability to acknowledge her visit even with a sixteenth part of the homage it demanded. He begged her to deign to kindly consider how ill he must be when it remained an impossibility to throw off the malady even for her entertainment. In reply, winged with speed, came a dear little missive whose import was as follows:—

"I come not as your Empress, but as the daughter of your fond well-wisher and coadjutor, and as your own anxious friend."

Shorn of all ostentation and display, the Empress arrived, and remained beside her grateful subject until his final summons.

Some years ago, when the imperial palace was burned, the unselfish Empress, amid all the excitement and discomfort she was for the nonce called upon to endure in a hasty flight to comfortless old *yashiki*, thinking first of her subjects' natural concern for her comfort, sat down and wrote them a dainty little rhyme, which proclaimed as erroneous the report that she had changed her residence. It coyly asserted that her home had always been in the hearts of her people, and that she sincerely hoped that neither by flame nor by cold could she be driven from that dear abode.

Dyspepsia seldom causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

A Flower that Grows in Snow.

One of the greatest curiosities is the snow flower that blooms in the northern portion of Siberia, where the earth is continually covered with a coating of snow and frost. This wonderful plant shoots forth from the frozen soil on the first day of the year, and reaches the height of about three feet; it blooms on the third day, remains open twenty-four hours and then returns to its original elements. It shines for a single day, then the stem, leaves and flower are converted into snow. The leaves are three in number. The flower is star-shaped, its petals about half an inch wide. On the third day the extremities of the leaves show little glistening specks, like diamonds, about the size of the head of a pin. These are the seeds of this queer flower.

Fact and Hearsay.

A common deviation from truthfulness seldom sufficiently guarded against is the practice of stating as fact what is only hearsay, and declaring as certainties theories and opinions which the speaker has never established for himself. The spirit of truth will always make a man hesitate, or at least speak with reticence on subjects of which he is not the master. Opinions adopted from the lips of another are not his own; he has not earned them by any mental labour, nor has he the least right to advance them as well-founded truths. Yet nothing is more common.

Where Absolute Zero Lies.

The zero of absolute temperature has long been indicated as a mysterious and important point in two ways. The first is the contraction of gases, which in all known gases operates uniformly as the temperature is lowered. As long as they remain the gaseous state, gases shrink in volume so uniformly with each added degree of cold that an exact, unvarying line of diminishing volume is established. This line is as unvarying as the pointing of the needle to the North Pole. It cannot be explained any more than the action of the needle can be explained. As every gas is cooled, however, degree by degree it points unerringly, by the law of diminishing proportions, to a point at which its volume would be nothing. If the shrinkage continued, since the proportion of loss of volume never varies, the gas would shrink to nothingness. It could not do so, of course; and all gases, sooner or later, fall out of the line by becoming liquid, when the law ceases to operate and the proportion of contraction in volume ceases to be the same. As long as they remain gases, however—and the law is precisely the same in all gases—they mechanically point their figurative fingers in one direction, and all these figurative fingers indicate a point which is 461 degrees below the zero of the Fahrenheit thermometer.

In a similar way this point is also indicated by all pure metals. At ordinary temperatures the power of the pure metals to conduct electricity varies exceedingly. Copper, iron, platinum and lead have very different capacities in this regard. As they are cooled, however, a change takes place in all. The resistance to the passage of electricity decreases. The poorest conductors at ordinary temperatures are those which offer more resistance to the electrical current. Under increasing cold these become better conductors rapidly. The line of alteration in electrical resistance, as the temperature goes downward, is not alike in any two. But the lines of the several metals converge; they come closer and closer together as the temperature approaches, say, 328 degrees below zero Fahrenheit. And their lines of convergence point, in the same strange way as the gases, to the same point, 461 degrees below zero Fahrenheit, as the point at which they would all meet. In other words, there is a point at which the electrical conductivity of all pure metals would be the same.

Long Services.

