

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, JANUARY 24, 1895.

[No. 4.]

SIFTON & CO.
Books, Stationery, Fancy Goods
Dolls, Toys, etc., 168 Dundas Street,
LONDON, Ont.
This firm is authorized to receive subscrip-
tions for the CANADIAN CHURCHMAN.

The Misses Shanly,
Modes et Robes
TAILOR MADE AND EVENING GOWN.
Children's Costumes a specialty.
No. 8 Avenue Chambers (over Bank of Com-
merce), cor. College St. and Spadina
Avenue, Toronto.
Charges moderate. Terms strictly cash

MISS PATON
Having just returned from the French Openings
at New York, is prepared to offer the latest
fashions in—House Dresses from \$6; Tailor-made
Suits and Street Dresses, \$8; Evening and Re-
ception Dresses from \$7 to \$8; Heavy Silks,
\$10; Riding Habits, making and furnishings,
\$15; Tailor-made Suits, material and furnish-
ings, \$25. Ladies' own material made up.
MISS PATON.
R. Walker & Sons—33 to 43 King St.
East, Toronto.

Miss Holland
The Fashionable Milliner, is,
during the holidays, offering
her beautiful stock of novel-
ties at a genuine discount.
Ladies would do well to
note this sale.
112 Yonge St.

WANTED—Trin. Grad. Honor Classics, anxious
to complete Divinity course, wishes remun-
erative work with priest, Toronto. P.O. Box 429.
THE D'ALESSANDRO ORCHESTRA
Music furnished for Balls, Receptions,
Concerts, &c. Any number of musicians sup-
plied on shortest notice. All the latest popular
music. Also **Mandolin Orchestra**. Special
for Concerts, At Homes, Receptions. Address
35 Agnes Street, Toronto.

Perfect Fitting Shoes.
We are now showing
our new styles in
**Ladies' and Gents'
Wear**
made by the Goodyear
Welt Process, and
ensuring the purchaser
better wear than any
other method known.

THE J. D. KING CO., Ltd.
79 King Street East.

PRESENTATION
ADDRESSES...
DESIGNED AND ENGRAVED BY
A. H. HOWARD, R.C.A.,
51 King St. East, Toronto.

C. P. LENNOX, L.D.S. C. W. LENNOX, D.D.S.
Chas. P. Lennox & Son,
DENTISTS
Rooms C & D, Confed'n Life Bdg.,
Cor. Yonge & Richmond Sts.,
TORONTO. TELEPHONE 1846

F. G. CALLENDER M.D.S.
Dental Preservation a Specialty.
394 YONGE STREET,
TORONTO.

DR. A. W. SPAULDING,
DENTIST
S. E. Cor. Queen & Yonge St.
Residence—1070 Bathurst St. TORONTO

DR. R. J. LOUGHEED,
Dentist
TELEPHONE 1943.
Cor. Wilton Ave. and Par-
liament St., Toronto.
Open at Night.

DR. BALL, Tel. 2122.
DENTIST.
Partnership being dissolved, remains in Dr.
Higgins' late office, cor. Yonge and Gerrard.

DR. J. W. OAKLEY, DENTIST.
Has resumed practice at 187 College St.,
Corner Henry St., Toronto. Open evenings.
Telephone 1672.

H. A. GALLOWAY, Dentist,
Corner Yonge and Queen Streets.
All dental operative and mechanical work
carefully and thoroughly performed. (Burling-
ton office on Mondays). Open evenings.

DR. E. A. PEAKER,
PARKDALE DENTIST.
1249 Queen St. West, Toronto.
Office Hours—9 to 12 a.m. 1 to 6 p.m.
Telephone 5150

DR. EDWIN FORSTER,
DENTIST.
OFFICE,
Cor. Buchanan & Yonge Sts. Telephone 641.

DR. SYDNEY FAIRBAIRN
DENTAL SPECIALIST
280 Queen St. West, Toronto
5th door west of Beverley Street.

DR. JENNIE GRAY,
263 Wellesley St., Telephone 4202. 231 Jarvis Street,
Telephone 2578.
TORONTO.

A. M. ROSEBRUGH, M.D.
EYE AND EAR SURGEON.
Has removed to 223 Church street, Toronto.

COOK, MACDONALD & BRIGGS
Barristers, Solicitors, Notaries, etc.
William Cook, B.A. 1 Adelaide St. E.
J. A. Macdonald,
A. W. Briggs, M.A., LL.B. TORONTO, - ONT

J. LEWIS BROWNE,
Concert Organist
(Organist and Choir-
master Bond St. Con. Ch.)
Pupils received in Organ, Piano, Harmony
and Instrumentation.
130 Mutual Street.

Monuments Crosses, Headstones
Posts and Markers
SELLING AT COST.
Fonts and Tablets Made to Order.
F. B. GULLETT, CORNER
Church and Lombard St
SCULPTOR. TORONTO.

Are you fully insured?
If not, why not?
Insure against slipping
by wearing a pair of our ice creepers.
Insure against cold
by wearing our stylish and comfortable
overshoes. Best American and Canadian
makes.
Insure against discomfort
by wearing our perfect-fitting footwear.
H. & C. Blachford,
83 to 89 King St. E.,
Toronto.

CLERICAL COLLARS
The demand for our clerical collars
tells more plainly than words that they
are just what the clergy require and can-
not procure elsewhere. We have just re-
ceived from London, England, another
shipment. All sizes will now be found
in stock. Orders by mail carefully at-
tended to.

Geo. Harcourt & Son,
MERCHANT TAILORS.
57 King St. West, Toronto.

Agnes Knox Black,
ELOCUTIONIST
W. J. Knox,
BARIitone
For terms, etc. communicate directly
with 16 1/2 Denison Square, Toronto.
Telephone 1206.

The Bassinette,
11 King St. West, Toronto.
Full line of Ferris Bros' Good Sense Corset
Waists for ladies and children. Also "P. N."
Corsets, Watch Spring Corsets and other fine
makes.
Ladies' Underclothing and Baby Linen in
large variety and fine quality.

Handsome Leather
Acme Wallet
9 1/2 x 4 1/2 in. only 50c.
10 x 4 1/2 in. only 60c.
WHY pay \$1 to \$2 for
old form, heavy, bulky
Wallets, when the new
patented ACME costs far
less? Perfection of sim-
plicity, lightness, conve-
nience. Invented by a banker who realized a
true, daily need. Every one says, "just what
I've wanted for years." Postpaid to any address
on receipt of price, or Ensign for 12 months and
larger size Acme for \$1. Trade prices quoted.
Ensign Publishing Co., St. Thomas, Ont.

Wanted. By gentleman in priest's or-
ders, an incumbency or mission in rural district,
near Toronto preferred. Young, earnest and
energetic; good preacher and visitor. Has had
3 years experience of parish work in England.
Married, one child. Excellent testimonials and
references. Address "CLERICUS," Canadian
Churchman, Toronto.

Begin
The New Year with a
supply of good TEA and
COFFEE. Get it at
Hereward Spencer & Co.'s
83 1/2 King Street West
Toronto
Phone 1807.

**It's
Too
Cold**
For ordinary clothing. You must
wear furs. Our stock is the largest
and best in the city. We manufac-
ture our own furs, and just now we're
selling the most stylish garments at
wholesale prices.

**Dineens' KING AND
YONGE**
254 Yonge

No Expense
No effort will be spared to impart bril-
liancy of color and excellency of finish
in all our dyeing and cleaning.
**R. Parker & Co.'s
Dyers & Cleaners**
Works and Head Office—787 to 791 Yonge Street,
Toronto, Ontario.

Insure in **Agricultural Insurance**
the Co.
Capital, \$500,000.00 Assets, \$2,262,018.07
Deposit with Dominion Govt., \$152,928.00
GEO. H. MAURER, Manager.
WILLIAMS & DICKSON, Toronto Agents.
Head Office Freehold Loan Bldg., Toronto.

TORONTO STEAM LAUNDRY
COLLARS AND CUFFS PER DOZEN
25c. PER PIECES.
York Street (2nd Door North of King),
G. F. SHARPE.

**The
Bishop Paddock
Lectures, 1894.**

THE PERMANENT VALUE
OF THE
BOOK OF GENESIS
As an integral part of the Christian
Revelation.
By **C. W. E. BODY, M.A., D.C.L.**
Late Provost of Trinity College,
Toronto.

12 mo Cloth, 230 pp., \$1 25
Rowsell & Hutchison
76 King Street East,
Toronto

THE ST. DENIS

Broadway and Eleventh Street.
Opposite Grace Church. NEW YORK
European Plan.

Rooms \$1 per day and upwards.

"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

If you suffer from a Cough,
Hoarseness or Throat
Irritation, use

Hooper's
Liquorice
Linseed and
Chlorodyne
Lozenges

HOOPER & CO.

43 King Street West.
444 Spadina Ave., Toronto.

\$20.00
will buy the
ODELL TYPEWRITER.

Will do the work of a large machine.
Send for sample of work.

