

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

VOL. 21.]

TORONTO, CANADA, THURSDAY, JANUARY 8, 1895.

[No. 1.

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We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN,
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Canadian Churchman.

TORONTO, THURSDAY, JAN. 3, 1894.

Lessons for Sundays and Holy Days.

January 6-9 SUNDAY AFTER CHRISTMAS.

Morning—Isaiah xliii.
Evening—Isaiah xliv. or xlvi.

THE "CANADIAN CHURCHMAN" OF AGE.

This is the twenty-first year of the life of the CANADIAN CHURCHMAN under the present editorship and management. At the beginning of this period of its existence it cannot be said to have been in a prosperous condition. Efforts hitherto made to provide for Churchmen a Church paper had ended in failure. As a venture of faith this work was taken up by Mr. Wootten, and that the paper exists to-day with a three-fold circulation, and in every way much improved, proves beyond a doubt not only tenacity of purpose and good management, but that there are grounds for humbly hoping that it has succeeded in gaining the confidence and meeting the wants of large numbers of Churchmen. The condition of the Church twenty-one years ago presented many difficulties, some of them most deplorable. Divisions and discord were doing incalculable harm to the Church as a whole and to individual souls. That a better state of things exists to-day, and that the present generation finds it hard to realize how great the struggle has been, is due to the wisdom and sanctified courage of men, most of whom have gone to their rest. This paper took its share of the labour, as well as of the obloquy and scorn. It never hesitated in its maintenance of the Catholic Faith, it ever proclaimed a true and loyal Churchmanship—it reflected the opinions of the best champions of the Church, and was ever a ready instrument in their hands for upholding the religion and worship of our forefathers, and enlightening and influencing the minds of the public. This may appear boastfulness, but it is boastfulness of which we feel that there is no need to be ashamed. The Bishop of Toronto in his Jubilee sermon said: "It is true that a review of the past fifty years of the history and fortunes of the Church, whether in this diocese or at large, presents a picture of many conflicts, of sad dissensions, of human errors and infirmities. But these were all essential to a period of struggle and reaction; they were the painful steps by which, of a necessity, a victory must be won and emancipation gained from long-settled indifference, forgetfulness and opposition." These words well present to the mind the circumstances and conditions through which the CHURCHMAN has fought its way and played its part. It is needless to say that though victory all along the line has been gained, yet it has had to bear its share oftentimes of the loss and suffering incident to the struggle. Were it possible we would, with pride, make mention of the names of those who, during those long years, have contributed to its columns, of men who not only wrote, but did all they could to encourage the undertaking. We count in their ranks, from year to year, men from every profession, not only of learned bishops and clergy, but laymen, judges, lawyers, doctors, and many of other trades and callings. Few know how earnestly these men

strode for what they deemed right, and a study of issues in those years reveals the learning, skill and wisdom with which they used their weapons. To these men we now look back in grateful remembrance. Of late years the Church has enjoyed a greater freedom from strife, the earlier difficulties have largely disappeared, and the work has assumed a different character. It has been the aim of the CANADIAN CHURCHMAN to aid in the great work of instruction that is now going on. People are becoming conscious that there is much for them to learn regarding the history, doctrine, and worship of the Church. The priests of the Church are, perhaps, more alive to the necessity of conveying to their flocks clear and definite Church teaching. The aim of the CHURCHMAN has been to assist priests and people in this urgent and necessary labour. From time to time it has with unfaltering voice spoken Church truth, it has given its readers some of the best thoughts and writings of the bishops and clergy in England and

ture of himself. Mr. Wootten is a quiet and unassuming man, and ever prefers to hold himself in the back ground. He has hosts of friends, and at his office he has always extended a hearty and cordial greeting to all Churchmen, no matter whence they came. Clergy and laity from the distant country parts, and those from the great cities and towns from Vancouver to Halifax, find their way to his sanctum, and, we believe, all will testify to a warmth of welcome, and an earnest willingness to be of service to them, and contribute to their enjoyment while in Toronto. He has also many friends who have never seen him, men and women who for years have held correspondence with him and who may almost claim an intimacy. We doubt not that many of them will thank us for overcoming his scruples and permitting them, in a way, to "meet face to face" him who has guided the ship on its long journey, and still stands firm at the helm.

SUBSCRIPTIONS.

As the post office authorities will not allow us to put addressed envelopes in the CHURCHMAN for our subscribers in which to enclose their subscriptions, we hope they will forward them as promptly as heretofore. We wish all our readers a "Happy and prosperous New Year."

WORDS OF SYMPATHY.

We are sure our numerous readers will regret and deeply sympathize with the Venerable Archdeacon Bedford-Jones in the sudden death of his youngest son, Gwyn Macaulay Bedford-Jones. The deceased was a bright, unassuming young man, and a general favourite among a wide circle of acquaintances in the city of Toronto, amongst whom his untimely death will be deeply felt. He entered the employ of the Dominion Bank some three years ago, and at the time of his death he was connected with the staff of its Market branch. Mr. Bedford-Jones had just recovered from an attack of pneumonia, and he left the city a few days ago for his Brockville home to recuperate. He was apparently in good health and spirits, when he was seized with a fainting fit, under which he sank almost before medical assistance could be summoned.

A NEW YEAR'S GREETING.

The year 1894 has run its course and plunged into the abyss of eternity. To many it has brought sorrow and loss, and with such we can heartily sympathize. Such is life, and well for us if with firm and unshaken faith, we can look up and feel that a Divine Providence is shaping our lives, and thus preparing us as the children of God for our true and glorious destiny. It is true the old year has been one of depression, and almost of material retrogression. Still, we believe that in the end we shall find that it has been but a blessing in disguise. Uninterrupted prosperity brings with it many snares and temptations, and if we are brought back to simpler modes of living, and a smaller desire for wealth, and are relieved from the anxieties incident thereto, we doubt not we shall be the better and happier. There are few, if any, but will be ready to acknowledge that



FRANK WOOTTEN.

America, and has always placed its columns at the disposal of Churchmen of all shades of opinion. Now, it may be asked, what of the future? We rejoice to say that we have more than three times the circulation that we had twenty-one years ago. The paper enters homes of Churchmen in every part of this continent, it finds its way into England and every British colony, it even reaches the far-off shores of India and Australia. We look forward with hopefulness. We shall continue our course as we have begun, and the many kind words which reach us from friends far and near encourage us to anticipations of growing success. We hope for not only an increased circulation, but for an increased ability to make the paper useful and interesting through increased correspondence and additions of eminent writers to our columns. In compliance with the expressed wish of many friends, the writer of this article has prevailed upon Mr. Wootten to publish in this number a pic-

in spite of untoward circumstances the year has after all been rich in blessing. Impending distresses may have mercifully been removed, sickness may have given way to health, and gaunt and absolute want never stood staring before our doors; while, as the columns of this paper have abundantly testified, the Church's effort to supply the spiritual wants of all her children has never relaxed and has been increasingly successful. The history of this paper during the year has, taking all things into consideration, been prosperous. We have more than held our own, and hope that as an influence and factor in Church life, it has been of good service to its many patrons. We feel that our sincere thanks are due to those who have by correspondence and giving Church news contributed to its columns. Upon the kindness of such friends we largely depend, and we gratefully acknowledge such assistance. We look forward with hopefulness. Every year brings more experience, and a larger number of friends and subscribers, and we see no reason why we should not begin the year 1895 with cheerful anticipations.

One word we should like to say to all our friends: The financial burden and the labour of conducting a Church paper are considerable. Its success demands that it shall be interesting, that it shall discuss in an impartial manner the subjects of the day, that it shall assist thoughtful people in making up their minds upon great matters, and supply the most important and freshest news.

This may all be done if our friends will extend to us their kind thoughtfulness. It is in their power to make the paper all that we wish it to be. A few lines of Church news, a letter upon some subject interesting to Church people, or any literary production calculated to strengthen the cause of religion, will receive the fullest and most grateful consideration.

In the past we have sometimes felt—especially when censorious words have reached our ears—that the clergy and laity of the Church, many of whom skilfully wield the pen, scarcely realize our many difficulties, and have not understood how earnestly we desired their assistance. In the future we hope and pray that we may count upon many who may feel disposed to take a personal interest and assume a responsibility in making this paper the leading Church paper of Canada and worthy of the name.

To all our friends we extend our earnest greeting and wishes for "A Happy New Year."

REVIEWS.

OUTLINES OF CHRISTIAN THEOLOGY; by Rev. C. Walker, D.D. Professor of Systematic Divinity in the Theological Seminary of Virginia. 8 vo., pp. 256; \$150. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

It is no easy matter to popularize theology, or to present it in a form that is other than technical. As a science it must deal with definite terms, and as related to the facts of Divine truth it cannot always give an exhaustive definition of the terms it has to employ. Dr. Walker has embodied in his volume a very large amount of theological teaching, and gives it in such a form as can be studied with pleasure by any intelligent Churchman; the index is convenient for a ready application to particular topics, and the summary preceding each chapter is handy to any hurried enquirer. The usual line of study is pursued in the twenty-two chapters, from "Theology and Religion," to "Eschatology"; those on Scripture and the work of Redemption are full and satisfactory. But the subjects are merely outlined, and a teacher could expand to any extent; as a hand-

book for students, nothing could be better, especially when a list of authors for study is appended to the chapter. Our only fault with the volume is that it has evidently been hurried too rapidly through the press, and "our friend, the enemy," has not revised all the proofs. We give up the puzzle in the sentence, "Things do not come just dry so," but the diction is usually clear and accurate. Some obscurities simply result from the desire to compress, or to fix a peg on which an informal explanation may be hung by the lecturer. The volume is one which we wish to have always at hand for a ready reference, and commend to the student in theology; the type is beautifully clear and a pleasure to read.

THE PERMANENT VALUE OF THE BOOK OF GENESIS, as an integral part of the Christian Revelation (being the Paddock Lectures for 1894); by Rev. C. W. E. Body, M.A., D.C.L., Professor of Old Testament Literature and Interpretation in Gen. Theol. Sem., New York, and sometime Provost of Trinity College, Toronto. 8 vo., pp. 230. New York: Longmans, Green & Co.; Toronto: Rowsell & Hutchison.

We have special pleasure in renewing acquaintance with the late Provost of Trinity College, and now accepting his guidance through the thorny paths of Old Testament literature. A short set of lectures has a good side and a bad. It calls upon the lecturer to bring forward his strong arguments early, so as to make a good impression upon his hearers, but the limitation upon the time and space often prevents all we would desire for a thorough treatment of the subject. Dr. Body, however, has an eye to the conditions of proportion, and takes up only the earlier chapters in Genesis for his study, that he may do justice to the questions in hand, as these are crucial in the later discussions. We feel at once that he is an expert, well posted in the latest writings and theorizings of the German and English schools. With their airy speculations in reconstructing the sacred Canon, and in piecing out the authorship among E, J and P, with Redactors *ad libitum*, he has not much sympathy, because the difficulties were recognized near the outset, and the latest solution is only for a time and often of less value than the oldest. Some of the theories give barely standing room for reverence or any idea of Divine leading in what we must believe to be God's Word. In the first two lectures we have a very useful summary of the evolution of the "Higher Criticism"; in these we lose much of the admiration that the critics themselves wish us to have of the vast erudition and unanimity "among all critics," and of their influences in shaping Bible study. That their speculations are bold, there can be no doubt, in their sense of boldness. The first passage considered at length is Genesis I. and II., for "The Creation and Paradise" (Lect. III.), and we are shown conclusively that there was an inner motive and definite purpose in having these things written for our learning. So also a similar consideration is given to "The Fall" (Lect. IV.), and "The Deluge" (Lect. V.). Here considerable use is made of the fragments deciphered from the Babylonian Cuneiforms, which point to a very early tradition. The excavations that are now being carried on in the East must have a very important effect upon all our views of ancient civilization and literature, and we have barely tapped the rich treasures of our Mesopotamian inheritance. The "Higher Criticism" has not yet dislodged the old Bible from its ancient moorings, but its work will result in the end in establishing the faith. For a clearer understanding of the argument pursued in the five lectures there is an unusually full Table of Contents, and in Appendix L there is a detailed analysis of the first nine chapters of Genesis, as showing (I.) "the essential relations of man, the world, and God"; and (II.) "the development of the higher life of man in its essential principles, as seen in the divine purpose originally, and as it has actually come to be." The whole collection is most valuable, and largely adds to a well earned reputation for scholarship.

THE ETUDE. T. Presser, Philadelphia, Pa.
A supplement showing the photos of the prom-

inent pianists in the United States, has been sent to the subscribers of *The Etude* with the December number. Quite a number of the articles are addressed to music pupils, and among those to teachers a specially fine one is "Intelligent piano instruction of children." There are four full-sized music pieces—one by Fred. Hiller.

New Music. Oliver Ditson Co., Boston.

Among the latest music received from this firm are the following: Two bright and light duets, "La Zingara" and "A fanciful story." Polonaise facile by Holst; a fine vocal duet, "Night Hymn at Sea," by A. Goring Thomas, and "Glorify the Lord" for low voice, by G. Rupes. Also a number of other choice selections.