A religious service, for the worship of God, forty or fifty minutes in length, with a sermon added of twenty or thirty minutes, is sometimes characterized by Christian people as "too long." Popular ideas, "public opinion," often sanction the remark. Indeed, clerical opinions favourable to the idea are not wanting. But whoever seriously thinks of what is meant and involved by the remark, cannot but admit that, for Christian lips to utter such a complaint is a degrading shame! Think of it: thousands of men and women can sit for three or four hours listening to and gazing upon plays that are senseless and silly, or worse, and yet a real or nominal Christian will think an hour or an hour and a quarter too long to engage in the honouring and worshipping of God! Three or four hours devoted, with intense delight, to gratifying the senses; but a little while "too long" for the soul to seek to honour the Almighty!

Thought.

"Thought is not simply the sea upon which the world of action rests, but, like the air which pervades the whole solid substance of our globe, it permeates and fills in every part. It is thought which gives to it its life. It is thought that makes the manifestation of itself in every different action of man. I hope we are not so deluded as men have been sometimes; as men are to-day, that we shall try to separate those two lives from one another, and one man say, 'Everything depends upon my action and I care not what I think,' or, as men have said, at least in other times, 'If I think right it matters not how I act.' But the right thought and the right action make one complete and single man."—*Phillips Brooks*.

Sweetness of Pleasant Speech.

It was said of Edward the Confessor, that he could deny a request so sweetly that his "No" was pleasanter than the "Yes" of other people. "The love and admiration," says Canon Kingsley, "which that truly brave and loving man, Sir Philip Sidney, won from everyone, both rich and poor, with whom he came in contact, seems to have arisen from the fact that, without, perhaps, having any such conscious intention, he treated rich and poor, his own servants, and the noblemen, his guests, alike, and alike courteously, considerately, cheerfully, affectionately—so leaving a blessing wherever he went." "Sir Walter (Scott) speaks to every man as if he were their blood relation," said a Scotch peasant seventy years ago of the great story teller.

Balances.

Self-interest must not so completely sway a man as to blind him to the claims of justice and mercy to his fellow-men; nor must sympathetic impulse so carry him away as to paralyze his judgment. A sense of beauty is needed in every life, but it may be indulged so as to crowd out practical essentials. It is the balance of these and many other elements that must make the manly man and the womanly woman; and this should never be lost sight of in our influence upon others. Not the easiest or quickest way of producing an action, however desirable, should be our one chief aim; still less should we confine ourselves to a single motive, though it be the highest. On the contrary, we should ever bear in mind that duty recognizes all parts of the nature and combines them in harmonious proportions.

Watching the Tongue.

Keep a watch on your words, my children,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like bees, they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten the lonely life;
They can cut in the strife of anger—
Yes, cut like a two-edged knife.

Let them pass through your lips unchallenged
If their errand be true and kind—
If they come to support the weary,
To comfort and help the blind;
Should a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through the mind like lightning,
Or fall on the heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my children,
Are always slow to heal.
May Christ guard your lips, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth!

Take Time for Books.

Give me a nook and a book,
And let the proud world spin round:
Let it scramble by hook or by crook
For wealth or a name with a sound.
You are welcome to amble your ways,
Aspirers to place or to glory;
May big bells jangle your praise,
And golden pens blazon your story;
For me, let me dwell in my nook,
Here by the curve of this brook,
That croons to the tune of my book,
Whose melody waits me forever
On the waves of an unseen river.

—*James Freeman Clarke*.

In the hurry of modern life the tendency is all away from reflection and contemplation. It is absolutely necessary for one who engages in the nerve-trying competition which has invaded every profession to determine early in life that, while straining every power to excel in his chosen work, he will still read. There are few people nowadays who need to be warned against excessive reading.

Comparatively few can discriminate between first-rate and second-rate, or even tenth-rate, literature, so long as the sense of personal propriety remains unshocked. A most well-intentioned Sunday-school superintendent not long ago publicly advised his pupils to subscribe for a

notoriously sensational weekly. He had read it for months, he said, and had found it "intensely interesting." While not strictly a religious paper," he went on, "its columns are pure, and it bears the sacred name of the family—a guarantee of its virtue."

The immorality of those columns as being absolutely untrue to life had evidently failed to impress him; but the mental stomachs of those who subscribed for the pernicious paper were undoubtedly so injured by its highly-seasoned contents that they can never enjoy the plain, natural food of the strong old classics.