TYPEWRITERS RENTED.

GEO. BENGOUGH,
45 Adelaide St. E., TORONTO.

Alcoholism

Is a Disease

Patients are easily and thoroughly cured at the Gold Cure Institute, 253 Wellesley St.

For full particulars apply to

WM. HAY, Manager.

Correspondence strictly confidential.

MURPHY GOLD CURE CO., Ltd.
253 Wellesley St., Toronto.

ROBT. M. WILLIAMS

Engrosser and Illuminator

Addresses, Resolutions of Condolence, &c. Lodge Charters, Diplomas, Certificates &c., neatly and artistically completed.

Inscriptions Engrossed or Illuminated in Presentation Bibles, Albums, &c.

Freehold Loan Bldg., Toronto, Ont.

BAGGAGE secured by check to all Stations by

M. Fisher's Express Line

Office, 553 Yonge Street.

Furniture, Pianos, Baggage, etc., removed to all parts of the city or country at moderate rates. All orders promptly executed and satisfaction guaranteed. Telephone 3091.

BANJO.

Thorough Instructor for **Parlor and Stage.**

RICHARDS' BANJO SCHOOL,
Cor. College & Spadina Ave

GEORGE EAWIN,
Issuer of Marriage Licenses. County Clerk. Office—Court House, 51 Adelaide Street East. House—299 Gerard St. East, Toronto.

FOR SALE.

A large handsome Reed Organ, suitable for good sized church or large school room, nearly new exceedingly fine tone, cost \$300 cash, will sell for \$200. Address **ORGAN, CANADIAN CHURCHMAN Office, Toronto.**

A Cruise to the Mediterranean

By Specially Chartered Steamer
Friesland, Feb. 6, '95.

Visiting Bermuda, Azores, Gibraltar, Malaga, Granada, Alhambra, Algiers, Cairo, 7 days at Jerusalem, Beyrout, Ephesus, Constantinople, Athens, Rome. Only \$525, excursions, fees, etc., included. Ocean tickets all lines; 30 parties to Europe. Send for Tourist Gazette. F. C. CLARK, Tourist Agent, 111 Broadway, New York, Official Ticket Agent, Pennsylvania R. R., etc.

John Labatt's Ale and Stout

GOLD MEDAL

Nine Gold, Silver and Bronze
Medals, and Eleven
Diplomas

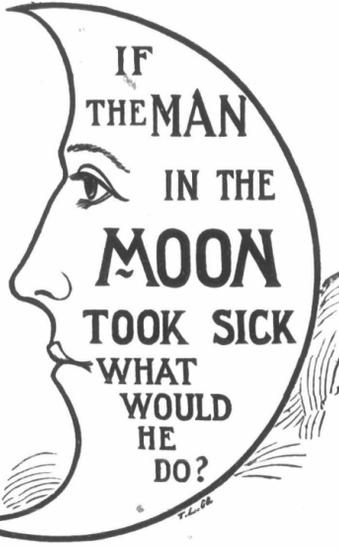
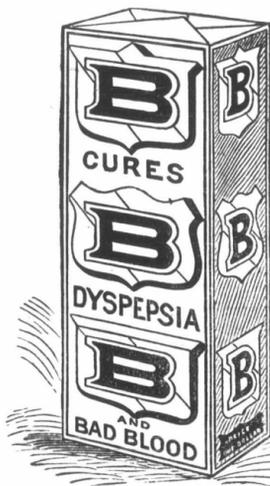
The most wholesome of Beverages. Always the same, sound and palatable



JAMAICA 1891

JAS. GOOD & CO.,
Agents, Toronto.

Brewery at
London, Ont.



JUST SPEND HIS FOUR QUARTERS FOR A BOTTLE OF BURDOCK BLOOD BITTERS AS ALL SENSIBLE PEOPLE DO; BECAUSE IT CURES DYSPEPSIA, CONSTIPATION, BILIOUSNESS, BAD BLOOD, AND ALL DISEASES OF THE STOMACH, LIVER, KIDNEYS AND BOWELS.

SUBSCRIBE

FOR THE

Canadian Churchman

The Organ of the Church of England in Canada.

HIGHLY RECOMMENDED BY THE CLERGY AND LAITY AS THE

Most Interesting and Instructive Church of England Paper to introduce into the Home Circle.

Every Church family in the Dominion should subscribe for it at once.

Price, when not paid in advance\$2 00
When paid strictly in advance, only..... 1 00
Price to subscribers residing in Toronto 2 00
(paying in advance) 1 50

FRANK WOOTTEN.

TORONTO, CANADA.

Box 2640.

—OUR—

Monthly Offer

To Subscribers who Pay up Arrears.

Recreations of a Country Parson. Crown 8vo. Cloth Regular price \$1.00. Special price (prepaid) 75 cents.
Counsel and Comfort Spoken from a City Pulpit. Regular price \$1.00. Special price (prepaid) 75 cents.

Coupon No. 5

JANUARY

Canadian Churchman.

Remember:

1. Your subscription must be paid up.
2. Only one copy of the book may be had by any subscriber.
3. This offer is good only during the current month (Jan.)
4. This coupon must be sent with order.

Notice the Conditions in the Coupon

Address, **CANADIAN CHURCHMAN**
Box 2,640, Toronto, Ont.

J. YOUNG,

THE LEADING

UNDERTAKER AND EMBALMER
Telephone 679. 347 YONGE ST.

**DEMPSEY & CARROLL**

CORRECT STYLES

WEDDING INVITATIONS

AND

ANNOUNCEMENTS

HIGH GRADE STATIONERY
IMPORTED NOVELTIES
LEATHER GOODS

UNION SQUARE

36 EAST 14TH STREET NEW YORK

HYMN

To show the number of the hymns to be sung. Price includes a complete series of numerals. Send for Hand-Book.

J. & R. LAMB,
59 CARMINE STREET,
NEW YORK.

TABLETS**John Catto & Son**

In continuing their

Stock Clearance

Offer extra inducements of Household Requisites

Blankets Small to largest sizes, in best English or other makes.

Quilts Eiderdown, Sateen and Silk covered. Marseilles, Honeycomb, &c.

Sheetings Linen and Cotton, 54 to 108 in. wide, and Pillow Caseing 36 to 54 inches wide.

Linens Specially the residue of last enormous importation of slightly imperfect Table Cloths and Napkins. Reduced twenty-three and one-third per cent.

Orders by mail given special attention

King Street, opposite the Post Office, TORONTO.

OUR OFFER OF Historical Pictures

These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches.

Our aim is to increase the circulation of the **CANADIAN CHURCHMAN**, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.

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,

Cor. Church and Court Sts.
Entrance on Court St.

Canadian Churchman.

TORONTO, THURSDAY, JAN. 24, 1895.

Subscription, - - - - Two Dollars per Year.

(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER NONPARIEL LINE - 10 CENTS.
Liberal discounts on continued insertions.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

FRANK WOOTTEN,
Box 2640, Toronto.

Offices—Cor. Church and Court Streets.
Entrance on Court St.

Lessons for Sundays and Holy Days.

January 27—3 SUNDAY AFTER EPIPHANY.

Morning—Isaiah lxii.
Evening—Isaiah lxi. or lxvi.

APPROPRIATE HYMNS for the 3rd and 4th Sunday after Epiphany: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER EPIPHANY.

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

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 313, 317.
Processional: 82, 291, 445.
Offertory: 79, 223, 367.
Children's Hymns: 242, 330, 568.
General Hymns: 176, 194, 285, 453, 487.

THE PROVOSTSHIP OF TRINITY UNIVERSITY.—Thanks to "the powers that be," dear old Trinity is still without a Provost. This is owing to the fact that Anglo-mania has seized the minds of many. What "Trinity" needs is a *Canadian*, or a man who has given years of his life to clerical work in Canada. There are men on the Faculty of Trinity University to-day who are the equals of the late Provost Body, who left the Provostship for a professorship in a foreign country, and there are also scholars among our Anglicans who could fill the position. We hope a Canadian Churchman will be appointed, and that right away. This "farce" of sending to England for men for every vacant Canadian position has gone far enough, and it is high time it was stopped.

THE DIOCESE OF ALGOMA.—We cannot too repeatedly keep before our readers the fact that Bishop Sullivan has not resigned. Algoma is looked upon as a very undesirable field, yet many clergy would only be too pleased to accept it, if it were offered. If His Lordship does actually

resign, the appointment of a new Bishop will rest with the Provincial Synod. We cannot help thinking that such a method of appointment is a great mistake. The clergy and laity of Algoma should have the power of electing their own Bishop. If they had the power, they would assuredly elect one of their own priests. We hope that Bishop Sullivan will never resign, but if he does, it is his duty to advocate the election of some priest who has worked in and for and been loyal to his diocese. One thing is certain—a Canadian must be elected. The Provincial Synod should not forget that this Church is the Canadian Church, and that this Church requires as her Bishops men not only born but educated in "this Canada of ours."