MAGAZINES.—*Harper's New Monthly* for January is a fine specimen of the printer's art; the type and paper are faultless, while the whole of its 150 pages are enlivened by contributors as varied as they are excellent. The romance connected with the lives of the infernal Bourbons, dear to the feminine pen, is again told by Kate Mason Rowland, but she tells the story with great historical exactness, and the illustrations are great, particularly the resigned Louis on the scaffold. *Scribner's Magazine* for January is excellent as usual, and worthy of the reputation of the house from which it springs—national in spirit, as it should be. The Beginnings of American Parties, by Noah Brooks, with nine portraits copied from historical paintings by Otto H. Bacher, is deeply interesting; the portraits are admirably drawn and worth preserving. Conan Doyle, George Meredith and Maud Ballington Booth are contributors—the first with some weird verses; the initial chapters of The Amazing Marriage from the versatile novelist, and the lady records her expenses in visiting some indigent quarters in New York.

The Southern Churchman, Richmond, Va. We congratulate the proprietors of this paper of the general "get up" of the Christmas number. It is extremely attractive and churchlike, and has most suitable reading in all departments for this season of the year. We wish it a happy and prosperous New Year.

A most interesting as well as timely book is *The Life of Alexander III. of Russia*, written by Charles Gowe, the author of the *Life of Bismarck*. It gives some account of the predecessor of the late Czar and is moreover brought completely up to date.

Macmillan & Co. will publish an *Atlas of the Diseases of the Skin* in a series of illustrations from original drawings with descriptive letterpress. It is arranged by Dr. H. Radcliffe Crocker, of the University College Hospital, London.

Mr. Thomas Russell, of the United States Engineer Office at Sault Ste. Marie, Michigan, has written a most interesting work on Meteorology, which Macmillan & Co. have in press. It is entitled *Weather and Flood Forecasting Methods*, and is fully illustrated by maps and diagrams.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA

HALIFAX.—The grand organ of Bournemouth Pavilion, England, has been purchased for St. Luke's Cathedral, and will be shipped about the end of January. The present two manual organ is for sale.

QUEBEC

QUEBEC.—*St. Matthew's.*—The Lord Bishop of the diocese held a special confirmation in this church on the evening of St. Thomas' Day, at which a very large congregation was present. Nine candidates (2 males and 7 females) received the Apostolic rite of the laying on of hands on the occasion. In addition to these, a large class of candidates are being prepared to be presented to the Bishop at the regular confirmation on Palm Sunday.

Obituary.—Mrs. A. M. Williams, widow of the late Lord Bishop of the diocese, and mother of the esteemed rector of St. Matthew's Church, entered

into the rest of Paradise on Tuesday, Dec. 18th, at Eastbourne, Eng., where she has been residing of late. The late Mrs. Williams, who left Quebec in July, 1892, a few months after the death of her husband, to take up her residence with friends in the old country, was greatly beloved by all classes throughout the Diocese of Quebec, and her many charitable and other good works will be remembered for many years to come. The most sincere and heartfelt sympathy is felt by all classes for her son in his great affliction.

Christmas Services.—The Christmas services in the city Anglican churches were well attended; particularly was this the case at the early celebrations of the Holy Eucharist. The decorations were very handsome, and the musical portions of the services well rendered. At the Cathedral there were celebrations at 7, 8, and 11 a.m., the Lord Bishop being celebrant and preacher at the latter service. At St. Matthew's, the celebrations were at 6 and 7.30 a.m. plain, attended by between 300 and 400 communicants, and at 10.30 a.m. the celebration was fully choral, and there were again many communicants. The handsome memorial communion vessels were used for the first time on this day. At 4 p.m. the church was crowded on the occasion of the carol service.

Holy Innocents.—On Holy Innocents' day, a special service was held in the Cathedral at 3 p.m., when the various city branches of the ministering children's league attended in a body.

ONTARIO.

OTTAWA.—Entered into rest at her residence, 5 Arthur Street, Ottawa, Dec. 19th, Mrs. Forest, widow of Rev. Canon Chas. Forest. Her burial service was conducted at Christ Church, Ottawa, on the afternoon of Dec. 22. Ven. Archdeacon Lauder and Rural Dean Pollard met the procession at the church door, and advanced up the nave reading the opening sentences, the bearers being the Rev. Messrs. Rural Dean Bogert, Garrett, Wright and W. M. Loucks; Rural Dean Baker, brother and only remaining member of the family of the deceased, being among the mourners. The interment took place at Burritt's Rapids, where her remains were laid to rest beside those of her husband and children, the Rev. W. Roberts officiating. It may be mentioned that Mrs. Forest's connection with Christ Church, Ottawa, dates from a time prior to the building of the first church. Also it is noteworthy that she was one of the five ladies who petitioned for, and obtained, the establishment of the Woman's Auxiliary, which has been so effective in the cause of missions. Her relatives desire to express their sense of the wisdom and goodness of the provision made for the widows of the clergy in the Diocesan Widows' and Orphans' Fund, on account of the great help and comfort received therefrom by Mrs. Forest in her declining years.

KINGSTON.—The Advent Ordination was held in St. George's Cathedral on St. Thomas' Day. Matins having been said at 9.30 a.m., at 10.30 a.m. the procession of candidates, city and visiting clergy, the preacher (Canon Spencer), the Dean, chaplains—one of whom carried the Metropolitan's crozier—and lastly the Archbishop, entered the church, and on reaching their places sang in unison hymn 352, "Christ is Gone Up." The hymn ended, Canon Spencer preached a most thoughtful and excellent sermon from the text, "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus." Many have remarked that it was the most helpful and appropriate ordination sermon for many years past, and well worth a wider publicity. Perhaps you, sir, could give your readers the benefit of it. The candidates for deacon's orders, Alfred H. Creeggan and R. W. Irvine, were next presented; and then the candidate for the priesthood, the Rev. J. Empringham, the rest of the solemn service proceeding in due course. The Gospel was read by the Rev. Alfred Creeggan. Of the musical portion of the service it is impossible to say very much. The choir was a "scratch" one—only four men and the clergy, and all the music as simple as possible, but the unison singing was very effective and devout, and the whole service free from irreverence and fuss, an improvement in the latter respect over some previous ones. The "O, Salutaris Nostia" was sung after the consecration, the Benedictus and Agnus not being attempted, perhaps wisely, considering the strength of the choir and the impossibility of previous rehearsal. The congregation was not large, and those present prudently refrained from adding to the length of the service by communicating, only one lay person approaching the altar. Considering that there is now a daily celebration in the city, it is not necessary for anyone to communicate at such a service, which must of necessity be long in any case, and has at times become unbearably

so through the thoughtlessness of many individuals. It is a grateful task to record a service in which there was no matter for criticism.

BELL'S CORNERS.—On Sunday, Dec. 23rd, Christ Church, Bell's Corners, was re-opened after being thoroughly restored and beautified. The church originally was a frame building, but time had left its indelible mark upon it, and not before it was needed, it was decided to restore the very much dilapidated edifice, and make it more becoming the dignity of its use. But experience teaches that when we undertake to restore an old building, where to commence is difficult to decide. In this instance a very wise beginning was made by raising the building several feet, placing it upon a good solid stone wall, thereby making a basement the full size of the church, which will be used for Sunday-school and social gatherings. The church is now veneered with red brick, which gives it a more substantial appearance than the old clap-boards, and the roof newly shingled with a cresting over the chancel, so that a stranger passing would conclude that a new church had been built. The changes inside are quite in harmony with the exterior. The whole interior is panelled in most exquisite designs, with narrow chamfered ash. A moulding covers the joints, and at the intersecting angles a small turned moulding gives it an excellent finish. The design of the wood-work is very pleasing, doing away with the heavy appearance generally noticed in work of this kind. The wood-work is finished in oil. One of the most noticeable interior improvements is the raising of the chancel arch, which before somewhat blocked the view of the east window. Round the chancel walls is a raised text of basswood—"Offer unto the Lord an offering in righteousness," while over the new stain glass east window is another text—"I am the Bread of Life." These were designed and cut out, we believe, by the rector, the Rev. A. H. Whalley, and are very effective. The organ is now placed in a recess made for it in the wall between the chancel and vestry, giving more room for the choir. The font has been raised on a platform, surrounded by a railing, while we noticed on the font some sacred monograms in gold leaf. The chancel floor is inlaid with different coloured hard wood, with good effect. A furnace has been put in and its power fully tested on Sunday night, for it was very cold; and the result is most satisfactory. In fact we may say a new church has practically been built. There were four services on Sunday—a celebration of the Holy Communion at 8 a.m.; a second celebration at 11 a.m., the preacher being the Ven. Archdeacon of Ottawa. First evensong was said at 3 p.m., preacher, the Rev. Thos. Garrett, of St. Luke's, Ottawa. Second evensong at 7 p.m., preacher, the Rev. W. H. Stiles, of March. The rector, when giving out the notices for the following week, mentioned several things which had been contributed by members of the congregation towards the improvements, among which we remember—Church doors of oak—chancel flooring—chancel carpet—chancel rail—Rochester lamps, and a beautiful altar frontal and reredos. There were a great many communicants, over-flowing congregations, liberal offerings, and excellent singing. Everything was most gratifying, and both rector and people are to be congratulated on the completion of their work. A conversation with some of the older residents of Bell's Corners after the evening service showed your correspondent the esteem in which the Rev. Mr. Whalley is held by them, appreciating to the full the rector's earnestness and sincerity. There appears to me to be only one thing wanted now, and that is a month's rest for Mr. Whalley. His fatigued appearance on Sunday shows with what energy and earnestness he has thrown himself into the work.

A VISITOR.

TORONTO.

All Saints' branch of the Ministering Children's League gave their annual Christmas tree and entertainment to 75 poor children in the school-house last Thursday afternoon. After partaking of a good tea provided by the members of the league, the children were delighted by being made the recipients of pretty presents and useful clothing, which was given to them from a handsome Christmas tree, many of the articles being the work of the members of the league, who were present in order to minister to the pleasure of their little guests. A very bright afternoon was spent by all present.

Grace Church.—The choir of this church presented Mr. O. E. Rudge, their choirmaster, with a handsome onyx clock with the following inscription: "Mr. Cyril E. Rudge, from Grace Church choir, Xmas, 1894." The presentation was made by Mr. Herbert Fortier, who spoke of Mr. Rudge's popularity and of the good work that he had done in the choir. The small boys also presented Mr. Rudge with a silver match box through Master Walter Rawlinson.

Grace Church has now a musical service of the highest standard.

Christmas Day.—All the services were well attended, the number of communicants unusually large. The churches were, as usual, very appropriately decorated, and the offertories, considering the general depression, were exceedingly good.

It is stated that the Archbishop of Canterbury has (through the Bishop of St. Albans) offered the Bishopric of Zanzibar, Africa, to the Rev. John Carter, M.A., of the Pusey House, Oxford, secretary of the Christian Social Union. It is not yet known whether he will accept the position or not. Mr. Carter was born in this country, and he graduated from Trinity University, Toronto, in 1882. Canadian Churchmen in general and Trinity men in particular will rejoice to hear that one of their number has been invited to carry on the magnificent work of Bishops Steere and Smythies. By a curious coincidence, almost simultaneously, comes the news that a younger brother, the Rev. William Carter, M.A., curate of Kingstown, St. Vincent, who graduated from Trinity in 1889, has been appointed chaplain to the Bishop of Barbados.

The Bishop of Toronto held an ordination service at St. Alban's Cathedral, when the following candidates were ordained: Messrs. H. M. Little, G. L. Starr and J. McKee McLennan, of Trinity College, and Mr. Geo. Capp, of Wycliffe College, as deacons. Rev. Prof. Cody, of Wycliffe College, and Rev. E. Lawler, of Warren, Algoma, were called to priests' orders. With the exception of Rev. Mr. Lawler, the candidates were presented by the examining chaplain, the Rev. A. J. Broughall. Mr. Lawler was presented by Rev. James Boydell, of Bracebridge, examining chaplain to the Bishop of Algoma. The ordination sermon, preached by Rev. Canon Sweeny, was admirable in every respect.

PORT HOPE.—Trinity College School.—At the recent Christmas examinations, the following prizes and honourable mentions were obtained by the pupils: VI. and V. Forms—Prize for general proficiency, S. B. Lucas; honourable mention, W. W. Francis, P. B. Tucker. IV. Form—Prize for general proficiency, L. Lambe; honourable mention, R. J. Cartwright, E. A. Cartwright, C. H. Ladd, A. L. Palmer, H. McM. Rathbun. III. Form—Prize for general proficiency, H. S. McGregor; honourable mention, A. Morrow, R. E. McGregor, W. R. McConkey, M. Jellett. Modern Form—Honourable mention, G. W. Bridges. Upper Second Form—Prize for general proficiency, R. P. Jellett; honourable mention, C. O. Robinson. Lower Second Form—Prize for general proficiency, G. W. Morley; honourable mention, F. W. B. Ridout, A. Moore, C. M. Piercy, S. M. Thorne, E. F. Osler, A. R. MacGachen, D. D. Adams. First Form—Prize for general proficiency, K. A. Ramsay; honourable mention, A. G. Ramsay, L. M. Rathbun, W. B. M. Ker.