Avoiding, then, all sensational and unlife-like literature, how are we to divide our time between the high-class periodicals and the best of the ancient and modern books? Perhaps the best way is to spend about half one's time on each. Suppose that one has, on an average, two hours per day for reading. The daily newspapers must necessarily absorb a large share of the first hour. The rest of the hour, devoted to the favourite weeklies and monthlies, gives only time for one long or several short articles each day. Then we may seek the books, where the choicest society of the present and of the past is waiting for us. It is better to read a little thoroughly than much superficially; but be sure that, however thoughtfully we read, we shall meet many people who are astonished that we have not read just what they have; and that we shall sometimes hear works discussed as very great, of which we have never so much as heard. One cannot read a thousandth part of even the best literature.

Much of the reading which is done is for show purposes. Perhaps there is no more thrilling, contemptible form of shallow vanity than this. Read for your own pleasure and improvement, and if you get no credit for achieving much, never mind. You have certainly tried to make the most of your opportunities.

Read a little, at least, in your Bible every day. Do you want history? What more than Exodus or Judges or Luke or Acts? Poetry? What lifts up the soul like Psalms or Isaiah? Practical counsel? Study St. Paul's letters. As you read and re-read the works of Shakespeare or Milton or Goethe, their greatness will grow upon you; but most of all will the Scriptures impress you the more deeply you study them.

The Value of Decision.

Decision is a noble element of character. The vacillating man can never realize greatness. He wastes his impulses and time in hesitancy. He poises too long between opposite forces, and when he moves onward it is with the faltering step of indecision. His faculties are relaxed—they are not condensed into a manly force by a determined will. How many opportunities for doing good in great or small degree, are lost by indecision! Whilst we are asking ourselves, "Shall I, or shall I not?" the moment is passed, and the flower of joy which we might have given is withered, and often can be no more revived even by tears of penitence.

—We ought to think of other people's convenience more than some of us do. The home is the place where this thoughtfulness ought to begin and be cultivated. One who comes late to breakfast admits that he has been guilty of an amiable self-indulgence, but forgets that he has marred the harmonious flow of the household life, and caused confusion and extra work. The other day an important committee of fifteen was kept waiting ten minutes for one tardy member, who came sauntering in at last, without even an apology for causing fifteen men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good-nature. Common life is full of just such thoughtlessness, which causes untold personal inconvenience, and oftentimes produces irritation and hurts the hearts of friends. We ought to train ourselves in all our life to think also of other people.

—Let us not forget that there are two sides to dying—the earth side and the heaven side. The stars that go out when morning comes do not stop shining, only some other eyes in some other land are made glad by them.—*M. J. Savage*.

Physical Exercise.

Mere physical exercise cannot of itself prepare a man for any higher position in the social scale than that of "a hewer of wood and a drawer of water," but those who know how to use their brain, and who spend their early lives in physical labour, and rise to high estate, do so in spite of their muscles. The brain asserts its superiority, and muscularity is relegated to the background. Lifting heavy weights, following a plough, or breaking stone, does not develop the brain. Such occupations enlarge the muscles and increase their strength, but the professional man or the scholar does not expect to make his mark in the world by his muscular power. It is his brain that is to be strengthened, and his muscles require no more exercise than is sufficient to keep them in a healthy state of repair—to preserve them from rusting, as it were; and this they get in the daily routine of normal life without any special means being taken to procure it.

Napoleon at School.

Prof. W. M. Sloane tells many interesting anecdotes of the school-days of Napoleon in his new "Life of the Little Corporal," begun in the November number of the *Century*. Writing of the time when Napoleon was at Brienne, Professor Sloane says: "Each of the hundred and fifty pupils had a small garden spot assigned to him. Bonaparte developed a passion for his own, and annexing by force the neglected plots of his two neighbours, created for himself a retreat, the solitude of which was insured by a thick and lofty hedge planted about it. To this citadel, the sanctity of which he protected with a fury at times half insane, he was wont to retire in the fair weather of all seasons with whatever books he could secure. In the companionship of these he passed happy, pleasant and fruitful hours. His youthful patriotism had been intensified by the hatred he now felt for French schoolboys and through them for France.