"PARTYISM IN THE CHURCH."—"Our Special Correspondent in the U.S." has called attention to one of the present evils in our Canadian Church, viz., the *spirit of partyism*. It seems a perfect scandal that every newly-ordained deacon or priest should be labelled as belonging to one party or another, instead of being accounted a Churchman simply. Antagonism has become so strong between Wycliffe and Trinity men in country places that it may be almost called "open fighting." There can be no doubt that the "tactics" of Wycliffe men are not much less than disreputable in many parishes. Nearly every Bishop knows, to his sorrow, what sort of Churchmen may be expected to come from Wycliffe. Wherever a Wycliffe man is, there the "spirit of partyism" is sure to be. If such a spirit is ever to be crushed entirely out of the Canadian Church, our Bishops will need to exercise greater discretion in ordaining Wycliffe men. It by no means follows that every man is a Churchman because he may be recommended by Canon Sheraton; nor does it follow of necessity that a Principal of Wycliffe College should be a Canon of Toronto. What our Canadian Church needs is one theological seminary where all candidates for Holy Orders should be educated, and then we might hope to say a long farewell to the miserable "partyism" existing at the present time.

THE BISHOP OF TORONTO.—It seems to us that it would be the very best arrangement possible to ask the present Bishop of Toronto to accept the vacant Provostship of Trinity. Jealousies would then cease, and the University would go on to "higher things." A coadjutor Bishop of the diocese could then be elected, to whom might be given the right of succession as Diocesan. Such co-adjutor Bishop might be given "jurisdiction over all towns and missions outside of the City of Toronto" which are now located in the Diocese of Toronto. The matter of stipend would be easy of adjustment, as the Bishop of Toronto would then receive his from Trinity University, whilst the co-adjutor Bishop would receive his from the diocese. The Diocese of Toronto would then have two Bishops, and there can be little doubt if such a proposal were carried out it would make Toronto one of the most prosperous dioceses in the Canadian Church. With the Lord Bishop of Toronto at the head of "Trinity" great things might fairly be expected, and such an appointment would be satisfactory.

THE EXODUS OF CANADIAN CLERGY.—Whilst we have given full license to the reverend clergy and

others to express their views as to the causes which take Canadian clergy to the States, we have refrained from expressing an opinion editorially. The quickest way to decrease the present distressing "exodus" is not by running the sister American Church down, but by calling back to Canada those of our men who are now working in the U.S. We hear from an authentic source that many of our priests would be willing to return to us at once if so be they could return to suitable parishes. We cannot expect those Canadian clergy who are occupying city rectorships with thousands per annum, to ever return if they are to be relegated to the "backwoods" directly they come back. If our clergy in the U.S. are offered fitting parishes we feel sure that they could be induced to leave Detroit, Cleveland, Buffalo, Rochester, Albany, Omaha, and even New York City. We hope soon to be able to publish the list of clergy who are in British Orders at present working in the U.S., and we feel sure that our Bishops will do their best to call some of them back again to their spiritual mother. When such list is published the clergy and laity in Canada will be able to judge for themselves how serious is the "exodus" of their brethren.

THE BISHOPRIC OF NEW WESTMINSTER.—The Bishopric of New Westminster is vacant to-day, because the representatives of that diocese seem to be suffering from Anglo-mania. This disease is very extensive and may almost said to be epidemic, and whilst the authorities ordain men without degrees from England or anywhere else, we cannot ever expect to make our Church the National Church of this country. When men born and educated in Canada are raised to the priesthood, then we may expect to see our Canadians occupying our Canadian Episcopate. The New Westminster Diocese possesses noble men, and why the diocese cannot elect one of them as Bishop without going to England or to other dioceses is not quite clear. Either the clergy are jealous of promoting one of their own number, or they do not recognize the able men in their own diocese. We look to see New Westminster elect one of its own clergy as Bishop, and thus set a good example to every other Canadian Diocese.

THE DIOCESE OF OTTAWA.—Who is to be the new Bishop of Ottawa? This is a most serious question, and it is not to be answered quickly. The clergy and laity will elect a new Bishop, but—even then—the matter will not be entirely settled. The eyes of all Churchmen are on the Archbishop of Ontario. On the formation of the new diocese, Archbishop Lewis will have the canonical right to decide whether he will go to Ottawa or remain head of the Diocese of Ontario. It is to be hoped that Archbishop Lewis will elect to go to Ottawa, and then the new Bishop will preside over the Diocese of Ontario. The Canadian Church needs an Archbishop at Ottawa for many reasons, but chiefly to counter-balance many of the assumed prerogatives of the Archbishop of the Italian Mission. Canada is British to the back-bone and the Mother Church of this Dominion is the Anglican. After this, the Canadian Church should always be found in her proper position, and no mere nominee of a foreign Bishop should be allowed to take precedence of an Archbishop of our Mother Anglican Church. Romans are not the friends of Canada, and if the Canadian Church ever hopes to have her

proper influence at Ottawa, she must be represented there by one of her Archbishops. The dignity and prestige of our Church depends on Archbishop Lewis going to Ottawa. May His Grace seriously ponder over this.

ST. ALBAN'S CATHEDRAL, TORONTO.—Every Canadian Churchman should do all in his power pecuniarily to place St. Alban's Cathedral in its proper position. The present Bishop of Toronto entered on the work relying on the sympathy and support of the leading Churchmen. Every dollar needed to finish the building, so that it may be a worthy cathedral church for our Bishop, should be forthcoming. Its location may seem to be doubtful to some now, but as the city extends the wisdom of Bishop Sweatman will be seen in so placing it. There is no reason to suppose that the Bishop expected to have it entirely completed during the present Episcopate, but his Lordship certainly has the right to expect from the present generation of Church people that they subscribe liberally, so that it may be said in years to come that the work was begun in the fear of God and under Divine guidance. No Bishop has had to face difficulties such as have encompassed the path of Bishop Sweatman, and therefore the clergy and laity of his diocese should see to it that all trouble, thought, and anxiety respecting St. Alban's should be removed, and that at once.

AS OTHERS SEE US.

One of the grand requisites for the spread of the principles of religion in general and of the Church in particular is a good, sound, wide-awake, lively Church paper. This want is well filled (and, if Churchmen in Canada did their duty, would be still better filled) by the CANADIAN CHURCHMAN, published in this city. As the *Dominion Churchman* it was successfully started twenty-one years ago, by its proprietor, Mr. Frank Wooten, whose faith in the spirited enterprise has never failed him, even amid great discouragement, and has now been rewarded by seeing his paper "come of age."

If the CANADIAN CHURCHMAN had done no more than merely chronicle in pleasing style the annals of the Church of Canada, that alone would have been an "excellent work." It has done much more. By its able editorials, its judicious comments on the affairs of the Church, and its staunch defence of the right, whenever occasion called for such championship, it has served a good cause as no other ecclesiastical paper in the Dominion has done. The reason why it has been such a success is that of the CANADIAN CHURCHMAN it may emphatically be said that, while thoroughly orthodox in its leanings and teachings, it has never been, in any sense of the word, a partisan paper. It has ever been completely independent of all outside influences and parties; its motto has always been, *Nullius addictus jurare in verba magistri*. Under that flag it has kept the even tenor of its way, and, in consequence, easily holds at the present time the first place as the organ of the Church of Canada.

That it will continue this strictly impartial course of steering clear between parties in the Church (which, of course, must always exist— which, indeed, are of the *bene esse* of the Church, provoking her membership to emulation and mutual zeal for the common good), we are confident; and in this confidence the *Church Standard* greets her sister journal of the grand Dominion across the line, and extends the heartiest congratulations to its self-sacrificing and energetic pro-

prietor, Mr. Frank Wooten. *Ad multos annos!*

The past year has been one of steady increase for the Church in Canada, thanks, in no small degree, to the efforts of the CANADIAN CHURCHMAN, and although, especially in this city, the old party lines are still too strictly drawn, the former days of men hateful and hating one another are virtually a thing of the past.—*Canadian Correspondent in Church Standard, Philadelphia.*

NEW SUBSCRIBERS.

As the CANADIAN CHURCHMAN is now of age, we feel that it certainly has a strong claim on the affections of all true sons and daughters of the Church. It involves no small amount of discretion to conduct such a high-class paper and to keep up its strictly non-partisan character. We ask all who, in the years gone by, have been interested in it, to make a strong effort to send on the name of one new subscriber. Such a paper in every parish must do good, and if the clergy and laity would show it to their friends and encourage the subscribing for it, we feel sure that we could procure six thousand more subscribers at once. We can assure our readers that the CHURCHMAN will still continue to hold its proud position as the "leading sound Church paper for the family in the Dominion of Canada." It will deal with live current topics vitally affecting this Church, and we therefore want our readers to clearly understand that such is the platform of the CANADIAN CHURCHMAN. It is distinctly a "Church" paper, and it will always, as it has done in the past, deal with Church subjects in a distinctly Church point of view.

PASTORAL LETTER OF THE BISHOPS OF THE UNITED STATES TO THE CLERGY AND LAITY, 1894.