NIAGARA.

WEST FLAMBORO.—Christ Church.—On Christmas morning a new hymn-board was used for the first time. It is the gift of Sister Sarah, and is a most acceptable addition to our church furniture.

Christ Church Men's Club.—The men of this parish have organized themselves under the above title for the purpose of taking care of the exterior of the church and the grounds, keeping the grass tidy, and such matters. The movement was quite spontaneous on the part of the laity of the parish, the moving spirits in it being the Messrs. Cockburn. It includes not only resident parishioners, but those who have moved away as well, and especially such of the latter as have friends and relatives buried there. They find it the most satisfactory way of having their graves attended to. The club was organized in September, and at the quarterly meeting held in December at Ormiston Hall, the residence of Mrs. Cockburn, a most interesting report of work done was read by the secretary, Mr. Seton Cockburn. Already the neglected graves had been put in order; the entire grounds had been kept neat by means of a lawn mower, the walks had been trimmed, and flower-beds planted, and the church itself had received a fresh coat of paint. The fees are 25c. per quarter, and the revenue derived from this source has met the expense of the work done so far. After the business of the club had been finished at the December meeting, the members joined the ladies in the drawing-room, where an impromptu programme of music, songs, games, etc., was enjoyed, and after a liberal supply of refreshments, the evening was closed with a hymn. The Rev. and Mrs. E. A. Irving, Miss Hann and the Misses Ham, of Dundas, and Mr. and Mrs. Stiff, of Hamilton, were with us, and contributed much towards the enjoyment of the occasion.

ST. CATHARINES.—*St. Barnabas'.*—A very interesting event has just been enacted by the placing in its position of a very handsomely carved and panelled reredos, the work on which is very beautiful. It is of pure ecclesiastical gothic design, and the carved work of the hoods, arches, finials, etc., are strikingly beautiful, and the colouring of the panels adds very much to the fine effect. The above appropriate and much welcomed addition to this beautiful church is the free gift of an old personal friend of the rector's, Mr. Edgar Hallen, of Orillia. It is rarely such gifts as the above are made towards the decoration of our churches, and it is a pity such cases are so infrequent. The above instance is the more interesting because it shows love for the beauty of the church by one who is far advanced in years, and who begged to be allowed, at his own expense, to do something for the adornment of this church. Another handsome memorial stained glass window is about to be placed in position in the church by the friends of a deceased worshipper. Never in the history of this parish has the church been so handsomely decorated as it is this Christmas. While *St. Barnabas'* has always been noted for a tasty display at this season, the decorations this year far surpass anything in the same line ever attempted in this section. From door to altar and from pew to ceiling willing hands have been at work, and the large congregations in attendance have been greatly charmed and also much benefited and enlightened by the eloquent and appropriate sermons delivered by the rector, whose heart has been gladdened and cheered by the handsome amount contributed for his use in the Christmas offertories at the three services on that day.

HURON.

For a quarter of a century Rev. Robert Wilson has been rector of Trinity Church, Birr, and St. George's Church, London township. During this period he has served his Master and ministered to his people with zeal and devotion. Years have only served to strengthen the loyalty and attachment of the people to their faithful pastor. On Thanksgiving day the people of St. George's presented the reverend gentleman with a valuable addition to his library. The congregation of Trinity Church met last Tuesday night at Rosedale, the beautiful and commodious residence of Mr. R. M. Hobbs, to substantially recognize the long and faithful services of their rector. About two hundred people, representing every family of Trinity Church congregation, together with a number from St. George's and friends of the Methodist and Presbyterian bodies, composed the assembly. Mr. C. W. Walden read the following address:

To the Rev. Robert Wilson, Trinity Church, Birr.

DEAR RECTOR.—We, the churchwardens, vestry and members of the congregation of Trinity Church, Birr, in recognition of your faithful labours amongst us during the last twenty-five years, desire to express to you the high estimation in which we hold you and to congratulate you on the happy completion of this long period of loyal service in the cause of the Master. You have always been a fearless witness to the truths of Christ's Gospel. Your expositions of the Word of God have been profound and helpful. In all respects you have been a true teacher of your people. You have been endeared to us all by the strong interest you have always taken in our family life and social relations. You have wept with us when we wept and rejoiced with us when we rejoiced. We hope that by God's good will your long term of service in this parish may be greatly extended and blessed as in the past. We ask you to accept from us this token of our love. We are, reverend and dear sir, yours in Christ.

JOSEPH SHOEBOTTOM, } Wardens.
ANGUS FERGUSON, }
J. W. FERGUSON, Lay Delegate.
C. W. WALDEN, Vestry Clerk.

On behalf of the people the wardens then presented a handsome carriage, harness and full equipment to Rev. Mr. Wilson, who replied with feeling and earnestness. Tea was then served by the ladies and enjoyed by all. The programme was then handed to J. W. Ferguson, Esq., who occupied the chair, and acquitted himself with the urbanity and genial humor which so characterizes him. Addresses were delivered by the Chairman, Rev. G. F. Woodward, of Huron College; Rev. W. L. Armitage, of Memorial Church, London, and Mr. C. W. Walden, Birr. The Misses Hobbs, the Bethel quartette, Mr. C. Goulding, Captain Robson and others contributed very acceptably to the musical and literary portion of the programme. Miss N. Little, Miss Ferguson and Miss Goulding respectively accompanied on the piano. The singing of the National Anthem and the pronouncing of the Benediction by Rev. R. Wilson brought to a close an evening of social, literary and spiritual enjoyment unequalled in the past and not soon to be forgotten in the future.

In 1274 a well-written Bible was sold for 50 marks, about \$170.

RUPERT'S LAND.

WINNIPEG.—*St. John's Cathedral.*—A series of articles on the Winnipeg churches is promised in the *Canadian Church Magazine*. The December number begins with St. John's Cathedral, "the Westminster Abbey of the North-west." Probably St. John's is the only truly collegiate church in Canada. The dean and canons of St. John's are the professors in St. John's College. The college is doing a good work and is well attended. One of your correspondents lately abused His Grace, the Archbishop of Rupert's Land, through your columns, but evidently he has not read the charge of His Grace delivered in Winnipeg last June. His Grace says: "I would mention the great importance of our raising what would pay off the loan of £3,000 lent the college by a friend of mine at 4 per cent. I have a promise of £500 towards this effort. This would enable the college to add a mathematical scholar to its staff, and relieve me from duties which, though very acceptable, must interfere with my freedom from engagements likely to open before me in my new position in the Canadian Church."

The Primate wishes to be relieved of certain important duties. What will the laymen of Canada do in the matter?

St. George's.—The new church has been opened and is very complete. The energetic rector, the Rev. J. J. Roy, has done splendid work in this parish.

SOURIS.—A new brick church at Souris will shortly be opened.

RURAL DEANERY OF DUFFERIN.—With the new year will come the magazine of the Rural Deanery of Dufferin. The Rev. Rural Dean Hewitt, M.A., B.D., will be editor-in-chief.

NEW WESTMINSTER.

NEW WESTMINSTER.—The Synod for the election of Bishop will meet again on February 20th in this city. The names that will be brought forward will be the Rev. Canon Thornloe, Rev. J. C. Roper, Rev. H. H. Mogg, Rev. Darwell Stone, principal of Dorchester Missionary College, England.

BRIEF MENTION.

The Rev. H. Hackenley will shortly resign his charge of the parish of St. Jchn, N.B.

At St. Petersburg they have launched a new 11,000-ton iron-clad, the Petropavlovsk, with six turrets.

Destruction of forests is modifying the climate of Mexico.

The priests of the Lincoln (Neb.) Diocese, who have been fighting Bishop Bonacum for two years, have surrendered.

Sensitive plants exposed at the depth of 500 feet in water give no evidence of the action of light.

During the reign of Richard II. wood for burning cost in London 30 cents a load; a load was what could be carried by a horse.

There are at present no fewer than 10,000 camels at work in Australia.

From the 13th to the 17th century a blue coat in England was the sign of a servant.

Rev. J. H. Moorehouse, the new rector of Christ Church, London, was inducted recently by the Bishop of Huron.

The Chinese Government levies a regular tax on beggars, and gives them in return the privilege of begging in a certain district.

Seventy-one cities of England have associations striving to improve the homes of the poor.

The Grand Duke Paul of Russia is one of the few living royal giants. He is 7 feet 9 inches in height.

Mr. Appleyard, of Huron College, is in charge of Christ Church, Forest, and St. Paul's Church, Thedford, during the Christmas holidays.

The volcano of Galoengong, in the Preang district of Java, is again in eruption, and several villages have been destroyed by the flow of lava.

At the battle of Agincourt 62,000 men were present, and the slain numbered 11,400, or 18 per cent.

Owing to alleged unjust treatment by the Bishop of the diocese, the Roman Catholic population of Weidenthal, in Hungary, have, in a body, declared themselves Protestants.

A curious fact in the history of pins is that when they were first sold there was such a demand for them that a code was passed permitting their sale only on two days in the year.

In November the emigration from Great Britain to Canada was: English, 646; Scotch, 25; Irish, 66. For the eleven months the figures are: English, 15,465; Scotch, 917; Irish, 976.

The Rev. J. H. Moorehouse and Dr. Walter English of London, were recently admitted to be members of the Senate of the Western University.

In London there is a manufactory in which every kind of rare or ancient coins are made, and a collector need not go out of the place if he wants to fill his cabinets with numismatic treasures.

England has five colonies on the West African coast, but in them all there are only 520 whites, mostly Government officials, officers or missionaries.

Gutenberg's Bibles were sold in loose sheets, and each purchaser selected for himself the style and amount of hand illumination he wanted, the kind of binding and the number of clasps and bosses he was willing to pay for.

When a member of the royal family of Corea dies every grown male in the country has to wear a white hat for three years. If he wears any other kind it is gently taken off with his head in it.

The oak furnishes food and home for 309 species of insects, the elm for 61 and the pine for 151. In addition these trees respectively furnish lodgings or shelter alone for 150, 30 and 20 species.

It is estimated that the number of Hebrews in London is between 100,000 and 120,000. There are 15,964 Hebrew children attending the London Board and Hebrew voluntary schools of the lower grades, so that the total number is probably not far from 20,000.

Herr Masch has lately unearthed in Moravia a number of skeletons of mammoths associated with those of human beings. A remarkable feature of one find was that of what appeared to be a whole family of human beings of gigantic size co-existent with the mammoth.

Lady Sophia Cecil, aunt of the Marquis of Exeter, who is now 94, is the last survivor of the famous ball at Brussels on the night before Waterloo. She is a daughter of the Duchess of Richmond, who gave the ball, and danced that night with the Duke of Brunswick, who was killed next day at Quatre Bras.

Photographs of the Princess of Wales are still the most popular in England; more than 200,000 were sold last year. Next in demand after royalty and professional beauties comes Mr. Gladstone. There is little call for Lord Rosebery's picture.

THE CHURCH IN THE UNITED STATES

(From our own special correspondent.)

The Right Rev. Dr. Barker, Bishop of Western Colorado, has accepted the vacant Bishopric of Olympia, Washington State, which was recently offered him by the House of Bishops.

No less than ten Canadian ordained clergy have taken up work in this Church during the past six weeks.

Rumours have reached here that several leading Canadian parishes will open their rectorships, should they become vacant, to Canadian clergy now working in this Church, with a view of stopping the present distressing "exodus" of Canadian clergy in some measure.

The letters on "Going to the States" have attracted wide attention here, and have caused general amusement among our clergy.

Canadian clergy must not think that we do not know what is going on in their dioceses. We regret to see so much clerical jealousy at episcopal elections; we regret the rank "partyism," and, above all, we regret to see dioceses sending to England for Bishops and passing over good men in Canada.

Let me say one word about your Diocese of Ottawa. It is well known that the leading men—or rather the men who consider themselves the leading men—will be passed over at the coming episcopal elections. The Arch-diocese of Ontario will need to pass by both their Archdeacons and elect some younger men. There are at least two priests, young men, who will make splendid Bishops, if the clergy will only vote straight.

The Canadian Church needs a bright young Bishop at Ottawa, and, failing this, the best thing to do will be for Archbishop Lewis to elect to go to Ottawa himself. The presence of an Anglican Archbishop in Ottawa would give the Church a standing there which could not be obtained by electing either Archdeacon Launder or any other dignitary.

The Bishop of Haiti (Dr. Holly) has been consecrated 20 years.

The formal election of a Bishop of Alaska will take place in the near future, and it is almost certain that the Rev. John W. Chapman will be given the new mitre, as the rev. gentleman has already rendered valuable service in that region.

The following statistics for the past year will give your readers some idea of the gigantic work of our Church: Clergy, 4,529; candidates for orders, 513; postulants, 264; lay-readers, 1,738; parishes and missions, 6,072; infant baptisms, 49,217; adult baptisms, 11,554; confirmed, 62,666; present number of communicants, 595,886; increase during year,

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18,072; marriages, 16,099; burials, 30,472; total contributions, £12,372,808.63.

The membership of the Episcopate now numbers 83.