"I can never forgive my father," he once cried, "for the share he had in uniting Corsica to France." Paoli became his hero, and the favourite subjects of his reading were the mighty deeds of men and peoples, especially in antiquity. Such matter he found abundant in Plutarch's 'Lives.' Moreover, his degradation by the school authorities at once created a favourable sentiment among his companions, which not only counteracted the effect of the punishment, but gave him a sort of compensating leadership in their games."

The well-known episode of the snow forts illustrates the bent of his nature. When driven by storms to abandon his garden haunt, and to associate in the public hall with the other boys, he often instituted sports in which opposing camps of Greeks and Persians, or of Romans and Carthaginians, fought until the uproar brought down the authorities to end the conflict. On one occasion he proposed the sport, common enough elsewhere, but not so familiar then in France, of building snow forts, or storming and defending them, and of fighting with snowballs as weapons. The proposition was accepted, and the preparations were made under his direction with scientific zeal; the entrenchments, forts, bastions and redoubts were the admiration of the neighbourhood. For weeks the mimic warfare went on, Bonaparte, always in command, being sometimes the besieger and as often besieged. Such was the aptitude, such the resources and such the commanding power which he showed in either role, that the winter was always remembered in the annals of the school.

The New Year

Finds Hood's Sarsaparilla leading everything in the way of medicines in three important particulars, namely: Hood's Sarsaparilla has

1. The largest sale in the world. It accomplishes
2. The greatest cures in the world. It has
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What more can be said? Hood's Sarsaparilla has merit: is peculiar to itself, and most of all, Hood's Sarsaparilla cures. If you are sick, it is the medicine for you to take.

What We Want.

Strength and beauty were in the old sanctuary: in that other of holy mansions we want united the same strength and beauty. We would win by honest fight, and wear as the highest order of an eternal nobility, characters combining and harmonizing "whatsoever things are true, whatsoever things are honourable, just, pure, lovely and gracious." To this holy end we need ideally broad principles, deep humility, life-long honesty, inmost purity, solid worth and inspiring examples, and for ideal, God comes, saying, Be ye holy, for I am holy; pure and merciful, as your Father; for broad principle we hear, Whatsoever ye do, do all to the glory of God; for humility we hear, Christ made Himself of no reputation: for honesty, Owe no man anything, but love one another; for purity, Let love be without dissimulation; for solid worth, Serve your generation according to the will of God; and for example, Christ's "Follow Me." Thus we shall be powers for good, ever breathing forth sweetness, ever shedding light.

A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

Affliction.

Affliction bravely borne, reasonably considered and thoroughly controlled, leaves behind it an experience which we cannot afford to lose. We are stronger, wiser and more courageous for having been through it; we see that much of it has come from faults or blunders of our own, which we shall be careful not to repeat; we learn how to cure our defects, how to command our powers, how to be still and strong when the waters pass over us; best of all, we learn to sympathize with others in like trials, and give them not merely empty condolence, but just the strengthening help of which they stand in need.

Exercise.

A man who advances in intelligence finds that exercise, as well as ease, is a law of his being. No mere repose, though on a bed of down, no luxurious sensations, however delicate or constant, are sufficient to ensure health and vigour. Hereafter, either by work or athletics, or other means, he will use his muscle and develop his strength. At first this may be adopted as a needful discipline, but in time habit will convert it into a pleasure which he will not willingly forego. He will no longer be physically comfortable without a due amount of action, and often this will become even more essential to his happiness than any amount of ease, however luxurious.

J. B. Thomson, Esq., of the firm of Thomson Bros., builders, 84 Bolyat st., Toronto, Ont., writes: "I have had Dyspepsia for 12 years, very bad at times: have tried a number of doctors and patent medicines, but could get no permanent relief. I purchased a package of K.D.C., and before I had finished it, the symptoms were all gone, and I now enjoy better health than I have had for years. I can recommend it to any one."

—Life is not a mere succession of idle trivialities. Man is not a mere creature of appetite and passion. God has lifted the world and man into the sweep of his great thought. The world He is remaking glorious. You and me He will recreate divine. It rests with us to place ourselves in the line of redemption. Look up that you may be lifted up. Your Saviour, your destiny, your guiding star, are not beneath, but above. Then let yours be the upward look and the onward effort!