SPECIALLY COMMUNICATED TO CANADIAN CHURCHMAN.

To our well beloved Clergy and Laity:

We, your Bishops, having been assembled to take order, under the guidance of the Holy Ghost, for the extension of the Kingdom of God, have availed ourselves of the opportunity to meet in Council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's Religion. It has come to our knowledge that the minds of many of the faithful Clergy and Laity are disturbed and distressed by these things; and we desire to comfort them by a firm assurance that the Episcopate of the Church, to which, in a peculiar manner, the deposit of Faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God. In the discharge of that pre-eminently sacred obligation of our office, we find ourselves constrained to address you on two cardinal truths of our holy religion, not for the purpose of vindicating them, nor even to make an exhaustive exposition of them; but simply and plainly to set before you the truth of God which every minister of this Church has pledged himself to hold, teach, and defend, and to hand on unimpaired to those who shall come after us. It is a conviction of solemn duty which constrains us thus to address you at this time, and particularly to state what the Church requires all who minister in holy things to hold and teach, first, concerning the Incarnation of our Lord Jesus Christ, and secondly, concerning the Holy Scriptures, by sure and certain warrant of which the Catholic Faith is proved.

I. THE INCARNATION OF OUR LORD JESUS CHRIST.

And first, touching the Incarnation, and the Person and Natures of our Blessed Lord, this Church teaches and requires her ministers to teach, (1) in the words of the Creed commonly called the Apostles' Creed, that Jesus Christ is the "Only Son" of God; in the words of the Creed commonly called the Nicene Creed, that Jesus Christ is the "Only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father"; in the words of the proper Preface for Trinity-Sunday, in the Order for the Holy Communion, that "that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality"; and in the words of the second Ar-

ticle of Religion, that "the Son which is the Word of the Father, begotten from everlasting of the Father," is "the very and eternal God, and of one substance with the Father"; (2) that this, the Second Person in the adorable Trinity, God from all eternity, was, in the words of the Creed commonly called the Apostles' Creed, "conceived by the Holy Ghost," and "born of the Virgin Mary"; in the words of the Creed commonly called the Nicene Creed, that He "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"; in the words of the *Te Deum*, that he did "humble" Himself "to be born of a Virgin"; in the words of the Collect for Christmas-day, that He "was born of a pure Virgin"; in the words of the proper Preface for Christmas-day, in the Order for the Holy Communion, that He was "by the operation of the Holy Ghost, made very man, of the substance of the Virgin Mary His mother, and that without spot of sin"; and, in the words of the second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that He "took Man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man."

This doctrine, held by the Church from the earliest ages as revealed and taught in Holy Scripture, witnessed to and defined against all attacks of error by the four great general Councils of the undivided Church, is held by this Church as the fundamental doctrine of Christianity. It has been well said that "this was the real contribution of the General Councils to human history: the more and more explicit reassertion of the Incarnation as a mystery indeed, but as a fact. The various heresies which attempted to make the Incarnation more intelligible, in reality explained it away; while Council after Council, though freely adopting new phraseology, never claimed to do more than give explicit expression to that which the Church from the beginning had implicitly believed. Their undoubted purpose, as viewed by themselves, was to define and guard, and to define only in order to guard, what they conceived to be the essence of Christianity." It is never to be forgotten that the doctrinal statements of the undivided Church are in no sense an enlargement of, or addition to, the domain of the Faith, but only a defence and definition of the same.

This is in strict accordance with the teaching of Holy Scripture. When the Apostle, writing to the Ephesians, would designate the final authority in matters of the Faith, he said, "Ye have not so learned Christ"; and when St. John wrote to the elect lady his burning appeal for steadfastness in the Faith, he summed it up in these words: "He that abideth in the doctrine of Christ, he hath the Father and the Son." It is not enough to learn about Christ; it is not enough to know what Christ taught or what is taught about Him; it is Christ that is to be learned; it is the Christ in whom we are to abide; Christ as revealed in Holy Scripture; Christ as the fact of experience; Christ as the hinge of human history; Christ as the central and cardinal point of the Creed, which must be read backward and forward from Him: backward to reveal "God the Father Almighty, Maker of heaven and earth," and forward to teach us and to give us "the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting."

Unless our Lord Jesus Christ is firmly held to be God's own true and proper Son, equal to the Father as touching His Godhead, and to be also the true Son of the Blessed Virgin, by miraculous conception and birth, taking our very manhood of her substance, we sinners have no true and adequate Mediator; our nature has no restored union with God; we have no sacrifice for our sins in full atonement and propitiation, holy and acceptable to God; for our moral weakness and incapacity there is no fountain of cleansing, renewal, and re-creation after the measure and pattern of a perfect manhood. The assertion of the Catholic doctrine of the Incarnation—the one indivisible Personality of the Son of God Incarnate, the Word made flesh and dwelling among us—is the antidote of the false teaching of our day, which is simply the revival of the old heresy of the self-perfectibility of man. For the miraculous Virgin-birth, while it is alone befitting to God, in assuming our nature into personal union with Himself, marks off and separates the whole of our humanity as tainted by that very corruption of original sin, which had no place in human nature as that nature was assumed by our Blessed Lord in His Incarnation.

We are moved to impress upon the minds of the people committed to our charge, and of the teachers commissioned by our authority to teach them, that these plain statements of Holy Scripture and of the authoritative Formularies of the Church require a plain and full acceptance of the facts that the human conception and birth of our Lord Jesus Christ was accomplished by the miraculous operation

of the Holy Ghost, and that the Humanity in His one Person is wholly derived from the substance of the Blessed Virgin Mary, His mother. Only so could He be the "Seed of the woman" that was to bruise the serpent's head; only so could He fulfil the prophecies, "A woman shall compass a man," and "Behold, a virgin shall conceive, and bear a son"; only so can the angelic annunciation be understood, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God"; only thus can we accept the statement of St. Matthew, "She was found with child of the Holy Ghost," and the angel's assertion recorded by the Evangelist, "That which is conceived in her is of the Holy Ghost"; only so can we grasp as it should be grasped the revelation in the Gospel according to St. John, "The Word was God; and the Word was made flesh, and dwelt among us, full of grace and truth."

This true doctrine of the Incarnation is not only the cardinal and fundamental doctrine of the Christian Faith, but it includes and involves all of our Lord's redemptive work: His one Sacrifice for all the sins of the whole world, both original and actual; His resurrection from the dead; His Ascension into Heaven; His Intercession; and the glory of His eternal Kingdom. When the grace of God is poured into our hearts to know the Incarnation of His Son Jesus Christ, it leads us, by His Cross and Passion, to the glory of His resurrection.

Of the Resurrection of our Lord Jesus Christ, the Church teaches, in the Creeds commonly called the Apostles' and Nicene Creeds, that "the third day He arose again from the dead, according to the Scriptures"; and in the Fourth Article of Religion that He "did truly rise again from death, and took again His body, with flesh, bones and all things appertaining to the perfection of man's nature." The teaching of the New Testament gathers the whole fact and force of the whole Apostolic evidence about this truth. The Apostles were ordained to be "witnesses of the Resurrection." By every test of enmity overcome, of unbelief converted, and of love and longing satisfied and convinced, Christ moves, through the New Testament Scriptures, "the first-begotten of the dead," His voice, His wounds, His words and His familiar ways all testifying to His identity: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have"; "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that He was seen of James, then of all the Apostles; and last of all He was seen of me also, as of one born out of due time."

This Church nowhere teaches, and does not tolerate the teaching, that the Resurrection of our Lord Jesus Christ was a so-called spiritual resurrection, which took place when the vital union of His mortal body and His human soul was dissolved by death, and that the fleshly tabernacle saw corruption in the grave and was turned to dust. This would be to make the Resurrection take place from the Cross, and not from the sepulchre. This would make void the purport and the power of the great argument of the Apostle in the Epistle to the Hebrews, as to the eternal Priesthood of the risen and ascended Lord, who "ever liveth to make intercession for us," who "by His own blood entered in once into the holy place, having obtained eternal redemption for us," and by the power of His prevailing intercession has given us "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh"; it would mar the human nature of Christ, and tend to the dividing of His One Person, or to the commingling of His two natures; it would blot out the vision vouchsafed to the Apostle and Evangelist St. John, of the "lamb as it had been slain," and it would silence the unceasing song of the redeemed: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

We have not undertaken to discuss these great doctrinal opinions in detail, nor are we delivering our private and personal opinion on these vital subjects. We are speaking, not as truth-seekers, but as truth-receivers, "ambassadors in bonds"; even as St. Paul says, "That which we also received deliver we unto you." Our sole inquiry is: What does this Church teach? What is the declaration of God's Holy Word?

And here we rest: for the priest's vow is to minister the Doctrine, as well as the Sacraments and the Discipline of Christ, "as this Church hath received the same," and because she hath received it "according to the commandments of God." And the true lover of God, the Theophilus, who would

"know the certainty of those things" wherein he is instructed, who would have "a declaration of those things which are most surely believed among us," must receive them as they "delivered them unto us which were eye-witnesses and ministers of the Word."