The Right Rev. Dr. Schereschewsky, who has been for some time engaged on a Chinese translation of the Bible, will sail shortly for China, in order to complete his work.

The present Bishop of Oregon (Dr. Morris) is the only Bishop who was elevated to the Episcopate from an assistantship. When elevated to the Bishopric he was assistant priest of St. Luke's, Germantown, Pa.

The autumnal convocation of the Deanery of Atchison was a grand success, due in a great measure to the genial presence of the new Dean of Grace Cathedral, Topeka.

Dr. Ferguson, Bishop of Liberia, writes that he has great obstacles to contend with in his mission work.

The Bishop of Chicago (Dr. McLaren) has appointed the Rev. Dr. B. F. Fleetwood to be Rural Dean of the Northern Deanery of Illinois.

The Scottish Episcopal Church is of opinion "that the letting or appropriation of seats in churches tends to obscure the truth of the common brotherhood of Christians, and in practice is a serious hindrance to the missionary work of the Church of God."

Could not the CANADIAN CHURCHMAN inform us how St. Alban's Cathedral, Toronto, is progressing? Or is it true that the work is stopped for want of funds?

Trinity Cathedral, Little Rock, will be consecrated on the occasion of the 25th anniversary of the consecration of the Bishop of Arkansas.

Canon Hatheway, Canon of Albany, has consented to accept the vacant rectorship of St. John's, Stockport, N.Y.

The Venerable the Archdeacon of Annapolis will open four new churches in the near future.

Mr. G. A. Reinicker, of Baltimore, has endowed a lectureship in the Theological Seminary at Alexandria, to be somewhat after the order of the Bampton foundation at Oxford University. The appointed lecturer will need to deliver eight lectures, but he need not be an American or an Anglican Catholic.

The Hon. E. A. T. Wilder, of Red Wing, Minn., has been made a D.C.L. by the Kansas Theological School.

The Church of the Redeemer, Brooklyn, has a day nursery, where 200 "babies" are taken care of whilst their mothers are at work.

Yale University has appointed the Rev. D. H. Greer, D.D., rector of St. Bartholomew's, New York City, to be Lyman Beecher Lecturer for 1895.

The Diocese of New York is appealing for increased funds in aid of its diocesan mission work.

Among the important clergy who are resigning are: The Venerable Archdeacon Harwood, D.D., of New Haven, Conn.; the Rev. H. E. Bowers, M.A. (Oxon), of St. Bartholomew's, Buffalo, N.Y.; the Rev. J. P. Cushing, of St. John's, Barrington, N.Y.; the Rev. W. Bedford-Jones, of St. Mark's, Buffalo, N.Y.

PREFERMENTS.

The Rev. George C. Hall, Examining Chaplain to the Bishop of Delaware.

The Rev. C. D. Andrews, Dean of the Central Convocation of Minnesota.

The Rev. A. Danker, Ph. D., rector of St. Luke's, Linden, Mass.

The Rev. W. G. Ware, rector of the Holy Comforter, Philadelphia, Pa.

The Rev. C. S. Brown, rector of Grace Church, Columbus, Neb.

British and Foreign.

An anonymous donation of £1,000 has been received by the Additional Curates Society.

Canon Holland, Vice-Dean of Canterbury Cathedral, has given £1,000 towards the Fund for the establishment of Higher Elementary Church Schools at Canterbury.

Archdeacon Farrar lately remarked that no fewer than sixty members of the House of Commons had been pupils of his during the period of his mastership of certain public schools.

The Dean and Chapter of Worcester have ordered a new electric organ, at a cost of £2,338, to take the place of the two large instruments now standing in the Cathedral.

Mrs. Llewellyn, Baglan Hall, Briton Ferry, has given, through the Bishop of Marlborough, £1,000 towards a permanent church for the congregation worshipping at St. David's Welsh iron church, Paddington Green.

A new Sisterhood, under the title of "Sisters of the Ascension," has been formed by the Sisters who last spring withdrew from the Kilburn Sisterhood. The Bishop of London has become the Visitor of the new Sisterhood, and on October 16th the Bishop of Marlborough solemnly admitted Sister Adelaide to the office of Mother-Superior. The majority of the new Sisterhood are now at work in the diocese of London, and the rest in other parts of the country.

The late Lord Dunsandale has left £2,000 to the Tuam Diocese of the Church of Ireland, £1,000 to the general funds of the Church of Ireland, £250 to the Hospital for Incurables, and a like sum to the Adelaide Hospital, £200 to the Missions to Seamen, and £100 to the Church Education Society.

The munificent offer of a great organ, "the very best that Messrs. Lewis can build," has been made to St. Saviour's Church, Southwark, by Mrs. Anne Courage, in memory of her late husband, Mr. Robert Courage (Messrs. Courage & Co., Horsleydown). This instrument will occupy more than twelve months in building.

Dr. Kitchen, the new Dean of Durham, has announced that he intends to follow the former usage of the cathedral in the matter of the administration of the sacrament, and that at one of the celebrations the eastern position would be taken and at the other the northern position as heretofore.

The Archbishop of York, speaking at Sheffield, after explaining his views as to what a Sunday-school should be, expressed the opinion that if all parents had sufficient knowledge and leisure to instruct their children in religious knowledge at home, they would be better without Sunday-schools. Home instruction left the greatest and most lasting impression on the mind of a child. Turning to Socialism, he defined unchristian Socialism as saying to one's neighbour, "I am as good as you," while the Christian Socialist would say, "You are as good as I."

The Archbishop of York has issued a letter to his clergy urging them to bestir themselves to preserve to the Church the endowments provided by the "pious generosity of their forefathers in long-past generations," as well as by the munificence of more recent times. His Grace remarks: "The work is manifestly very urgent, particularly as it is understood that Parliament will assemble at an unusually early period in the first month of the coming year. It must also be remembered that a general election is near at hand, and that what is called the Disestablishment question—which is really Disendowment—will be one of the chief subjects upon which the contest will turn. It is, therefore, of the utmost importance that those whose votes will determine the result should be thoroughly instructed as to the facts of the case, that they may not be misled and beguiled by the unscrupulous assertions of those who have 'evil will at Sion,' and are seeking to spoil and cripple the Church of England."

INDIA.—The Bombay *Cathedral Magazine* says that about a year ago, perhaps a little more, a wish was expressed by several of the communicants that a ciborium might be obtained for use in the Cathedral. A ciborium is a kind of chalice for holding the altar breads, and the necessity for its use at the Cathedral is that the winds which frequently blow across the sacristy make it very difficult for the priest to prevent the consecrated bread from being blown off the paten when administering to the communicants. The Bishop gave his sanction to its use, and a firm of church furnishers in England sent out several designs, the one chosen costing about Rs. 500.

The Rev. Dr. Donald Macleod has been nominated as moderator of the next General Assembly of the Church of Scotland. Ordained in 1858 to the parish of Lauder, he devoted much attention to the condition of farm servants. In 1862 he was removed to Linlithgow, and in 1869 to the Park Church, Glasgow. On the death of his brother Norman he became editor of *Good Words*, and was also appointed one of Her Majesty's chaplains. Mr. Jacob Primmer has been loudly protesting against the appointment on account of Dr. Macleod's alleged Romish tendencies.

The vicar of St. Thomas', Bishop Wearmouth, the Rev. R. T. Talbot, has recently been speaking very plainly to his congregation. Preaching on the subject of "Fellowship in the Gospel," he said: "I cannot and will not be the beggar of money—the man whose visits are associated with financial appeals, and are dreadful to the visitor and the visited. I cannot and will not be the organizer of bazaars, or sales, or teas, or waxwork exhibitions, or any other devices for helping God's people to do their duty of almsgiving under the guise of pleasure.

How can the clergy keep the parish organized and attend to the continual prayer, study, visitation and ministry of the Word, which they vowed to attend to at ordination, if they are continually or intermittently to be occupied in 'raising the wind.' Many a clergyman has been spoiled and his usefulness marred by an enforced 'serving of tables.' How can the laity expect an ideal ministry when they allow their clergy to do what they so often do? I do not now express any opinion as to the comparative worth of different ways of raising money for God's work. That is a question to be discussed in the future. But this I do say, that the burden of finance ought to be borne by a certain number of the laity, and that a number of you could do agreeably to your calling in the Church what the clergyman cannot do, or ought not to have to do."

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.*

Information Wanted.

SIR.—Would you kindly give, or ask your correspondents to give their opinion as to whether the "Gloria in Excelsis" should be used in a kneeling or standing posture? Is there any rubric regarding it?

ENQUIRER.

"Canadian Vacancies."

SIR.—I think it would be a very good plan to publish a list every week of parishes and missions vacant in every diocese in Canada. Let it be also stated what is the stipend and whether there is parsonage. The name of the Senior and Junior Warden might also be given. This would not take up much room, and it would give your paper a permanent value in the eyes of the clergy. Surely the Canadian Bishops would be pleased to inform you every week of existing vacancies in their dioceses. Many clergy would like to move from their present dioceses into others, if they were only posted as to where vacancies exist.

KNIBS.

The Books of Moses.

SIR.—With regard to the answer of Dean Carmichael to my letter about the Books of Moses, I desire to say: (1) I thank the Dean for his advice as to testing the truth of reports in the press; (2) yet feel my mistake not so very heinous in the present day, considering the position held by news journals in general, and the *Star* in particular; (3) especially since it is, perhaps, not unchristian to suppose the reporter was an honest man, and many strange things have been said even by clergy; (4) so that I must decline acknowledging that an apology is called for over my mistake; (5) many will know the learned Dean's opinion now and be comforted, instead of remaining in doubt and trembling. For this also we should be grateful to the very rev. gentleman for his concise and satisfactory explanation.

S. D. HAGUE.

Your Special Correspondent in United States.

SIR.—That correspondent of yours in the United States seems to know a thing or two about our Canadian Church. Some of your correspondents seem to object to his mentioning Algoma, etc., but I have noticed that your United States correspondent is right in whatever he says. Whilst several clergy have been rushing into print as to the kind of Bishop the Diocese of Algoma needs, your United States correspondent—in his usual get-there style—politely and firmly tells us that Bishop Sullivan has not resigned. Wherever he gets his information from I don't know, but he is right always. I believe that correspondent of yours in the United States can give points to most of our Canadian clergy. His letters are very racy, and nearly every week he gives us something to inwardly digest.

JUST AN ONLOOKER.

Is not Conversion the Complement of Regeneration?

SIR.—If Confirmation be defined as a "sacramental complement" of Baptism (vide Hooker, E.P., Book V. § 66), it appears to me to be a fair deduction that conversion is the complement of regeneration; and, as a matter of fact, by multitudes

of the very salt of the earth, the foregoing have long been used as synonymous terms: what alternative is left for Churchmen, then, but, in our teaching the young, to discriminate carefully in the shades of meaning between the one and the other, which, after all, is more difference in degree than in anything else. I couldn't help thinking of Mr. Slemont's point in church last Sunday, when singing P. 84, "They will go from strength to strength," etc. Baptismal regeneration adopts and engrafts, and when the vital sap circulates growth goes on; bud, blossom and bunch of grapes are duly developed; dawn, daylight, dazzling noon-day brightness also describe the "path of the just." The wise man writes thus: "Be not righteous overmuch"; and a practical gloss is as follows: "Those rulers are over-just who search everything too closely; and the theologians are over-wise who in matters of faith wish to direct everything according to their own reason." Oh! for the happy day when they "shall be all righteous!" May "the Lord hasten it in His time!" L.S.T.

"St. Thomas the Apostle," Dec. 21, 1894.

Regeneration.

SIR,—Mr. Slemont, in your issue of Dec. 13th, says: "In the Gregorian era, during which the bulk of the bishops and clergy were (sad to relate) steeped in worldliness, it is easy to imagine that many of the clerics and laity imbibed sectarian ideas." The clergy of the present day are not "steeped in worldliness," but they are imbibing sectarian ideas. When one glances at the book-shelves of many a parson in this land, he too often finds that Church authors are few and far between, while Dissenting commentaries abound. In works written by Dissenters, the Church view is not taken; generally it is denounced. Bishop Thompson says, speaking of the doctrine of the offertory:—"Our clergy too often do not dare, if they know it themselves, to make the people know it." This is true of other Church doctrines. Baptismal Regeneration is taught in Baptismal offices and catechism, but generally it is not taught from our pulpits and in our Sunday-schools. Again and again I have met teachers who would not teach the catechism; they had been taught by Dissenting ministers—in this land where people are at a Methodist service in the morning, and a Church service in the afternoon—that the catechism is unscriptural, and one man even went so far as to say "the catechism is High Church and Ritualistic." I am sorry to add one or two Churchmen took his word for it, and object to the catechism. Perhaps the best remedy is to see that every parson has a copy of Sadler's commentaries on the New Testament, of which *Church Bells* says:—"We can hardly imagine a commentary better adapted than Mr. Sadler's for giving the reader an antidote to the unsettling influence which is now going about in the world, and making people have a different set of religious opinions every month or so." Laymen who think their parson too breezy or liberal, might join hands or purses, and procure a few volumes of this commentary—through some of the book stores advertised in your columns—and make a surprise party for the parson.

CHURCH DOCTRINE.