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

Hints to Housekeepers.

Milk which has changed may be rendered fit for use again by stirring into it a little soda.

Cut doughnuts out an hour or more before they are fried and allow them time for rising. They will be much lighter than when fried as soon as they are cut. Try cutting them at night and frying them in the morning.

Peel and core sour apples, divide them into eighths and sprinkle with sugar, flour and bread crumbs. Melt a small piece of butter on the bottom of a stew pan and cover with the slices of apple, which are to be fried till yellow on both sides. Then place in a saucepan some milk, sugar and bread crumbs; put in the fried apples and let them boil up until soft, but not to break. Serve hot with the sauce left in the first pan.

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

Those who would like to sip a soup of which the English are specially fond must prepare one as follows: Take half a pound of pearl barley and set in a stew pan with three pints of veal stock. Simmer very gently for an hour and a half. Remove one-third to another soup pot, rub the rest through a sieve, pour it on the whole barley, add a half-pint of cream, season with a little salt, stir till very hot, and serve.

GINGER COOKIES.—One cup of butter, two cups molasses, two heaping teaspoonfuls soda, one cup water; flour. The success of the cookies depends, like the gingerbread, upon a careful use of flour. They should be mixed very soft, the board well floured in rolling them out, and a cake-turner used to lift them into the baking pan. These are real old-fashioned thick cookies (they are fully half an inch thick), and must not be confounded with gingersnaps.

K.D.C. Pills cure chronic constipation.

GINGERSNAPS.—One cup of sugar, one-half cup of molasses, one-half-cup of water, one-half cup of lard, one-quarter cup butter, one even teaspoonful of ginger, one teaspoonful of cinnamon, one even teaspoonful of soda. Sift the soda with the flour in order to have it well mixed; beat sugar, butter, and lard together; add spices, water, and lastly, the flour. Roll as thin as possible (they should be as thin and crisp as wafers when baked), cut in round cakes, and bake quickly.

RICH BEEF SOUP.—Crack the bones of a good beef shank, and put in a pot that holds two gallons; fill the pot with cold water and set it on the fire. As soon as it begins to boil set it on the back of the stove where it will boil slowly. Skim it well and put in the vegetables: half a pint of shelled lima beans, one pint of ripe tomatoes peeled, one quart of tender okra sliced thin, and half an hour before the soup is done one pint of corn cut from the cob. The soup should boil slowly for six or seven hours. Add salt and pepper to taste when the corn is added. Before serving, carefully skim off every particle of grease.

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

CHICKEN CROQUETTES.—Mince chicken as fine as possible, season with pepper, salt, a little nutmeg and a very little onion. Take a large tablespoonful of butter, two of flour, one-half glass of cream, mix, boil and stir the meat in when cold. Take a spoonful of the mixture and dip into the yolk of an egg, then in cracker crumbs, roll lightly in your hand into the proper shape, and fry in boiling lard deep enough to cover them.

SKIN DISEASES.—Skin Diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

OBSTINATE COUGHS.—Obstinate Coughs yield to the grateful soothing action of Norway Pine Syrup. The racking, persistent cough of consumptives is quickly relieved by this unrivalled throat and lung remedy. Price 25c. and 50c.

WHOOPIING COUGH.—For Whooping Cough and all throat affections, chest troubles, etc., Hagyard's Yellow Oil is the best embrocation ever discovered. It promptly relieves inflammation, pain and soreness from whatever cause arising.

Children's Department.

A Boy Army.

The King of Spain is the youngest ruler in the world. According to some people, it is a hard thing to be a king, but there is not a boy anywhere who would refuse the title if he could have as much fun as Alfonso did not long ago. A king, by law, is the commander-in-chief of the army of his country, and one of the first things he does, on being crowned, is to take charge of the army. This the King of Spain could not do, because—and this is another point in which he is different from all other kings—he was born a king, his father having died shortly before he came into the world. A baby, as everyone knows, couldn't take his place as commander-in-chief of a great army, so the Spanish people had to wait until he grew old enough to do it in the proper way.