It should be borne in mind by all—Bishops, priests, deacons and laymen—that the facts and truths which lie at the basis of the religion of Christ are eternal facts and eternal truths, stamped with the assurance which Divine infallibility gives. A revelation, the conditions of which should be pliable to the caprices of speculative thought, would be thereby voided of all that makes revelation final and sure. A Creed whose statements could be changed to accord with the shifting currents of opinion or sentiment, or with the trend of thought in each succeeding generation, would cease to command and guide the loyalty of the people, and would not be worthy of the respect of mankind. The Creeds of the Catholic Church do not represent the contemporaneous thought of any age; they declare eternal truths, telling what God has taught man and done for man, rather than what man has thought out for himself about God. They are voices from above, from Him "with whom is no variableness, neither shadow of turning," and, as such, are entitled to our implicit faith. Grave peril to souls lies in the acceptance of the letter of the Creeds in any other than the plain and definitely historical sense in which they have been interpreted by the consentient voice of the Church in all ages. Fixedness of interpretation is of the essence of the Creeds, whether we view them as statements of facts, or as dogmatic truths founded upon and deduced from these facts, and once for all determined by the operation of the Holy Ghost upon the mind of the Church. It were derogatory to the same Blessed Spirit to suggest that any other than the original sense of the Creeds may be lawfully held and taught. It becomes us, moreover, to consider that Christianity reconstructed as to its faith must logically admit a reconstruction of the ethics, the spiritual life, the worship, the ministerial and sacramental agencies, and the good works which have ever been the benign products of the ancient truths. Such results we see in unhappy abundance all around us; and they do not encourage us to think that it is possible to improve the Christianity of our Lord and Saviour. There is no Christ save the Christ of the Catholic Faith; and it is the blessing of this Christ, "the same yesterday and to-day and forever," upon this faith, "once for all delivered to the Saints," which assures to the Church and the world all that ennobles, beautifies and saves man.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

SOREL.—The children's annual festival in connection with Christ Church Sunday school, was held in the English school-house, on Thursday, Jan. 3. The room was prettily decorated and the tables bountifully laden. Young men and maidens entered with as much enthusiasm into all the games as the curly-headed "wee tots," who resembled fairy-like nymphs, with their sparkling eyes and rosy cheeks. Appropriate hymns were sung, and Master Lorne Wright presided at the organ. The singing of the National Anthem brought the pleasant evening to a close.

MONTREAL.—*Parish of St. John the Evangelist.*—Presentation.—Mr. Henry J. Spence was recently waited on by his fellow choristers of the Church of St. John the Evangelist, in which choir he has been singing for over twenty years, and was presented with an address and a handsome reading lamp, on the occasion of his approaching marriage.

St. Jude's and All Saints.—The entertainment in aid of All Saints' Church Choir Fund, lately given by the juvenile societies of St. Jude's Church, was a splendid success. The audience, an unusually large one, and quite beyond the seating capacity of the hall, greatly enjoyed the numbers given, which included a reading by the Rev. J. H. Dixon, rector of St. Jude's Church, and several vocal and instrumental selections by Church workers. At the conclusion, three ringing cheers were given for Mr. Dixon, and the ladies and gentlemen, and members of juvenile societies, who had taken part to the number of fully forty persons. Three numbers given by members of All Saints' choir were also very much admired.

It is estimated that territory equal to the whole surface of the globe has been dug over 120 times in order to get room for burial places.

ONTARIO.

NEW BOYNE AND LOMBARDY.—The solemn season of Advent was celebrated in this mission by the delivery of special lectures by the parish priest. 1, "The introduction of Christianity into Britain," and 2, "The era of the Roman domination in England," to be followed, in the Epiphany season, by lectures on 3, "The Reformation," and 4, "The progress of the Anglican Church since the era of the Reformation." Christmas came in with a snow-storm. We were not, however, prevented from having our early celebration at 8 a.m., in Trinity Church, where the faithful few, as of yore, partook of the Body and Blood of our Lord and Saviour Jesus Christ. St. Peter's, New Boyne, was reached at 11 a.m., where a very large congregation had assembled, sixty-two partaking of the Eucharist. On this occasion was used for the first time a handsome set of altar linen, purchased from Mrs. Prime, of Kingston. We had hoped to have a \$70 font in St. Peter's for Christmas, but the man in Ottawa who is making it for Mr. Corbett, of Smith's Falls, was not able to have it finished for the Festival of the Nativity. Evensong was said in Trinity, Lombardy, at 7 p.m., and a sermon suitable to the occasion was delivered. Both churches were very prettily decorated and reflect credit on the efforts of the people here. As on former occasions, our esteemed organist, Miss Fanny Klyne, of Trinity Church, Lombardy, was the recipient of a sum of money. On the first Sunday after the Epiphany, the children of Trinity Sunday school received their presents, which circumstances did not allow of their having at Christmas. Mrs. French was also remembered by being presented with a gift of money from the teachers and children of the Sunday school.

TORONTO.

The Toronto Church of England S. S. Association.—The 12th annual meeting of the Toronto Church of England Sunday-School Association was held in St. George's school-house on Thursday, 17th Jan., 1895. The president, Bishop Sweatman, presided, and among the clergy present were: Revs. Canon Sweeney, Canon Cayley, Canon Bland (of Hamilton), A. J. Broughall, C. L. Ingles and C. H. Shortt. Represented at the meeting were the teachers and scholars of 25 of the City Sunday-schools, numbering 188.

Canon Bland, the chairman of the Board of Examiners, announced the results of the recent diocesan S. S. examinations, the successful candidates being as follows:

Teachers.—First-class—1, Annie Davis, St. Thomas' Church, Toronto; 2, Honourable Mrs. Aylmer, Richmond, Que.; 3, Mary Sheppard, St. Philip's, Toronto, and James H. Morrison, Stewarton, equal. Second-class, 1, Bertha Campbell, Georgetown; 2, Clara McConnell and Charlotte Jackson, Georgetown, equal; 3, Ida Sivers, St. Stephen's, Toronto; 4, Elizabeth Appelbe, Stewarton.

Scholars.—First-class—1, Annie Newton and Katie Bowling, All Saints', Toronto, equal; 3, Eloise Girdlestone, St. Philip's, Toronto; 4, Chauncey Toecue, St. Mary's, Dovercourt; 5, Amy Newton, All Saints', Toronto. Second-class—1, Gertrude Girdlestone, St. Philip's, Toronto; 2, Mary B. Reed, St. Stephen's, Toronto; 3, Annie Little, St. Philip's, Toronto; 4, Belle Harkom, Richmond, Que.; 5, Kate Pickering, Richmond, Que.

The following teachers and scholars obtained the third-class place (for which no Diploma was awarded):

Teachers.—Beatrice Gwatkin, Holy Trinity, Toronto; Jennie Bradley, St. George's, Georgetown; Zella McGuire, St. John's, Stewarton; Louise Morrison, St. John's, Stewarton; Loretta Morrison, St. John's, Stewarton; Wilhemina Thompson, St. John's, Stewarton; Minerva C. Howard, St. Stephen's, Toronto.

Scholars.—Nellie Swanson, St. John's, Toronto; Grace Jones, St. Philip's, Toronto; Alice Tarrant, St. George's, Georgetown; Ethel M. Sheppy, Morpeth; Daisy Allan, Richmond, Que.; Harry Woodburn, Richmond, Que.; George Parsons, Richmond, Que.; Fred. Garralty, Richmond, Que.; Basil Green, Richmond, Que.; Clara Jerreat, St. Bartholomew's, Toronto; Hannah Bailey, St. Bartholomew's, Toronto; Mabel Holland, Holy Trinity, Toronto; Emily Baker, Holy Trinity, Toronto; Fanny Thompson, Holy Trinity, Toronto; Mary Locke, Holy Trinity, Toronto; Edith Hill, Holy Trinity, Toronto; Lizzie Bragg, Holy Trinity, Toronto; Annie Cullen, Holy Trinity, Toronto; Carrie Smith, Holy Trinity, Toronto.

Of the fifty-three candidates examined, nine obtained first-class, ten second-class, and twenty six third-class.

The following received special prizes:—*Toronto Church of England Sunday-school Association Prizes.*—1, Teacher ranking highest, books, value \$5, Miss Annie Davis, St. Thomas, Toronto. 2, Teacher ranking second, books, value \$5, Hon. Mrs.

Aylmer, Richmond, Que., 3 and 4 equal. Scholars ranking highest, books, value \$5, Miss Annie Newton, All Saints', Toronto; Miss Katie Bowling, All Saints', Toronto.

Toronto Deanery Prizes.—1, Teacher ranking highest, books, value \$4, Miss Annie Davis, St. Thomas', Toronto; Teacher ranking second, books, value \$4, Miss Mary Sheppard, St. Philip's, Toronto. Scholars ranking highest, books, value \$4 and \$2, Miss Annie Newton and Miss Kate Bowling, All Saints', Toronto, equal.