P.S.—"Regeneration and Conversion"—these subjects are clearly and simply treated in "The New Creation," published by Young Churchman Co., Milwaukee.

Read with Satisfaction.

SIR,—Many laymen and probably some of the clergy must have read with satisfaction part of the correspondence in your paper with reference to the Athanasian Creed; and the stand taken by Mr. Thom against the so-called damnatory clauses, so ably vindicated in his letter, in your issue of Dec. 20th, will be appreciated by the majority of your lay readers. The letter from L.S.T. appears to be intended to lead your readers from the main issue by referring to terms and definitions which are not generally objected to. He gives his explanation of "quicunque vult," which is read by the officiating minister, but says nothing about the response which the congregation is expected to make, "which Faith except every one do keep whole and undefiled, without doubt he shall perish everlasting." He raises an objection to the word "incomprehensible," but this in its derivative meaning, illimitable, is a more appropriate term than immeasurable, the equivalent of "immeasur." The term "person" does not create a difficulty in the lay mind. The definition of the Trinity is, I should imagine, generally assented to by Churchmen High and Low, and as such nearly all would probably be satisfied to see the Athanasian Creed retained in the Prayer Book, were it not made part of the Church Service. The damnatory clauses only, which are put in our mouths by the officiating clergyman, are what we laymen, as a rule, strongly object to. This objection cannot be treated as a new thing, unworthy of serious con-

sideration, or one that can be obscured by side issues. It had taken so firm a hold of the clerical as well as lay mind in England, as to raise one of the most serious discussions in the first Pan-Anglican Synod; and if it has not hitherto brought the Athanasian Creed into our Synod, it is not because thinking men look upon the damnatory clauses as a true expression of a Christian Faith. Mr. Thom in his letter refers to Dean Stanley. In the debate on the Athanasian Creed in the first Pan-Anglican Synod, Dean Stanley's utterances with reference to the equality of the Son with the Father were certainly not in accordance with the terms of the creed, and they created at the time no little consternation. Yet, is there one in this, or any other diocese, who would dare to say that Dean Stanley would "without doubt perish everlasting," or that "he cannot be saved." There are hundreds of others now living, saints upon earth, as was Stanley, who are not, from a Church standpoint and that of the creed, perfectly sound on the question of the Trinity. Are we poor sinners to stand up in Church and say that without doubt they will perish everlasting? Do we believe it, or if we do, are we Christians in spirit? The Athanasian Creed was written in an age of fierce denunciations and fiery persecutions. For this age, when more of the true spirit of Christ has permeated the minds of His disciples, we ought not to be bound by the anathemas of those days when cruelty oftener than charity was the handmaid of Christianity.

C. J. BLOMFIELD.

Lakefield, Dec. 27th, 1894.

The Creed of St. Athanasius.

SIR,—There is one point in the discussion of the Athanasian Symbol that has not been brought out with sufficient clearness. It is this—there is great difference between the *rejection* of an authorized exposition of the Faith, once it has been received as a standard, and the refusal or neglect to adopt that standard in the first instance, when as was the case in United States, a particular National Church set about the work of organization necessary upon the birth of a new nation. The action of the American Church in 1785 left the catholicity of the creed an open question. Were the Canadian Church to strike it out of our formularies now or at any future time, we should be guilty not only of branding the symbol as in our opinion uncatholic, but we should condemn our Mother Church of England which still retains it. We have a few theologians amongst us—a very few. I doubt if they would venture upon such a piece of self-assertion, even if their judgment (per impossible) were to suggest it. Another point—Mr. Thom brings forward the Ritual Commission of 1870 (1865?) I believe that I am right in saying that the majority of its members were in favour of abolition. Yet the voice of the Church was against them, even in those days when the catholicity of our Church was not so firmly established and so widely recognized and valued as at present. Now the suggestion would not be listened to in Convocation for a moment. The authorities cited by Mr. Thom doubtless made out the strongest possible case against the creed, and at a time when the school to which most of them belonged was still in the ascendancy. That they failed to carry their point, yet did not advise the laity who sympathized with them to stay away from Church on the thirteen days when the objectionable formulary is appointed to be read, should be a warning and an example to Mr. Thom and all others who advocate the tactics of the sulky boy at play as an admissible factor in theological controversy. Mr. Thom's suggestion is bad. It is not so bad as the attempt made a few years ago in a neighbouring diocese to sell the Athanasian Creed for a thousand dollar subscription to a church dedicated to the Holy Trinity. The contract was signed and the money paid, but the bargain was afterwards repudiated by the congregation. They kept the creed and returned the pelf.

It is a striking commentary on Dean Stanley and Payne Smith's dictum that the recitation of the creed seemed to anathematize the Holy Eastern Church, that the Oriental representatives at the Bonn Reunion Conference in 1875 made no allusion to any such anxiety, nor did they demand the sacrifice of the creed by the Western Churches. The only objection to it was the insertion of the "Fili-*o*que," which makes the Nicaeno-Constantinopolitan confession, as received in the West, to them equally objectionable. Before the close of the Conference, however, the Easterns expressed themselves as well satisfied with the explanations of Von Dollinger, speaking on behalf of the Old Catholics and the Anglicans.

Mr. Thom's sneer at the "ordinary works which go to make up the libraries of most clergymen," is rather unfortunate for his contention. It is to be presumed that most clergymen who can buy but a few books get recognized standard authorities. If these condemn Stanley, Tait, Thirwall, Payne Smith, at all, so much the worse for Mr. Thom and

those who unhappily join with him in his hopeless attempt to break down one of the strongest bulwarks of the Faith. Strong names carry no weight against the living voice of the Church, and the very fact that the creed has been assailed unsuccessfully is a strong argument for its conservation and frequent repetition in these days of happy-go-lucky believe-as-you-please. Indeed we owe a deep debt of gratitude to those who have so brilliantly played the part of "Advocatus Diaboli" against it. I do hope, however, that Mr. Thom will on second thought withdraw the last clause of his letter. It is altogether unworthy a man who is evidently a warm Churchman at heart, and more catholic than his words seem to imply. But surely to advise a spiteful neglect of public worship and the Blessed Sacrament on the principal festival of the Church, will not help to elucidate the truth of God.

ARTHUR JARVIS.

The Athanasian Creed—The Inspiration of the Books of Moses.

SIR,—A great deal of discussion has recently been going on in your paper about the Athanasian Creed. I know of no better exposition of the doctrine of the Trinity than the Athanasian Creed. On the revision of the Prayer-Book, after the American Revolution, the Athanasian Creed was expunged, and I understand it is now to be restored. In the revision of the Prayer-Book of the Irish Church, after Disestablishment, what is called the "condemnatory clause" in the creed was expunged. John Wesley says: "I am far from saying, 'he who does not assent to this shall without doubt perish everlasting.' For the sake of that and another clause, I for some time scrupled subscribing to that creed, till I considered (1) that these sentences only relate to wilful, not voluntary, unbelievers; to those who, having all the means of knowing the truth, nevertheless obstinately reject it; (2) that they relate only to the substance of the doctrine there delivered: not the philosophical illustrations of it. Constantine's successor was a zealous Arian, who used every means to promote his bad cause, to spread dissension throughout the empire. And he so far prevailed that the age in which he lived is commonly styled *Seculum Arianum*—the Arian age—there being then only one eminent man who opposed him, at the peril of his life. So that it was a proverb, *Athanasius contra mundum*—"Athanasius against the world."

Of the inspiration of the Books of Moses, Mr. Hague says in his letter in your paper of the 13th inst.: "A report in the Montreal *Star* a day or two ago tells the opinion of Dean Carmichael upon the Books of Moses, to the effect that the inspiration is not at all probable."

In the 39 Articles, Scripture is regarded as containing, rather than being, the revelation of God's will. We value the Scriptures, not because every word contained in them is inspired and necessary to be believed, in order that we may be saved; but because they testify of Christ and the way of salvation. The Apostles did not require belief in the cosmogony of Moses as the condition of baptism. They preached Jesus and the Resurrection. Professor Iserach says: "It has been proved to demonstration that some of the books are composite. If we consider, for example, the views regarding the composition of the Book of Genesis which are coming into prominence, we shall see at once how they must modify our views of its inspiration. It is being accepted as true that Genesis is composed of a number of documents by various writers, which have been pieced together by an editor, and thus the book has been formed. It is asserted that not only is this so, but that some of the documents, if not all, have been subjected to a process of revision and expurgation to fit them to become parts of the whole, and this is said by critics friendly to the Christian Faith." Dr. Ellicott, Bishop of Bristol, one of the most learned Bishops, says in his charge in 1890: "The sacred writers certainly used existing documents. Genesis is a compilation; Exodus and Leviticus were written under the direction of Moses; Numbers was compiled from contemporary records and documentary annals, with oversight of Moses; Deuteronomy is a collection of the Legislator's closing addresses—possibly arranged by Joshua; Joshua is a compilation from Joshua's personal narratives and from public records; Judges is made up from contemporary records and family memorials; Samuel and Kings are compilations of the same kind; Jeremiah seems to have been the last of such collectors; Chronicles was probably made up by Ezra; Ezra and Nehemiah contain personal narratives and official documents. The prophetic books were written by the authors whose names are specified, and are mainly predictive. The historical books, as we have them, bear plain and unmistakable marks of the work of having passed through the hands not only of the early compiler or compilers, but of later editors and revisers—numerous notes, archaeological and explanatory,

some obviously of an early and some of a late date, being found in all the books, but particularly in the more ancient."

PHILIP TOCQUE.

Dec. 13th.

St. Stephen's, Goderich Township.

SIR.—The writer of the news items concerning St. Stephen's, Goderich Township, only recorded facts and impressions which were forcibly thrust upon him during his recent visit among these people, many of whom had much to say unsolicited, and he is very certain that however "unanimous" the representatives of the congregation were at the official meeting referred to by the rector of Goderich, their unanimity was not one of satisfaction, but one of smothered mortification at the apparent necessity of closing their little church, shared in by the large body of those who were not personally present, and felt all the more deeply because they considered, if right methods had been pursued, they need not have been brought to this pass. It is quite true that in the present state of mind of the people it would be very difficult to raise the usual amount of \$200, but if the Town of Goderich and the Mission Board together could raise an additional \$400 for an assistant who would be allowed to devote two-thirds of his time to the township, giving St. Stephen's a service and Sunday-school weekly, the writer has no doubt the former sum could be raised to make up a stipend of \$600. The assistant would require to have great conciliatory powers, together with real discretion and a deep faith in his mission. With the successful restoration of the congregation of St. Stephen's the way would be paved for the recovery of an old lost outpost to the south, which would—in time—help to make St. Stephen's an independent mission, consisting altogether of rural people, who can always work better by themselves, in their own way, under the guidance of their clergyman, and in connection with their own church. The rector of Goderich must beware of being misled himself by what occurs at a meeting such as he describes. The few farmers assembled must needs acquiesce in what seemed to them a foregone conclusion. They, of course, could not see their way out of the difficulty in the present state of affairs. The condition of things had, first of all, to be changed by the work of a devoted missionary, locally applied; then the way would become clear to avoid the proposed disaster to this congregation. It must not be dreamt for a moment that more than three or four of the twenty families will attend the town church when St. Stephen's is closed. The rest will assuredly drop into, and at length become identified with, the nearest conventicle. Like dozens of others in the same township, they will be lost to the Church. Now here is the situation: If any good is to be done in Goderich Township, the people must have their own services in their own church, and their own parochial organizations in every case. They may be conducted either by a missionary who could devote his whole time to them, working up outposts south and north; or by an energetic Goderich town curate, who should spend two-thirds of his time devotedly and skilfully working up the township. A good rousing ten days' mission, suitably followed up, might do much good in winning the wayward and conciliating the injured, and in establishing and strengthening others. These few hints *gratis*. No reflection is intended, especially for the esteemed rector of Goderich. There is a blameworthy state of affairs, the result of a series of untoward circumstances, the blame for which cannot be easily assigned or apportioned. The remedy, however, does not consist in depriving the St. Stephen's people of their church and the services therein. Mark the words: If St. Stephen's, Goderich Township, is removed to the cemetery, it will be the tomb of the congregation as such, and all means of promoting the faith and work in the rural portion of the township will be cut off. There will be no Sunday-school: no weekly greetings among neighbours and friends of the same faith, as of yore; no local centre at which members may rally and busy themselves with Christian undertakings. They cannot enter into those set on foot in the town, for there they cannot feel sufficiently at home. Only in connection with their own church will they find a congenial sphere—for there alone can initiative and control accompany interest. No mission can be successful where some measure of the two former do not accompany the latter. These are truisms which are almost too obvious to need mention, and the writer hopes that what is here written will be received as truly representing the minds of the people concerned, but will be only too glad if they can be got to sign a statement to the effect that this letter is a congeries of vain imaginings. The rector of Goderich has probably no means of estimating the amount of sullen soreness in the hearts of these people owing to the prospect of being deprived of their church, around which so many pleasant associations cling, and which was once their pride and hope as a means of uniting a

large community together in the bonds of Christian love and fellowship. When a mission is nearly broken up for various reasons, it is not a good policy to call a deputation before a commission to ask them what they will or can do to support it. Naturally, with sorrow, they will say that nothing can be done; people are in bad humour and are getting scattered. But supposing a series of mission services are conducted and a number of earnest addresses are delivered during the year by neighbouring clergy and other special preachers, and various organizations are set on foot, and frequent services held, and people have learned to forget their former state of mind and are now filled with enthusiasm for the Church and all good works, and at this stage a commission is appointed to ascertain what can be done towards the support of the work—will not the deputation give a different reply? Will they recommend the cemetery as a fitting place for their church?