When a ruler takes command of an army, he reviews it. But that would not do in this case. How would it look to see a boy who had only worn trousers about a year and half, reviewing a lot of grown soldiers! So just here is where the fun came in. For months beforehand some big soldiers were drilling a babies' army, whose members were from five to eight years of age. When they could drill like real soldiers, they were given uniforms and guns; and one July day last summer the king took command of the army of his country through these boy soldiers.

It was a grand sight. On a broad esplanade, in the City of San Sebastian, the 700 boys were drawn up, two deep. They were dressed just like Spanish regulars, in suits of blue, cut like a dress suit, the trousers having gold stripes down the sides, the swallow-tailed coats trimmed with gold braid and buttoned across the breast with gold frogs. On the shoulders were gold epaulets. The officers were dressed like the soldiers, only they had more gold lace and braid than the rest.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Humford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now

cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont.

Hood's Sarsaparilla Cures

Hood's Pills cure all liver ills. 25c.

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The hats were trimmed with gold braid, and on the buttons of these suits were the likeness and name of the king. The soldiers carried little bayonet-rifles, with rosewood stalks and silver-mounted barrels. The rifles held small cartridges that exploded with about the noise of a firecracker. Each soldier had also a brace of tiny pistols. There they stood, waiting for the king to come. After a while a grown up order-

ly, on a big horse, dashed up, saluted the eight-year-old lieutenant-colonel who commanded the regiment, wheeled, and rode away at full speed. The lieutenant-colonel, who was on a beautiful pony, with long white tail and mane, gave an order to the lieutenant. The drums, in the hands of a boy drum-corps, sounded a long roll as the captains called their companies to arms. Instantly every rifle was held over the shoulder at exactly the same angle. A cloud of dust was now seen in the distance. Up dashed the king in a carriage with the great General Tolaviega, who had drilled the boy-army. They were followed by the king's personal staff. The carriage passed the whole line, each captain saluting the king as he went by. "Present arms!" cried the young lieutenant-colonel. The boys did it so well that the thousands of people looking on cheered loudly.

Then King Alfonso, with golden spurs on his boots, mounted a beautiful white pony, and walked it back the whole length of the regiment, taking his stand under a purple silk canopy to review his troops. The band played the national hymn, and the little soldiers wheeled into line and marched along exactly as well as any grown ones could. The king returned the salutes of the officers as they passed him, and, when the review was over, the boy-band kept playing patriotic airs until the young soldiers went into a banquet. Thus ended the great day. It was a sight never before witnessed in the world.—*The Household.*

A True Story.

Dear children, I am going to tell you a true story about two little boys who go to school to me. It happened to-night. When I came in from my work I heard several members of the family ask where Richard and Taliaferro were. No one could tell. In a short time their mother was enquiring of the servants, and, at last, one of them said she had met the two boys about two miles off, and they were then going in an opposite direction to home. We waited awhile longer for them to come in. And now it was near supper time, so we began to feel more anxious as it became so dark, and one of the servants was sent to look if she could see or hear any sign of them. Seven o'clock came and still no tidings. The cook went in search of the boys, supper was forgotten, as we wondered where our dear little boys could be. There is a big river running in front of our house, and some one thoughtlessly mentioned that they were seen there during the afternoon, which quite overcame their good mother. She had been brave until then, but, oh! the dreadful thought, it was heavy upon all our hearts. These little boys have three dogs which they harness and drive like horses. They are their constant companions, mounting and playing together. Now, to-night, it happened that all the dogs were at home. We could not find out whether they went with the boys or not. We would have felt easier if the dogs were with them, for we could not drive away the dark thought that if they had gone with them they would not have left them unless the boys were drowned. By this time all the servants and tenants were hunting in four or five different directions. The father suggested to lop the gong, so that if they had lost their way the sound might guide their little wander-

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

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of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Pamphlet free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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JAPAN MASSEY HALL. JAN. 10TH. THE TORONTO CAMERA CLUB. (UNDER THE PATRONAGE OF THE LIEUT. GOV. AND MRS. KINGPATRICK.) OTIS A. POOLE, of Yokohama, will deliver his celebrated lecture on Japan, its people, and customs; illustrated with 200 views, taken by himself and colored by eminent Japanese Artists. TICKETS—25, 35, 50c. Plan opens 7th, at the Hall.

Births, Marriages, Deaths.