The Teachers' Assistant Prizes.—The teacher or scholar ranking highest, books valued at \$4, Miss Annie Newton, All Saints', Toronto; 2nd, teacher or scholar ranking second, books value \$2, Miss Katie Bowling, All Saints', Toronto.

The election of officers for the ensuing year resulted as follows: President, Bishop Sweatman; Clerical Vice-Presidents, Rev. Canon Sweeney and Rev. John Pearson, D.C.L.; Lay Vice-Presidents, Miss Jeanette Osler and G. B. Kirkpatrick; General Secretary, C. R. W. Biggar; Corresponding Secretary, J. S. Barber; Treasurer, J. C. Wedd; Executive Sub-committee, Revs. C. L. Ingles, M.A., C. H. Shortt, M.A., J. Pitt Lewis, M.A., Messrs. S. G. Wood, L.L.B., V. E. Morgan and Miss Cox.

Addresses were delivered by the Lord Bishop, Rev. Canon Cayley, Revs. C. H. Shortt and C. L. Ingles.

DEER PARK.—A beautiful brass altar cross has been presented to Christ Church by Mrs. W. A. Baldwin, of Mashquoh, in memory of her son, Norman Macleod Baldwin. The presentation was made on New Year's Day, the anniversary of his baptism. Christ Church was opened on St. Thomas' Day, 1870, and Norman Baldwin was baptized on the first day of the year 1871, his name being the first on the parish register. The last few years of his life were spent in California, where he became a member of St. Andrew's Brotherhood, and while on a visit to his home last summer, and just as he was about to return to California, he was summoned to his home in Paradise. He lived and died a faithful and loving child of God and a devoted member of his Church.

NIAGARA.

STONEY CREEK.—The 18th anniversary of the opening of the Church of the Redeemer was held on 9th inst. The Lord Bishop of the diocese added grace to it by his presence. Rev. C. E. Whitcombe, of St. Matthew's, Hamilton, who was incumbent when the church was built, was preacher. Rev. F. E. Howitt, who for ten years subsequently faithfully cared for the spiritual interests of the parish, read the lessons, and the Rev. Thomas Geoghegan took the closing prayers. Rev. J. H. Fielding, of Tapleystown, was also present, besides the incumbent, the Rev. C. E. Belt. Letters of regret were received from some of the neighbouring clergy. The service was held at 3 p.m. and there was a large congregation. Immediately after the service the annual parish gathering was held in the parish hall adjoining. Tea was served from 5 to 6.30 p.m. for the older ones. Meanwhile the Sunday school children were not forgotten. It was the intention to give the little ones a sleigh-ride after service and to have tea ready for them when they returned; but the snow disappeared. Yet, not to disappoint, arrangements were made with the H. G. & B. Electric Ry. to give the children a ride into Hamilton and return. This was done and they all thoroughly enjoyed the 14 mile ride. When they returned tea was ready for them, the older ones having meanwhile got through theirs and settled themselves in little knots chatting, etc. The little ones by this time were ravenously hungry and did ample justice to the good things provided. At 8 o'clock the entertainment began, consisting of songs, flute and violin solos, readings, recitations, etc.; then, last but not least, old Santa Claus appeared from an imprisoned fire-place, and running out of presents, did not know what to do until a good fairy came to his assistance, and, turning the bricks of the chimney into presents with her magic wand, enabled old Santa to more than satisfy the expectations of all.

The Y. P. S. of Willing Workers are canvassing the parish for a memorial to the revered wife of our respected rector, whose sudden death last November has thrown such a shade of sadness over the parish. They are meeting with very gratifying success. The memorial will take the shape of a font, and it is expected will be in place in a few weeks' time.

HURON.

GALT.—The Rev. Canon O'Meara, of St. John's College, Winnipeg, preached twice last Sunday in Trinity Church. In his morning sermon he made a most earnest and eloquent appeal for the missions in the Northwest, pointing out that, among other reasons for supporting missions there, it was a matter of national duty, as the future of Canada de-

pendent largely upon the future of its Northwest province. His evening sermon treated of missions generally, and the necessity which devolved upon all of adequately supporting them. The Canon is a very able man and a forcible speaker, who has worked with great success in the Northwest for twenty years, as one of the principal co-workers with Archbishop Machray, who may be said to have made the Church in that country. The Canon is one of the few clergymen who have held office among Freemasons, but he has been fortunate enough to be one of the three clergymen in the Northwest who has held the high office of Grand Master of the Freemasons of Manitoba. He is also a member of the Order of Knights Templar.

GALT.—The Rev. Canon O'Meara of Winnipeg—chaplain to His Grace the Archbishop of Rupert's Land, who has been nobly spending the Christmas vacation (before resuming his duties at St. John's College), in appealing on behalf of that diocese, favoured Galt with his presence and appeals on Sunday last, 13th inst. That his visit and addresses were regarded as favours and were highly appreciated, was evinced by the very hearty response given on the following Monday, when from 18 persons he received subscriptions amounting to nearly \$500, with promises of "more to follow." The addresses on Sunday were powerful and eloquent appeals on behalf of missions in that growing and prominent part of the Canadian Church. They made a deep impression, and the result will, we are confident, be most beneficial, strengthening the people in their views of "giving," and causing them to take a still livelier interest in all branches of missionary work. Although the Epiphany Collection for Foreign Missions was made on that very same Sunday, yet as the Rev. Rural Dean Ridley, rector of the parish, remarked, the Rev. Canon's appeal would in no way interfere with it or "Home Missions," for his experience fully confirmed the common-sense fact that the more people were trained to give, and to give to others, the better it was for themselves, their own parish and the Church at large. All he asked as rector of a parish was timely notice for systematic arrangement, so as not to conflict with parochial or diocesan claims, then—"first come, first served," and the "more the merrier," the "offener the better," for the larger the amount carried away the richer it left the parish and its parishioners. The Church in Rupert's Land deserves our heartiest support, and the noble and self-denying labours of the Archbishop deserve every encouragement, facts which the Canadian Church has already gracefully recognized in making him its Primate.

ST. THOMAS.—*Trinity Church—Errata.*—In the account of this church given in last week's issue, through inadvertence or misapprehension of the facts, your correspondent allowed several slips to enter which he begs you will allow him to correct. 1. The defraying of the cost of the parish school building, \$5,200, should have been credited to the Ladies' Aid Society, rather than that of the organ, \$3,000. 2. Handel's chorus, etc., was attributed to Mozart by hastily reading this name instead of Messiah in a memo. received. 3. Instead of the present Bishop of Huron having been the rector of the old Church of St. Thomas, he held the position of curate thereto under the late Rev. Dr. Caulfield, then the rector. This opportunity may also serve to say that in justice to the memory of the late Rev. W. B. Rally, that prior to the erection of St. John's Mission into a separate parish, he was largely instrumental in its preparation for its present status.

Rural Deanery Meeting and Church Workers' Convention.—The best yet! It was held in the new St. John the Evangelist Church, Berlin, on Tuesday, Jan. 15. A large number of delegates and visitors were present from Galt, Hespeler, Preston, Haysville and New Hamburg. Holy Communion was celebrated in the morning at 11, after which the Rural Deanery Chapter assembled for business. The afternoon session was devoted to Sunday-school work, Rev. Rural Dean Ridley in the chair. Excellent papers were read by Mrs. R. C. Tye, Haysville; Miss Jaffray, Galt; Mr. Wellington Keffer, Hespeler; Mrs. Suddaby, Berlin, and Mrs. Ward, Haysville. Interesting discussions followed. The Rev. Canon O'Meara, of Winnipeg, was present for an hour or two, and joined in the discussions. His remarks were very valuable. Rev. Mr. Ward's words and counsels were also characterized by his usual strong good sense. The evening service began at 8 o'clock, conducted by the rector, Rev. F. J. Steen, and others. The clergymen then doffed their surplices in the vestry, and an informal conference was held, beginning with an address from Rev. David Williams, M.A., rector of Stratford, on the claims of the Lord's Day. The address was an admirable one, and elicited warm approval and discussion. Mr. John Fennell followed with a paper or address which he called "Hints to Laymen, or the Duty of Co-operation and Sympathy with the

Clergyman." He touched on many points of interest. It was a capital address, and wound up with a most telling illustration. Some lively remarks followed, participated in by Mr. Connor, Dr. Bowlby, Rev. David Williams, Rev. J. Edmonds, Rev. F. J. Steen and the Rural Dean. The remarks seemed to be much enjoyed. The Rev. Rural Dean Ridley makes an excellent chairman. The service closed with the question drawer, answered by Mr. James Woods, of Galt. A large number of questions pertinent to the occasion were ably answered by that veteran Sunday-school worker. The new church looked beautiful lit up at night; the singing was hearty; the people of Berlin were cordially thanked for their hospitality, and the service closed with the feeling that the Rural Deanery meeting and Church Workers' convention had been a most interesting and enjoyable affair. The next convention will be held in Galt; after that St. George's Church, New Hamburg, will be the place of meeting.