YOUR NEWS CORRESPONDENT.

That Athanasian Creed!

SIR.—The Rev. J. Francis, Cayuga, has (to his mind) made a terrible onslaught on me for daring to presume to question his "*ipse dixit*" on the above subject. He speaks of my letter as being "extremely ill-mannered," while I "portrayed myself as unreasonable and unreasoning." I cannot see where he can glean anything of the kind from that letter of the 6th inst. He must have drawn largely on his imagination. He goes on to say: "Not only does he impertinently question the authority of those who simply object to the reading of a long, elaborate and scholastic definition of that faith, etc." Oh! is this all the objection Mr. Francis has to the, so-called, Athanasian Creed? "The reading of a long and elaborate definition of that faith!" I thought his objections were the *damnatory clauses* of the creed, but it turns out to be the "great length of time" occupied in reading it. He winds up by telling me that "it seems a far more congenial thing for me to pronounce cursing and condemnation on others." There is not a single sentence of the kind (to my mind) from beginning to end in that creed, nor do I feel that it is in the power of man to curse his fellow-man. The words of Balaam were: "How shall I curse whom God hath not cursed?" Cursing must fall on our own heads. I have been guilty (?) of reading it for nearly forty years, and never yet did such a feeling pervade my soul as that I was calling down a curse upon my fellow-traveller. I feel that it is an "elaborate definition" (as Mr. Francis says) of the faith of all those who believe in the Blessed Trinity. Every man must have a knowledge of the way of salvation before he can be expected to reach the heavenly goal. Was St. James wrong when he said: "For whosoever shall keep the whole law, and yet offend in one thing, he is guilty of all?" Mr. Francis suggests an easy way of getting out of the difficulty, viz., by substituting the Apostles' Creed. I thought Mr. Francis had sworn his allegiance to the Prayer-Book? I don't suppose that at his ordination he made any objection to the Athanasian Creed. And when he hints to the laity that they can refrain from repeating the creed, he manifests a great want of judgment. He prates about "Divine charity," but I question very much if he has ever experienced its Divine glow in his own soul, or else he would not charge any man of taking delight in "pronouncing cursing and condemnation" on his fellow-men. Shame on the man that is guilty of such an outrage! A few words more and I will have done: Mr. A. Bisset Thom arrogates to himself as being at the top of the ladder in knowledge on the subject, when he says he hopes when his assailants next attack him "they will see that their arrows are tipped with more knowledge." What pedantry! All the authorities he has quoted are individuals, and their opinions may go for little or much. If the feeling of discontent on the subject is so widespread, why has it not been brought into our Synods or before the House of Bishops? It was surely of sufficient importance for the consideration of the Pan-Anglican Synod? There is no one subject but a host of objectors stand forth to assail its truth. Mr. Thom's closing remarks on the subject in your issue of the 20th inst. at once destroyed all the good he might otherwise have done. After spreading himself in eagle fashion as to his varied attainments on the subject (to the disadvantage of the clergy), he suggests to the laity who object to this creed "that they stay away from church on those days on which the Athanasian Creed is appointed to be read." This is the man who expresses himself so deeply interested in the spiritual welfare of his brother. It is truly a false charity that some people manifest by taking a deep interest in the spiritual welfare of others, while it never grows in their own garden. The rebellion of '37 was on similar grounds. If we cannot have our own way, we must face it. Mr. Thom talks about the American Church having eradicated the obnoxious creed out of her Liturgy. But is he not aware that a very few years ago it

was mooted to have it restored, and in the near future it will be restored to its proper place. Discontent on the subject is not, by any means, so widespread among the laity as he imagines. I have never yet heard one speak of it in a fault-finding spirit. We should like very much to hear from Mr. Thom on the "Communion Service" and its "damnatory clauses."

G. H. N.

Sutton, Dec. 22, 1894.

Family Reading.

To the Editor.

Come, put aside that inky quill
And think your duties done,
And listen to me while I trill
The "CHURCHMAN twenty-one."
I've read it years—I read it now,
Find good in every page;
And hence most heartily avow
The CHURCHMAN is of age!

A stranger to its earliest youth,
Yet at that distant day
I quite believe that Light and Truth
Were guardians of its way,
Nor apathy, nor penury,
"Repressed your noble rage;"
You played your part, and that is why
The CHURCHMAN is of age!

No dismal retrospection thine,
Of truth or virtue shamed;
You spake the world of things divine
By hallowed accents named;
And on those days of long ago
With schism would engage;
To heresy a mortal foe—
I'm glad you are of age!

But though you held your way alone,
Scarce recognized by fame,
Your modest pages often shone
With many a brilliant name.
The masters they of learned lore,
And counsel deep and sage;
But pardon if I shout once more
The CHURCHMAN is of age!

R. P. C.

The Hidden Treasure.

CHAPTER IV.—CONTINUED.

THE SHEPHERD'S TALE.

On this particular day, Jack and his uncle were alone on the breezy side of Holford Hill, looking over a beautiful prospect of meadow, waste and woodland. The old man sat on a flat stone, leaning back against the trunk of a great oak tree which grew very conveniently just behind this, his favourite seat, and, with his hands folded before him, seemed lost in meditation. Jack lay at full length on the sweet, springy turf, gazing up into the blue sky, and watching now the birds, now the great sailing white clouds which passed over it. Suddenly he spoke out—

"Uncle Thomas, did you ever see a Bible?"

The old man started, and turned round with a look of surprise, somewhat as if his own thoughts had found an echo in the boy's words.

"A Bible, lad! What set thee to thinking of a Bible, now?"

"Oh, I don't know! I should so like to see one. There must be fine tales in the Bible!" replied Jack, feeling his way as it were. "Tales of St. George, and St. Patrick, and such like!"

The old man smiled and shook his head. "I am not sure of that, my son. I never saw or heard any such. I doubt St. George and St. Patrick are not in the Bible at all, though they may be for all that. It is many, many years since I saw the Holy Scripture!"

"It was now Jack's turn to start. "Then you have seen a Bible!" he said, raising himself on his elbow and looking earnestly at the shepherd!

"Aye, lad!" replied old Thomas, "I have both seen a Bible and held it in my hand; aye, and read it as well!"

"But when? But how?" asked Jack eagerly.

"Raise yourself up and look about you," said the shepherd: "Do you see any one near?"

Jack started to his feet and gazed about him in every direction. "I see nobody!" he said at last.

"Nobody, at least, but the falconer from the Hall,

exercising his birds in the water half a mile away, and old Margery bringing water from the Lady well. No one could come upon us here without being seen."

"Sit down here by me, then, and I will tell you the tale. I cannot think it will harm you. I had thought to carry the secret to my grave, since I have no son to whom I may leave it. But I have learned to love you as my own son, and all I have will be yours when I am gone. It will not be much—only the old cottage and croft, and what little gold I have saved; but if you have the cottage, you must have the secret of the cottage as well. So sit you down, as you will, and hear the old man's tale."

Jack obeyed, and prepared to listen with breathless attention. The old man once more glanced warily round him, and thus began his tale: "You asked me, dear boy, if I had ever seen a Bible! Yes, I have both seen and handled the Word of God in the vulgar tongue. It was not a printed book, such as we see now. It was written by hand on parchment, and bound in leather, with heavy iron clasps; like the enchanted book in your legend of Merlin. But it was no enchanted book. It was the real, true, living Word of God, done into English by good Master Wickliffe of Sutterworth."

"My knowledge of the book happened first on this wise: I was a young boy of nine or ten years old, and sharp for my years, as any lad in all these parts. I had learned to read from my father, who was a substantial yeoman, and could both read and write himself. But there was little to read in those days—only a ballad now and then, or some such nonsense, which my father did not greatly favour. About this time I began to notice that though I was always sent to bed with the chickens, yet my father and mother, and my elder brother, a lad of sixteen or thereabout, sat up much later. I used to lie awake and listen, after a while, and I could hear a low murmur of voices in the room below, as though some one was reading aloud. I dared not ask any questions, for I stood much in awe of my father and mother—more than is the fashion in these days"—added the old man with a sigh.

"Well!" said Jack, fearful lest the shepherd should fall to moralizing on the degeneracy of the times—an exercise, mind, as common three hundred years ago as now, and quite as profitable.

"Well!" said the shepherd! "As I told you, I listened thus for several nights, now and then catching a word, which roused my curiosity still more, till at last I could bear it no longer. One night—it was Easter Even, of all the nights in the year—I rose softly from my bed, and putting on my clothes I slipped carefully down the stair till I could peep through the door at the bottom, which did not shut very closely. There sat my father and mother, surrounded by three or four neighbours. You have noticed the little footstool which always stands by my great chair in the chimney corner!"

"Yes!" replied Jack, wondering what the stool could have to do with the matter.

"My father had this stool turned upside down upon his lap, and upon it lay a great book, from which he was reading in low, reverent tones, the story of the raising of Lazarus from the dead. I learned afterward that the stool had a false bottom, into which the book could be fitted, and thus hidden in a moment at any sudden alarm. I noticed in one gleam, as children do notice everything, that the door was barred, and the window carefully darkened, so that no gleam of light should appear without, and also that my brother appeared to be on the watch. I stood still as a mouse in my hiding-place, and listened to that wonderful tale, not losing one word, till my father came to that place where he that was dead came forth, bound hand and foot with grave clothes. Then I could no longer bear the excitement, and I screamed out aloud. In another moment my mother had drawn me out of my hiding-place, and I stood in the midst of the company.

"I was terribly frightened. I thought, when I saw my father's grave face, that I had done something dreadful; and I fell down on my knees at his feet and prayed him to pardon me. I shall never forget his look and tone, as he raised me and placed me between his knees. It was seventy years ago, and

more, yet I seem to see and hear him now, as he kissed me—a rare thing for him to do—and said to me—

"My dear son, I am not angry with you. You have unwittingly intruded into a great and dangerous secret—a secret which concerns men's lives—and you must now show that you are able to keep it."

"I was none the less frightened by this address. My head was as full of tales of enchantments as yours, and I could think of nothing but that my father and his friends were engaged in some unlawful act; and I gazed fearfully around, expecting to see I know not what frightful appearance. My father seemed to understand my thoughts, for he passed his arm round me and bade me not be afraid.

"This book," said he, laying his hand on the volume—"This book, my dear son, is none other than the Word of God, done into English by that good priest, John Wickliffe, of Sutterworth, in the days of thy grandfather, for whom thou art named. My father held this book as his most precious treasure, albeit he suffered both persecution and loss of goods for its sake: and when he died, he bequeathed it to me. If I were known to possess it, the book would be taken and destroyed, and not only thy father, but thy mother and brother, and these neighbours, would perhaps be burned at the stake. So you see, my child, into what a perilous secret you have intruded yourself."

(To be continued.)

Loving All.

Lord, make us all love all; that when we meet
Even myriads of earth's myriads at Thy bar,
We may be glad, as all true lovers are,
Who, having parted, count reunion sweet,
Safe gathered home around Thy blessed feet,
Come home by different roads from near or far,
Whether by whirlwind or by flaming car,
From pangs or sleep, safe, folded round Thy seat.

O, if our brother's blood cry out at us,
How shall we meet Thee who hast loved us all,
Thee whom we never loved, not loving him?
The unloving cannot chant with seraphim,
Bear harp of gold or palm victorious,
Or face the Vision Beatiest.

—Christina G. Rossetti.

Epiphany.

The Feast of Epiphany, or twelfth day, as it is often called from being the twelfth day after Christmas, closes the season of Christmas-tide. On that day the Church celebrates the manifestation of Christ to the Gentiles.

"When Jesus was born in Bethlehem of Judea, there came wise men from the East to Jerusalem." In this short verse is told all that we know of these strangers. The tradition that they were three in number, that they were kings, that one of them was a black man, rests on no trustworthy authority. They were guided by the Spirit of God upon their way, and having fulfilled their mission, they disappear from history altogether. That they were Gentiles there can be no reasonable doubt. Probably they were Chaldean astronomers, whose nightly study of the heavens had revealed to their gaze

"The guiding star which led
With mild benignant ray,
The Gentiles to the lowly bed
Where the Redeemer lay."

In this way did God make manifest the truth that His Son was sent to be the Saviour, not of the Jew only, but of all who should believe on Him, whether Jew or Gentile.

A Cheerful Spirit.