DEATH. At "Goodwood," Orillia, on Saturday, December 29th, Basil Robert Rowe, in his 82nd year. "He giveth His beloved sleep."
BIRTH. On the Festival of Holy Innocents, the wife of Rev. Edgar Pickford, Bolton, of a daughter.

ing feet home. Oh, children! it was a dreadful sound to hear that loud, discordant ringing at night, and an awful sight to see the lights far up the hills and down towards the river, to hear voices calling upon the children in first one direction and then another, to see the mother so broken-hearted listening to every sound. Again and again we asked, and still the answer: No tidings. But God is so wonderful and good. We hear voices in the distance, then answering voices, then the sweet words, "They are found." Are there any words so sweet to a mother's heart? Now the voices swell and send back many times the sweet refrain: "Found, found," and soon the big men came up with the little boys upon their shoulders. They had been found five miles from home; a man had taken them on his wagon, and once again we have our boys. I don't think they will leave home again without telling mother. And, dear children, when I saw their mother press their pale faces to her bosom so tenderly, I thought just so God welcomes His returning children. No matter how naughty we have been we are always welcomed back with love, and the angels rejoice and heaven resounds with joy at a sinner's return home.

—Borax is a convenient thing to have on the kitchen shelf.

The New Year.

The close of the old year is a time of serious thought to any one who ever thinks at all. It is the closing of one volume of life, with all its history of success and failure. If there are blots and stains and blank pages, we cannot help them now. The diary is closed and put away, and a new volume is put in our hands to be filled page by page. Shall it be better or worse than the last?

Almost every one begins the new year with good resolutions. That is all very well as far as it goes, but the trouble is that having made the resolutions we sit down content with them. We sometimes hear it said that "to resolve is everything!" In truth, to resolve is nothing unless those resolutions are carried at once into action.

I am going to propose a New Year's motto for every girl and boy who reads this paper. It is very short but it means a great deal. "Be faithful."

"What is it to be faithful?" I asked a little girl not long ago. Her answer was given after some consideration, "it is to do as you agree, and to do your best every time." I thought it a very good reply.

Too many—grown people as well as children—are like the younger son in our Lord's parable. They say, "I go, sir," but they go not (St. Matt. xxi. 18). John promises to get the kindling wood ready for his mother. He does it perhaps for a week, and there is an end of it. Norah takes a class in sewing school. She goes two or three times. Then it becomes an old story. A little excuse serves to keep her away. Then her place is vacant and the class is scattered.

The unfaithful person often does not realize that he is unfaithful. Dick promised one winter to keep my walks free from snow, for which I was to pay him a certain sum. He did very well for a little while. Then he began to slight his work, to come when snow was light and leave it when it was heavy. Finally I had to engage some one else. But Dick came for his pay all the same, and was very much surprised and injured that he did not get it. He remembered the days he had worked and forgot the others. An unfaithful person is a perpetual vexation and disappointment.

Be faithful then in all things. Do your work well, both at home and in school. Put your whole heart into it, even when it is distasteful, and see how much better it will go. Above all, be faithful in your religious duties—your prayers and Bible reading and Sunday-school lessons.

"Be faithful unto death," says our Lord "and I will give thee a crown of life."

Does God Send Trouble?

A little girl was one day sitting apparently lost in thought. There was quite a line across her young forehead, and a look in her clear eyes which her mother, seated at a little distance engaged in needlework, anxiously observed.

"What is the trouble, Minnie?" she asked at last.

"Mamma, does God send trouble?" replied the child, answering her mother's question by another.

Now, Mrs. Vivien knew this presented a difficulty which had puzzled wiser heads than her little girl's, and often found it occurred to children; so she tried to make her reply very clear and simple.

"He surely does," she said; "but even when trouble does not come directly from Him, He permits and overrules it for our good. Too often, however, we bring trouble upon ourselves by wrong-doing; and even when sin is confessed and forgiven, it results in sorrow and shame. I shall try to make this plainer by examples. You remember the beautiful story of the poor widow with whom the prophet Elijah dwelt. When her child died, he cried unto the Lord, and said, 'O Lord my God, hast Thou brought evil upon the widow with whom I sojourn, in slaying her son?' The Lord here showed, as well as when the destroying angel slew the first-born in Egypt, that His was the right to take the life He had given. In the case of Job, we see the trouble brought by Satan allowed by God. Now look at Joshua vii. A man of Israel took some precious spoil which he was forbidden to touch, and Israel fled before their enemies on account of this sin. It was put away by a terrible judgment on the family in the valley of Achor (or trouble)."