LONDON.—A branch association of lay workers of the Anglican Church in this city was formed on Tuesday evening, the 15th inst. The meeting was presided over by Dean Innes, president of the Anglican Clerical Association, and most of the Anglican clergy of the city were also present. The objects of the association were declared to be Christian fellowship and active co-operation of the laity in the spiritual and temporal work of the Church. There was a large attendance of representative members from the several congregations in the city and vicinity, and after considerable discussion a constitution was adopted (provisionally) on the basis of the Diocesan (Huron) Lay Workers' Association. The following named gentlemen were elected officers for the current year: Honourary President, Rev. Canon Smith; President, Professor Harrison; Vice-President, S. Grigg, Esq.; Secretary, R. S. Hannah, Esq.; Treasurer, A. G. McCormick, Esq., and a Committee of Management consisting of the officers and one representative from each congregation. The Anglican clergy of the city were constituted honorary members of the association. Regular meetings are appointed to be held on the second Tuesday evening in each month.—*Free Press.*

Miss Smith, daughter of Rev. Canon Smith, of London, left for Toronto on Monday, the 14th inst., to take temporary charge of the Training House for Deaconesses, Church Street, in that city.

The Rev. R. Hicks, rector of Trinity Church, Simcoe, who has been in New York for treatment of the eye, is reported to have received encouragement and benefit from the specialists of that city. The sight of one eye is well nigh gone, but there is prospect of his recovering the sight of the other.

ST. THOMAS.—*Trinity Church S. S.*—The Sunday-school of this church held its annual festival in the parish school room on the 11th inst. It was a large affair conducted under the presidency of the rector, the Rev. Canon Hill, M.A., assisted by Mr. Miller, the Supt., the teachers and ladies of the congregation, who by their tact, good management and cheerfully entering into the spirit of the occasion, caused all to thoroughly enjoy themselves. The children present, numbering 255, sat down to tea at 6.30. Over 70, including teachers and friends, waited upon them, joyfully lightening the burden of the well-laden tables. It was perhaps a novel feature in this entertainment which gave it much of its peculiar interest; there were as many tables or groups as there were classes, and each of these was presided over by its own teacher—a pleasant means of still further cementing the attachment already existing between scholars and teachers. The tables having been cleared and rearranged, the room was soon filled by the relatives and friends of the children. The musical part of the programme consisted of hymns, songs, and of these some duets. There were also recitations and tableaux, in all of which those taking part acquitted themselves admirably. The Supt., Mr. Miller, then distributed a large number of well-merited prizes. Emily Neale, among the prize-winners, received in addition to her prize the gift of a handsome book in recognition of her faithful attendance at Divine Service in Trinity Church twice every Sunday in 1894. Mabel Cathcart showed praiseworthy self-denial in declining a prize, requesting that its value in money be donated to the funds of the Sunday-school. In accordance with the usual custom here, the children brought with them a large number of articles as a freewill offering to be distributed among those not so well provided for as themselves. The entertainment was brought to a close by singing the Christmas Hymn, "While Shepherds watched their flocks by night."

DUNGANNON AND PORT ARTHUR.—On Tuesday evening, the 15th inst., our Incumbent (Rev. Henry W. Jeanes), and his esteemed wife, were the recipients of a very generous "Surprise Party," organized by the young people, representing the two parishes,

who to laden v additio social e music feature behal of a ven token c Mr. Jer heartfe gift, a promp merely most g toward a happi progres

DUNGANNON AND PORT ARTHUR. The meeting was presided over by Dean Innes, president of the Anglican Clerical Association, and most of the Anglican clergy of the city were also present. The objects of the association were declared to be Christian fellowship and active co-operation of the laity in the spiritual and temporal work of the Church. There was a large attendance of representative members from the several congregations in the city and vicinity, and after considerable discussion a constitution was adopted (provisionally) on the basis of the Diocesan (Huron) Lay Workers' Association. The following named gentlemen were elected officers for the current year: Honourary President, Rev. Canon Smith; President, Professor Harrison; Vice-President, S. Grigg, Esq.; Secretary, R. S. Hannah, Esq.; Treasurer, A. G. McCormick, Esq., and a Committee of Management consisting of the officers and one representative from each congregation. The Anglican clergy of the city were constituted honorary members of the association. Regular meetings are appointed to be held on the second Tuesday evening in each month.—*Free Press.*

PORT ARTHUR. The meeting was presided over by Dean Innes, president of the Anglican Clerical Association, and most of the Anglican clergy of the city were also present. The objects of the association were declared to be Christian fellowship and active co-operation of the laity in the spiritual and temporal work of the Church. There was a large attendance of representative members from the several congregations in the city and vicinity, and after considerable discussion a constitution was adopted (provisionally) on the basis of the Diocesan (Huron) Lay Workers' Association. The following named gentlemen were elected officers for the current year: Honourary President, Rev. Canon Smith; President, Professor Harrison; Vice-President, S. Grigg, Esq.; Secretary, R. S. Hannah, Esq.; Treasurer, A. G. McCormick, Esq., and a Committee of Management consisting of the officers and one representative from each congregation. The Anglican clergy of the city were constituted honorary members of the association. Regular meetings are appointed to be held on the second Tuesday evening in each month.—*Free Press.*

NEW HAMBURG. The meeting was presided over by Dean Innes, president of the Anglican Clerical Association, and most of the Anglican clergy of the city were also present. The objects of the association were declared to be Christian fellowship and active co-operation of the laity in the spiritual and temporal work of the Church. There was a large attendance of representative members from the several congregations in the city and vicinity, and after considerable discussion a constitution was adopted (provisionally) on the basis of the Diocesan (Huron) Lay Workers' Association. The following named gentlemen were elected officers for the current year: Honourary President, Rev. Canon Smith; President, Professor Harrison; Vice-President, S. Grigg, Esq.; Secretary, R. S. Hannah, Esq.; Treasurer, A. G. McCormick, Esq., and a Committee of Management consisting of the officers and one representative from each congregation. The Anglican clergy of the city were constituted honorary members of the association. Regular meetings are appointed to be held on the second Tuesday evening in each month.—*Free Press.*

A RECTOR. The meeting was presided over by Dean Innes, president of the Anglican Clerical Association, and most of the Anglican clergy of the city were also present. The objects of the association were declared to be Christian fellowship and active co-operation of the laity in the spiritual and temporal work of the Church. There was a large attendance of representative members from the several congregations in the city and vicinity, and after considerable discussion a constitution was adopted (provisionally) on the basis of the Diocesan (Huron) Lay Workers' Association. The following named gentlemen were elected officers for the current year: Honourary President, Rev. Canon Smith; President, Professor Harrison; Vice-President, S. Grigg, Esq.; Secretary, R. S. Hannah, Esq.; Treasurer, A. G. McCormick, Esq., and a Committee of Management consisting of the officers and one representative from each congregation. The Anglican clergy of the city were constituted honorary members of the association. Regular meetings are appointed to be held on the second Tuesday evening in each month.—*Free Press.*

who to the number of 40 arrived at the parsonage, laden with good things for a substantial supper, in addition to a year's supply of oats. A most pleasant social evening was spent, varied with amusements, music and recitations, one particularly interesting feature being the presentation by Mr. Thurlow, on behalf of the united congregations, to Mrs. Jeanes, of a very handsome drawing room rocking chair, in token of their affectionate regard. In responding, Mr. Jeanes expressed both Mrs. Jeanes' and his own heartfelt appreciation of so useful and valuable a gift, and especially of the kind motives which prompted it; recognizing in the occasion itself not merely much cause for personal satisfaction, but a most gratifying evidence of the goodwill entertained towards them by the members of both churches, and a happy augury, under God's blessing, of combined progress and prosperity.

ALGOMA.

DUNCHURCH AND MAPLE ISLAND MISSION.—The annual social and Christmas tree hitherto held at Dunchurch, was, by unanimous consent, held at Maple Island; as being more convenient to the majority of members and children. By the consent of Rev. Chowne, rural dean, Mr. Markham conducts Divine service, and the Maple Island Union Church building being the only one available, service and Sunday school are held there every alternate Sunday with excellent attendance. The social and Christmas tree met with grand success; the room was crowded. An excellent programme was provided, and last, but not least, the distribution of gifts from the Christmas tree, for which gifts we are indebted to the W. A. branch of Millbrook, Ont. A most joyous and happy time was spent, and the one bright spot in the year which comes to these little ones is past and ended. With thankful hearts we look forward to a good year of Christian unity and fellowship.