How the business and work of the world are brightened by a cheerful spirit, that has a pleasant word for all! And not only so, but there is a cheerfulness which, even when things go seriously wrong, can keep from sinking into mere fret and worry and bitterness. Some people talk of this as if it were all a matter of temperament. Of course there are some to whom it comes easier than to others—so it is with every quality. But apart from that, cheerfulness is a duty, and a duty which no one can weave into a settled part of his life, without something of a cross. It can only be attained by

daily watchfulness, and schooling the spirit, and constantly reminding one's self how hard life, after all, is to almost every one; and by schooling one's self not to expect too much—to feel that it is not our world, and that we must not fret over what is beyond our power. These are all matters in which it is possible, greatly possible, to school one's self—to cultivate cheerfulness. And if one does, there is nothing that, however it begins by being a cross, changes more surely into a blessing and a crown—not indifference, not stoical disdain, not a bit like slothful inaction, but a large, gracious acceptance of the world and life—doing one's best and there leaving it, making no weak moan or fret, but brave and cheerful to the end.

Actions.

We can know but little of the motives which impel the actions of another; but we ought to know something of those which control our own. Mingled and entangled as they may be, we can at least endeavour to distinguish them, and to dwell upon the most worthy and yield to their influence, thus discouraging and weakening those which are inferior and selfish. Such restraints are even themselves transitory, for, when cherished perseveringly, they lead from obligation to desire, from duty to preference. The "ought," constantly obeyed, merges into the wish, and what was once a self-restraint becomes a delight.

The Will and the Way.

We wish to help the poor, to raise the down-trodden, to adjust difficulties, to promote healthful habits, intelligent minds, and virtuous characters. But we suppose most erroneously that what is chiefly needed to accomplish this is to work upon the will. We think that, if people would only determine to be thrifty, prudent, temperate, sanitary, honest, and industrious, they might speedily become so; so we talk, advise, exhort, urge, and try to convince and persuade, and, when we fail, we blame them for the issue. We forget that long habit has rendered these qualities unfamiliar to them, and that, however willing they may be to practise them, the way to do so is unknown to them—the various steps are yet to be disclosed to their view.

—Two gentlemen, a Mr. Bath and a Mr. Wells, journeying in a train together, found themselves in the same compartment with an affable ecclesiastic with whom they had much pleasant converse. They were charmed with their new acquaintance, whom they discovered after awhile to be Dr. Kennion, Bishop of Adelaide. Upon his leaving them on reaching his destination, they agreed with each other that though his title might be Bishop of Adelaide, to them he should ever be the Bishop of Bath and Wells. Not many days later they read the announcement that the Bishop of Adelaide had in fact become the Bishop of Bath and Wells.

—“Divine Service!” what a misnomer. We do not serve God by prayer, by praise, by participation in the Blessed Sacrament, by reading His word or hearing sermons, any more than a servant serves his employer by asking a favour of him, by complimenting him, by eating at his table, or receiving his commands. We eat that we may be able to work, we receive commands to execute them; so in the Church, we go there to be fed that we may be able to work for God, and to receive His commands that we may know what work He has for us to do. It is in the workshop of the world, not in the home of God's House, that we may render service, or do work for God. When words are wrongly used, wrong ideas result, and wrong actions proceed, the springs of active life are poisoned at their source. This misnomer has done vast harm.

Rev. George J. Lowe,

The Rectory, Almonte, Ont., writes: I must ask you to send me another bottle of your invaluable medicine, K.D.C. I think your last bottle has cured me entirely, but some members of my family, whose cases are worse than mine, insist on my getting some more. Indeed we all think it an indispensable article in the household.

Looking Back Over the Old Year.

I doubt not that there are very many to whom, as they look through the year, it seems like some old cathedral that once was resonant with music, and radiant with altar fires, and filled with the glory of God, and with people that chanted His praise, but that now stands with the roof broken in, with the windows out, with the altar desolate, with the priest gone, with all the congregation dispersed, and with the winter wind sighing through from side to side, so that when one looks upon the spectacle he is constrained to say: "Vanity of vanities, all is vanity." Is the year that is just past like an old dilapidated and desolate building to you?

Look again. Turn back and see if there has been nothing in the year but the transient. I know that the first yellow which I saw on the maples of the avenue that goes to the cottage that I have in the country struck a kind of sadness through me. I cannot keep it out of my mind after the twenty-first of June that the days are beginning to grow shorter; but I am not sorry. A man may be sad without being sorry. I cannot help feeling that I now tread out golden minutes, one or more from every single day; and the first signal that I see of decay strikes me with a feeling of sadness. For several summers in one of those trees there was a little invalid branch that the tree held out as a bright signal of failure sooner than it was betokened by any other thing; and I watch for that branch. When I see the paler green, and then the unquestionable yellow, and then the touches of scarlet, let the poet, let the sentimentalists say what he pleases, they say to me always: "A shorter day is coming." This is the first token of the wasting of the leaf; and every single four weeks after its appearance brings other tokens. One tree takes the hint, and another, and another; and the fields and all vegetation throw up their banners in succession, saying: "I am beginning to march." And now upon the hills and mountains, through the valleys of the surrounding country, everywhere, dreary winds sigh. The leaves are gone from the trees. And yet the trunk of the tree is there; the branches are there; the twig is there; the firm ground is there; and the roots are there. The substantial framework of the tree is unchanged, unmoved and unhurt.

So it is with the year. It stands like some powerful oak which is bare, to be sure, but whose frame is uninjured. The roots of the year are not touched; the trunks of the year are not touched; the boughs of the year are not touched. The leaves have fallen, and been trodden down into the ground—that is all.

And the laws of God, the decrees of God, the purposes of God—do they not stand just as certain and sure as they ever did? Has any change taken place in respect to the elements of truth? The great qualities of benevolence and love—have they been shaken, or fortified? Has advancing intelligence changed except to grow? Has not justice been better vindicated? Although individual histories and experiences and feelings have been fluctuating and changing, yet the great framework of God's purpose of mercy and love and justice and humanity has stood sure, and is unchanged and unchangeable.

More than that, I think no person can look into the past without feeling that while much that is good, sweet and noble has been changing, the change has not been one of clear loss. If you burn up your house, it is very true that you may burn some valuable furniture, and some pictures, and some little treasure; but what nests of mice, what walls full of vermin, and what quantities of trash of every sort you burn up, too!

How the New Year is Observed.

The celebration of New Years really begins just before midnight on the last day of the year. A small party passes the evening in playing games, music, conversation and often dancing. Shortly before midnight they adjourn to the dining room, where some light refreshments are provided.

Among the French, New Years is a much more important festival than Christmas. This is a great family day. In the morning the children

go to the chamber of their parents to salute them, and offer their good wishes for the new year. If a member of the family has died during the year, all the near relatives assemble at the grave early in the morning, renewing flowers and ornaments. After the midday meal the younger members of the family call upon the older ones, and in the evening they all meet for dinner at the home of the oldest member, who is considered the head of the family. When the French speak of their family it is in a broad sense, and includes all the relatives.

While few, if any, presents are given at Christmas, friends and servants are remembered with gifts at New Years. Gifts of flowers and confectionery are received by the ladies. Young men in society are expected to call at the homes of their lady friends, and either to bring or send flowers or confectionery. For the young man with a small salary this is a great demand; still if he has been receiving hospitalities all the year, here is an opportunity to show his appreciation. The French people, very wisely, do not give their children much candy, but at New Years children and older people indulge in this luxury, and there are few ladies who do not receive one or more *bonbonnières* filled with candy, largely chocolate, for the French run to this kind of confectionery.

The Christmas decorations of holly and mistletoe remain up until after Twelfth Night, and the observation of the day and evening is more like our Christmas than New Years. After dinner there are games, and perhaps music and dancing.

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

SECOND SUNDAY AFTER CHRISTMAS.

(*Festival of the Epiphany.*)

Holy Communion: 177, 309, 312.

Processional: 78, 76, 488.

Offertory: 79, 81, 485.

Children's Hymns: 78, 341, 571.

General Hymns: 74, 77, 80, 219.

FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 178, 555, 523.

Processional: 78, 218, 175.

Offertory: 79, 179, 80.

Children's Hymns: 76, 331, 573.

General Hymns: 75, 220, 307, 487.

Nova Scotia.

HALIFAX.—The grand organ for St. Luke's Cathedral will be shipped from England early in the New Year. Mr. Benson, of the firm of Norman Bros. & Beard (the builders), Norwich, England, will superintend its erection. While here he will be prepared to estimate and undertake organ work in any part of Canada. The large organ for the South African Exhibition, 1892, was erected under Mr. Benson's care. The firm takes high rank among English organ builders. The present 2-manual organ at St. Luke's is for sale.

Sins of Manner.

In your manner you can commit sin. Somebody has just been introduced to you, and instead of bowing pleasantly, you give a stiff, haughty bow that makes a shy woman feel uncomfortable and causes her to have anything but a pleasant opinion of you. In your home you come into the dining-room late for a meal, throw yourself carelessly into a chair, and as you eat the semi-cold dishes, you sulk and refuse to speak to anybody. When you are asked to help a little in the household, you start to do it by banging the door and give poor work because your heart is not in it, and you make everybody about you uncomfortable by your disagreeable manner. Some one comes in to see your mother, some old friend, and she wishes to present you to her. You toss your head, curl your lips, don't want to go, but at last yield, principally from curiosity. Probably the lady you meet is not very finely dressed, nor can she chatter about social affairs, as you like your friends

to, but that doesn't excuse your speaking to her in the stiffest manner and making her feel anything but comfortable.

—In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavour. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsaleable but for the supplementary addition of artificial flavours by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavours are used in it.

—The London *Daily Telegraph* prints some choice specimens of English "vestry" oratory: "Most parishes can boast of supplying some fine specimens of 'English as she is spoke' by vestrymen, but in this respect Battersea can 'take the cake.' In a recent discussion on sanitary matters, a vestryman talked about 'tubular diseases' and 'tripod fever,' and wanted a 'crematoria in every parish.' Another member would not accept a statement upon the 'hipset dixter' of the chairman. At this same vestry a member declared the chairman ought to be 'like Potiphar's wife, above suspicion.' When it was proposed to give a deserving official 'an honorarium,' a member wanted to know whether it would not be an inducement to the official to waste his time: 'If he attends to his duty he won't have much time to play the honorarium!'"

—Byron occasionally made impromptu verses, and his earliest effusion is said to have been caused when a child, by the visit of a certain old lady to his mother, who cherished some curious idea with regard to the soul, which she imagined took its flight to the moon after death, as a preliminary halt before proceeding further. After this, young Byron declared he could not bear the sight of her, and broke into the following doggerel, which he repeated over and over again:

"In Nottingham town, very near to Swine-green,
Lives as crusty an old lady as ever was seen;
And when she does die, which I hope will be soon,
She firmly believes she will go to the moon."

—The following notice appeared in a parish paper: "The service on Sunday morning is at 10:30 a.m. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the week-night service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage, the congregation."

An Apt Reply.

A young British soldier was conducting a party from the United States over the citadel at Quebec. One member of the party was a small maid of nine, and to her the young soldier devoted most of his attention. She was a saucy child, full of enthusiasm, and blessed with the earnest, aggressive patriotism of extreme youth. "Here," said the soldier, as they stood before two worn brass cannon, "are two guns that we took from your people at the battle of Bunker Hill;" and he smiled in triumph. Nonplussed for a moment, the child was still; then she looked up. "Come home with me," she said softly, "and I'll show you a whole country we took away from your people about the same time." —*Life.*

Thoughts for the New Year.

"The shadows gather far and fast,
And chillier is the air;
Old year ! thy reign hath well nigh passed,
Oh, lowly be my prayer!
'Tis past ! Old year, thou art no more,
But in thy grave art laid;
Thy minutes and thy days are o'er:
So earthly visions fade!"

The sun had set on the last day of the year; twilight had faded into darkness; midnight was drawing nigh. A young girl sat alone in her chamber; her head was leaning on her hand; in the other she held a picture, on which her eyes were fixed. The expression of her face so beaming in its girlish brightness, told of a past without trials, of a present without care. The church clock had struck eleven more than half-an-hour ago. It chimed for the third time; it was a quarter to twelve. The minutes hurried past, rapid and noiseless; a few seconds more and the Old Year would be over. Through those still and solemn moments the girl sat there immovable. What was she thinking of? If we could have looked into her heart we should have found there nought but sunshine, bright memories, hopes brighter still, the records of a happy youth, the promise of a yet more happy womanhood. Well for her that there was no voice of prophecy to mar her bliss, to carry on her musings to another New Year's Eve, and show her the future, not as she pictured it, but as it was to be. Already the summons had gone forth; the Angel of Death was near at hand. Well for her that she knew it not, or she would have kept there in her solitude to see the bright vision of her life dispelled. Yet, was it well?

Those solemn moments came to us: we counted the pulses of the expiring year; we stood upon the threshold of the new. Whether those seconds were passed in the privacy of our chamber, or in the pleasant companionship of the loving and the loved, it can hardly be but that a feeling of unwanted awe came stealing over us, that, turning for a while from the immediate events of the passing hour, our thoughts wandered back to the past and onward to the future. And if so, on what did they chiefly dwell? Was it, like her of whom we have spoken, on the joys of life, the remembered pleasures, the expected bliss? Soaring on the strong wings of hope, did we go forth to meet the coming year with a song of earthly gladness?