Of course there was a great deal in this which Minnie Vivien could not all at once understand; but if other children will try to do so, or get their parents or teachers to explain, it will clear away a difficulty that often presents itself to young minds.

Kitty's Birthday.

Kitty was busy. Her mamma had said to her: "You may have just what you like for dinner to-morrow, dear, because it is your birthday."

In this home the birthdays were made "happy days," especially for the one whose birthday it was. All tried to make that one happy.

But Kitty had never ordered a dinner before. When she was done she brought to her mamma a piece of paper like this:—

BILL OF FARE.

September 24.

Bread,
Butter,
Lima Beans,
Mashed potatoes,
Milk,
Tomatoes,
Apple Pie,
Batter Pudding.

"That will do very well," said her mamma, when she had read it.

Kitty helped to get dinner. She brought in the tomatoes, set the table, sliced the apples for the pie. She was so old now.

And she went riding, and swung in the hammock, for they lived in the country and it was a pleasant day; and there were some games on the lawn, and she read a while in her new books, nestled comfortably in a great arm-chair.

The new books were birthday presents, to make the day's happiness stay longer. One was a lovely book about a little girl and her sister, and another was "Mother Goose Melodies."

Kitty herself was going to be a poet.

Then there was a plate of prettiest china ware, for her own use at the table; and a cup with a slip of paper inside, on which was written, "From mamma."

The cup had on it these words, in gilt letters: "Forget me not."

"And I never will!" said Kitty softly, speaking to herself.

The Child-Dyke.

In Holland the ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about 200 years ago, more than 20,000 people were drowned. In some of the towns that were flooded not a creature survived. In other parts hundreds of people were out in boats, trying to save as many lives as possible; and on a little bit of an island what do you think they found? Why, an old cradle, with a baby asleep in it, and an old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell; but in memory of them this little island was called "Kinder-dyke" (child dyke), and it goes by that name to this day; and this story of a remarkable instance of God's providence is told to thousands of little people all over Holland.—Selected.

Tommy's Diary.

One day Tommy saw his mother writing in a little book, and he asked her what she was doing.

"I am writing in my diary," she answered.

"I want a diwy, too, to wite in," said he.

"But you cannot write," said his mother.

"You can wite it for me," said Tommy.

It was pretty near Christmas, and very likely Santa Claus heard what Tommy said, for when he came down the chimney on Christmas morning, he left in his stocking with the other things a little book marked "For Tommy."

That very night when his mother tucked him in his little crib, Tommy said, "I dess I'll wite in my diwy before I doe to seep,—mamma, you wite it."

His mother took the little book, brought her pencil and said: "Well, what shall I say? To-day is Friday. I'll wite the date and then you tell me."

Friday: she wrote, and then Tommy said:—

"Santa Claus was naughty. He did bring me a hoss, and his tail did pull wite out." Then Tommy dropped off to sleep. The next night and for several nights he continued to ask his mother to "wite in his diwy." She did so, and each night, after she had written the date, this is what he told her to say:—

Saturday: "Me had a barf, and de soap did get in my eye. Me did open my mouf and squeam."

Sunday: "Me did not want to doe to turch, but me went, and my new tippet did tickle my ear."

Monday: "Kitty did play wid my hoss's tail. Me did slap de kitty. Mummer said I must not."

Tuesday: "My 'ittie tishter hass a new toof. See did bite me hard."

Wednesday: "It did rain, and de rain did hop up and down, and de window wass all over winkles."

Thursday: "Me did play on de side-walk and eat my apple. Anoder boy did take it and did bite it all up. Me don't want to keep a diwy."

—Strive that your prayer be not more languid than it is for the momentary relief from pain of husband or child,—when it is uttered for the multitude of those who have none to love them—and is for all who are desolate and oppressed.—Ruskin.

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