More probably, far more probably, especially to such of us as have passed the sunny hours of youth, and whose feet are traversing the drearier pathway of maturer age, came the thought of life's sorrows. Perhaps there is a vacant chair by our own fireside, or by the hearth of those for the sake of whom life itself would be a willing sacrifice. Perhaps we thought of this as the hours of the evening flitted by, and sighed as we remembered that never more for us, or for them, would the New Year dawn as brightly as of old. Or perhaps we looked onward to the months before us, and thought of the lengthening spring days and the summer brightness, and the calm of autumn, and remembered that through all those seasons, day by day, and hour by hour, at morning, and at noon-day, and at even, the struggle must go on; the hard battle against the stubborn hill, and the longing which seems to gather fresh power from our very efforts to resist it. Or perhaps there is an object, the light of our eyes, and the desire of our heart, struggled for, prayed for, yet withholden still, and to be withholden, in spite of ourselves: we cannot but believe it, all through the future days of our pilgrimage, even until death. It is more to us than any earthly treasure ought to be; and looking onward to the coming year, and seeing no slightest token of its presence spread on life's horizon, we cannot but feel our heart sink within us, and our courage fail.

But whether our musings were of joy or of sorrow, the moments passed by, and they are gone. They cannot be recalled; they will return no more. If they were wasted in fruitless despondency, or idle dreaming, let us rouse ourselves now to a more vigorous combat, and let the remembrance of former slothfulness awaken in us increased energy of thought and deed. Happy those who thus seek to atone on New Year's morning for the failings of New Year's eve.

But happier they who spent that evening as He whose eye is ever upon us would have us spend it. There is no sin in the remembrance of the gladness or the sorrow of our lives; but if religion do not sanctify those feelings to us, they can have over us no influence for good. And after all, they are, in one sense, but shadows, fleeting as the mist that passeth away. At the last great day, when the dead arise from their graves, and stand before God, what will it matter to us whether we have laughed or wept? There are other questions which will concern us all more nearly then, and surely they must be more fitting subjects of consideration for the dying and the dawning year. Our sins and our duties, it were well for us to remember them.

In that awful moment, when all the things of life, whether of joy or sorrow, appear but as a dream, we shall stand face to face with them in terrible reality. If we would learn to view them now, so that their remembrance then shall have for us no terrors, kneeling at the foot of the Cross, we must ask pardon for the sins, strength to fulfil the duties.

Then mindful still of those occasions wherein we have fallen, yet cheered by the hope of forgiveness, and strengthened by belief in a protecting Hand, we shall go forward day by day, and year by year, with renewed energy, and a firmer will to strive and to achieve.

Brother or sister, whoever you are, whose eyes are resting on the lines I have traced, I wish you, from my heart, a happy new year, and a glad, untroubled life; but I wish you more earnestly, and on bended knees I pray to Heaven to grant you an inheritance in that tearless land where night will no longer succeed to day, nor year to year, and where one element of its unutterable bliss will surely be the consciousness that there can be for us no possibility of change, save perchance a wider knowledge and a deeper love.

To know that we ourselves and all who are dear to us, are safe, and forever: we can hardly realize the blessedness of that thought.

The happiest life on earth must yet be darkened by many clouds; even were it not so, death would still come, and the joy would cease.

Death would come, as it will come most surely to each and all of us; it may be soon, before this year is past; it may be that the sentence is already uttered; or it may be that many years must come and go before it is pronounced. We know not the day or hour of the summons; but this we know, that only in the path of duty can we await it safely. If death find us there, it will not take away joy, but give it.

The gloomiest life that any Christian is leading here on earth may be cheered, nay even rendered bright and joyous, by two sources of consolation; both are great, but one infinitely greater than the other, which, indeed, drives from it all its charm.

The one is belief in the Communion of Saints; the other, the Thought of Love, the Love of God.

Surely, we may trust our earthly future undoubtedly to Him who has so loved us, who has added to all His other blessings this Holy Communion of the Saints.

Only can we be certain that our earthly course is acceptable in His sight, if year by year our hearts glow more warmly with love to those for whom Christ died; above all, with love to Him who sanctifies our joys, and teaches us to bear our sorrows; who pardons our sins, and strengthens us for the performance of our duties; who has promised to be with us always, as we pass over the waves of this troublesome world; and to bring us purified, forgiven, to the land where He dwells.

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

Hints to Housekeepers.

TOMATO SALAD.—Drain the juice from canned tomatoes; mix together half a teaspoon each of salt and pepper, three tablespoons of softened butter, one tablespoon of vinegar and half a teaspoon mixed mustard. Pour the compound over the tomatoes, mix lightly and keep very cold until served.

QUEEN PUDDING.—One pint of bread crumbs, one quart of milk, one teacup of white sugar, yolks of four eggs, grated rind of one lemon. Beat eggs, sugar and lemon, then stir in the crumbs; bake until a nice brown. Beat to a stiff froth the whites of four eggs, with four tablespoons of sugar; spread fruit, jelly or jam, over the pudding, cover with the frosting and set in the oven to brown slightly. Serve cold.

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

JAM FRUIT CAKE.—One and a half teacups of brown sugar, two of flour, one each of butter and chopped raisins, three eggs, three tablespoons of sour milk, half a teaspoon of soda, half a teacup of blackberry or other jam.

A pretty imitation of ground glass can be made for the hall door as follows: Dissolve three tablespoonfuls of epsom salts in a pint of warm water; apply the liquid to the clean glass with a common paint brush. Of course it must not be exposed to the weather.

K.D.C. the quick reliever of Indigestion.

Linseed oil is said to be a cure for corns, both hard and soft. If they are indurated and very painful, the relief it gives in a short time is most grateful. Bind on a soft rag saturated with the linseed oil, and dampen it with the oil every morning and night until the corn can be removed easily and without pain.

CREAM OF CELERY SOUP.—Boil twelve stalks of celery, cut in small pieces, in three pints of water for half an hour. Add half an onion and two blades of mace, and pass through a sieve. Mix one tablespoonful of flour and a heaping tablespoonful of butter; add to the soup, with a pint of milk, and salt and pepper to taste. A cupful of cream added just before serving makes a great improvement.

K.D.C. is a flesh producer, thin people should use it.

CREAM OF ONION SOUP.—Peel and cut into thin slices a dozen small white onions, and fry them to a light brown in a tablespoonful of butter. Add to the onions a pint of sweet milk, a quart of boiling water, a saltspoonful of salt, the same quantity of white pepper, a half teaspoonful of sugar, and a pinch of mace. Cook half an hour very slowly and strain through a fine sieve. Add the yolks of three eggs, well beaten, and a cupful of cream. Serve immediately.

Many persons are troubled with hic-coughs, which are very hard to stop. I would like to give the following remedy, which I have never known to fail: Fill a teaspoon half full of sugar and the balance with vinegar, and swallow the contents. If this fails, repeat the dose, and you will be gratified with the result.

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Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

January 3, 1895.

CANADIAN CHURCHMAN.

13

Children's Department.

Don't Want To.

"Tom," said mamma, looking up from her sewing, "run into the other room and bring me my thimble." It's on the windowsill."

Four-year-old Tom was sitting on the floor tying the cat into a harness of gray tape, which matched her fur beautifully.

"Don't want to," he replied cheerfully, attempting to pull poor kitty's ears through an impossible loop.

Mamma said no more, and Tom stole one or two curious glances at her from under his curly brown lashes. Was it possible that he was going to have his own way? It really seemed so. Usually mamma said something more, and it ended in Tom's doing—oh, so slowly and unwillingly!—what he was told to do.

But something was the matter with that beautiful gray harness; it wasn't so pretty, after all, and it didn't fit in the least. So Tom abandoned it, and hunted up his long lines that grandma made, and fastened them to the rocking chair. Those lines acted very queerly. Tom couldn't understand it.

"Oh, de'me!" he said at last, despairingly. "Mamma, my lines is snangled; please unsnangle 'em for me—wont you?"

Mamma's brow drew into a little frown, and she said in a whining tone: "No, I don't want to." Tom looked at her very hard, and decided that she didn't hear him, so he repeated the remark:

"I said vey must be fixed, mamma. Please to fix 'em."

"Don't want to," she said again, this time with more of a whine than ever.

"But you're ve mother," Tom objected.

"Don't want to," was all the answer he received; so, very much puzzled, he carried them to Bridget.

By and by papa came home and met his little son in the hall.

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DEATH.

Entered into rest, at Ottawa, on December 19, Fanny M. G. Forest, widow of the late Canon Forest, aged 73.

"See here, little fellow," he called cheerily, "take this paper to mamma, I'm in a hurry."

Then Tom's pretty lips pouted, and "don't want to" was what they said.

A gleam of remembrance lighted papa's face, and he took the paper himself. That was such a little thing that Tom forgot it, but papa didn't.

After dinner the little boy was in his father's lap before the fire, and mamma heard him say as usual:

"Please tell Tom a 'tory, 'papa—a big one 'bout a bear."

Papa's eyes twinkled, but he drew down the corners of his mouth and said: "I don't want to."

"Why for not?" queried Tom.

"I don't want to."

Tom slid down to the floor, and sat there in silence for a whole long minute; then he said, "and when my lines was all snangled up, she saide she didn't want to, an' I fink fings is funny."

Papa and mamma looked at each other and smiled.

After a little, just when Tom and the gray kitten were having a good time on the rug, mamma remembered, as Tom was afraid she would, and remarked, "I know a little boy who is sleepy, and I know a lovely white bed to put him in. Come, Tom."

"Oh, no," said Tom, briskly. "I don't—"

Then something occurred to him, and he got up without another word, took the gray kitten in his arms, and he and mamma went upstairs. But the gray kitten objected, and dragged her sharp claws down Tom's round little arm. Usually he cried when he was worsted in a contest with the gray kitten. This time he looked up at mamma and said slowly:

"D'you see her a—sayin' she didn't want to? Tom don't say it vat way."

"I'm not so sure, little boy," replied mamma as she took him in her arms, "because, you know, when you pout and frown, and say you don't want to when mamma asks you to do something for her, then it hurts mamma just as if you made long, dreadful scratches right on her heart."

"Oh, de'me!" Tom said in dismay. "Tom won't do vat any more to yo' poor heart—he don't want to."

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Weather Bonud.

What a hard frost it was! It had been going on day after day, and then snow had fallen, and it was all one wintry world, the icicles hanging from the roofs and the water frozen in the ponds and rivers.

"Christmas weather," people said to each other, as they passed along; but it was too cold to loiter, and besides, everybody was too busy. Yet, no—not everybody; for "Christmas weather" means to a great many "nothing to do." And that was just what it meant to the rather noisy company inside the dog-kennel. Foxy knew very well his enemies were safely shut up there, and so he had been scampering about and foraging in the farmyard, and though his footsteps in the snow told tales, he did not mind, as the hounds were not at hand to scent them.

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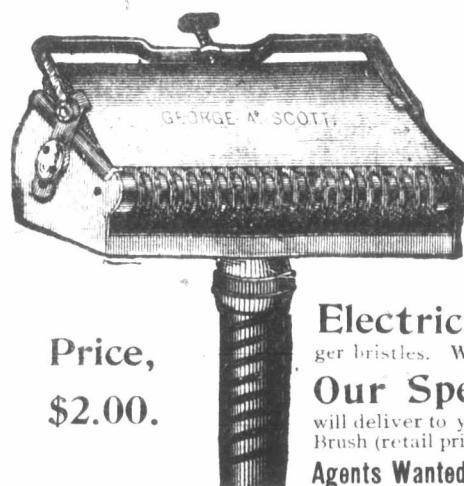
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by the Christmas snow, but by things
not to our mind, from which we can-
not get away. Let us be patient, and
wait and trust, knowing that in God's
overruling providence all will come
right at last!

A Little Girl with Two Faces.

What a strange thing I heard of the
other day! It was of a little girl who
had two faces! When she is dressed
up in her best clothes—for instance,
when some friends are expected to tea,
or when she is going out with her
mother to call on some neighbors—she
looks so bright, and sweet, and good,
that you would like to kiss her, with a
nice new dress on, and perhaps a blue
sash and pretty little shoes; she ex-
pects that her mother's friends will

say, "Yes ma'am," when she
ought, and "Thank you," very sweet-
ly when anything is given to her.

But, do you know, when she is alone
with her mother, and no company is
expected, she does not look at all like
the other little girl. If she cannot
have what she would like, or do just
as she wishes, she will pout and scream
and cry, and no one would ever think
of kissing her at those times.

So you see this little girl had two
faces. One she uses in company, and
puts it on like her best dress; and the
other she wears when she is at home
with her mother.

On the other hand, I know a little
girl who has only one face; and that is
always as sweet as a peach, and never
sweeter than when she is at home, and
her mother wants her to be as useful
as she can and help her. I think I
need scarcely ask which of these little
girls you would love best, or which of
them you would most wish to be like.

Then the robin flew away to see if
there was a chance of a meal anywhere;
and if there were no worms in the
grass, we hope there were some nice
sopped bread-crumbs scattered for him
by some kind hand not far off.

And the message he left behind, if
it quieted the dog-kennel, may per-
haps reach a little farther. We may
be "weather-bound," too, not perhaps

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