PORT ARTHUR.—On the first Sunday in January there was used for the first time in St. John's Church here, a handsome silver chalice and paten, which were procured through the King's Daughters and the generosity of the parishioners. One lady gave the paten, which is exceedingly neat, of disk shape and beautifully engraved on the reverse side. The articles were made by Gorham & Co., of New York, and were of course admitted duty free. They cost nearly \$100. On January 11th, the Young People's Guild gave a social in honour of the Lord Bishop of Athabasca, who, through the request preferred by the incumbent, the Rev. W. C. Bradshaw, rural dean, had kindly consented to visit the parish to administer confirmation. His Lordship gave an interesting address and explained in a very attractive way the work in this immense diocese, 1,600 miles from Edmonton. The Glee Club gave a number of very attractive musical selections, and the large audience which crowded the room were greatly pleased with the programme. Sunday, January 13th, the Bishop of Athabasca confirmed 48 persons, of whom five were from the neighbouring parish of Fort William. This is, we believe, the largest number ever confirmed in Port Arthur. Many of them were adults, and all communicated. The Bishop made an interesting address and the attendance crowded the church. The offertory during the day was over \$40. At a special service held at 4 p.m. the same day, Bishop Young admitted, in the regular form, 15 men, members of the newly formed St. Andrew's Brotherhood. The Bishop gave a splendid address.

NEWHOLM.—Mrs. Ferguson begs to acknowledge, with thanks, \$1 from Mrs. Fletcher (Port Perry), also \$1.10, Miss Mackelcan (Hamilton), said amount being handed to the Rev. Wm. Mitchell for the purpose of liquidating the debt on Trinity Church, Brunel.

RUPERT'S LAND.

A recent number of the *Winnipeg Tribune* contains an article on the "Growth of Ritualism." According to the writer, the Anglican Church is going to be rent and torn by some mighty schism—all high Churchmen are going over to Rome, and then the low Churchmen will reorganize the Church. The old, old story. He quotes a quarter of a column from some Methodist paper, which says that the growth of the Church is not real, the end is coming, etc., etc. Such articles are always written by enemies of the Church. The same paper gives much space to puffing the Salvation Army, which in a way does good work, but preaches a mutilated and fragmentary gospel. The Church in Rupert's Land is steadily going "forward"; in quietness and in confidence foundations are laid; high and low Churchmen are too busy extending Christ's kingdom to differ over party views.

It is the fashion in some quarters to class St. John's College, Winnipeg, as low Church, but the clergy of the diocese simply look upon it as the diocesan college, the backbone of our work, the college of the Church in the West. It is Eastern men who label it with their party name. St. John's College should be greatly strengthened by gifts of money, (1) to extinguish the debt, (2) to endow a mathematical professorship, (3) a prize for the best extemporaneous speaker. No doubt if His Grace the Archbishop received \$100,000 for St. John, it would not do more than barely equip it for present needs.

The Rev. E. Cowley, rector of St. James', Winnipeg, received a liberal offering on Christmas Day, a mark of esteem.

The Rev. H. Wakefield, M.A., is working in the Lake Dauphin mission, nearly one hundred miles from a railway. He is a devoted missionary priest, doing solid work in this newly settled district.

The S. P. C. K. sheet almanac has been localized in St. Matthew's Parish, Brandon.

BIRTLÉ.—*St. George's.*—The Ladies' Aid held a most successful sale of work on the Saturday preceding Christmas Day. The stalls were presided over by Mrs. Wood, Mrs. Lloyd, Mrs. Mainwaring, Mrs. Carpenter and Miss Flynn. A bran pie was served out by Miss Broadfoot. The ladies of St. James' and Blenheim missions very kindly supplied the necessaries for a very substantial tea. Proceeds \$76. The incumbent is the Rev. C. Wood.

WINNIPEG.—The Christmas festival of the All Saints' Sunday School was held Thursday, 10th inst. The proceedings began with tea at half past five for the children, about one hundred sitting down at the different tables. At seven o'clock the parents and friends began to arrive, and in half an hour all were in readiness for the entertainment. After a short address from the rector, the Rev. F. V. Baker, the members of the Girls' Guild sang a pretty Christmas carol, "Glory to God in the Highest," the accompanist being Miss Codd. After this the pastoral play was given, entitled "Nursery Rhymia," in which all the parts were sustained by young people connected with the school. The characters were: Knave of Hearts, Ed. Hayward; Jack and Jill, Walter Dickson and Norah Denison; Little Bo Peep, Kate Hayward; The old woman who lived in a shoe, Ruth Braddick; Jack Horner, Seymour Sweatman; Tom Tucker, Arthur Stead, Mary Muffit, Shanley Denison. The young actors acquitted themselves well in their parts, and the old nursery favourites were greeted with delight by the children. After nearly an hour spent in witnessing the various amusing scenes presented, came the distribution of prizes for regular attendance, by the devoted superintendent, Mr. W. P. Sweatman, who spoke a few words of encouragement to the children and of welcome to the parents. Then was lighted up a huge Christmas tree, whose top almost touched the ceiling, and Father Christmas appeared and distributed the "fruit" of the wonderful tree to the children, who went home tired and delighted with the joys of another Christmas festival.

TREHERNE AND ROTHWELL.—Our Christmas festival services and New Years have passed off, and the heartiness and earnestness displayed by our settlers makes our hearts rejoice that God's work and Church are progressing in this district. Christmas Day there were three hearty and well attended services. St. Mark's, Treherne, in the morning; the little church looking very pretty with the chancel decorated in holly and evergreens and having on white frontal hangings. St. Matthew's Mission, Boyne Creek, came next in the afternoon, when a full choral service was rendered to a crowded congregation. The hearty way the Christmas hymns were sung by choir and congregation made the Tiger Hill resound in song. St. Paul's, Rothwell, in the evening, was well filled, and another very hearty service was held. The chancel here was beautifully decorated with banners and seasonable texts, and the altar had a splendid cross of home-grown everlastings, and four vases of holly, with the proper white frontal. The incumbent, Rev. George Gill, conducted the services and preached. Friday, 28th ult., was another red letter day with us. St. Paul's, Rothwell, was again filled, the day being a visit from His Grace the Archbishop of Rupert's Land to hold a confirmation. The incumbent presented 17 candidates from his two parishes of Treherne and Rothwell, the Archbishop giving two splendid addresses before and after. The Rev. H. D. Cooper, of Holland, assisted at the services. January 6th, the Feast of the Epiphany and the 1st Sunday of the New Year falling on the same day, the festival was kept up at St. Mark's, Treherne, in the morning, St. Paul's, Rothwell, in the afternoon, and St. Matthew's Mission, Boyne Creek, at night; three large congregations were gathered and full hearty services were rendered, the incumbent, Rev. George Gill, preaching on the lessons drawn by the visit of the wise men as applicable to the New Year—their journey, their guide, their gift. At the three celebrations of the Holy Eucharist, a large

number of communicants joined. We cannot but be thankful for the blessed, happy time, and feel truly grateful for the progress in our church's work God has given us.

The Reverend Canon O'Meara, of St. John's College, Winnipeg, is visiting Ontario on behalf of the Rupert's Land Home Mission Fund. This fund has enabled us to double our staff of clergy and congregations in seven years. Funds are urgently needed in order to open out new work. If the Church does not step in the new settlements to minister to her children, they will be lost to her, for other religious bodies are very aggressive. Money invested in Rupert's Land Home Mission Fund has already produced three or four self-supporting country parishes.

WINNIPEG.—There are nine (9) Anglican churches in Winnipeg—population about 80,000.

VICTORIA.—The incumbent of Victoria, the Rev. H. W. Baldock, B.D., in the week before Christmas, received a purse of \$40 and a quilt for Mrs. Baldock, from the parishioners at Greenwood Mission.

NEW WESTMINSTER.

The people of Vancouver, as well as the Diocese of New Westminster, need to be congratulated on having obtained the services of the Rev. Herbert E. Bowers M.A. (Oxon), Rector of St. Bartholomew's, Buffalo, N.Y., for the vacant rectorship of St. Paul's in that city. The rev. gentleman was a great power for good in Buffalo, and by the eloquence of his preaching drew men who had not been inside a church for years to the services. He lived in the most unhealthy part of Buffalo, amongst a hard-working class of people, is a most humble man, and yet his charm of manner draws every one to him. We predict for him a most successful rectorship in Vancouver.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The proposed division of the dioceses in New York State is meeting with great opposition in some quarters, and it is very probable that several important alterations will have to be made in the proposed plan before it is finally approved.

The Right Rev. H. M. Thompson, D.D., Bishop of Mississippi, is delivering the Bohlen Lectures this year—so they are sure to be of exceptional merit.

Lieutenant G. N. Whistler, U.S.A., delivered an address of great worth before the New York Church Club recently.

The rectorship of the Church of the Beloved Disciple, New York City, has been conferred upon the Rev. H. M. Barbour, who has been the esteemed rector of Trinity Church, Trenton, N.J., for the past nineteen years.

The sum of \$500,000 has recently been given to Columbia College for the erection of two more buildings.

The Episcopal Residence at Burlington has been fittingly dedicated by the Bishop of Vermont (Dr. Hall).

The Bishop of New York (Dr. Potter) has made it a rule to confirm no one under the age of 12 years. The right rev. prelate says he will turn such away if they are presented. *Verb sap. sat.*

It appears that clergy in the New York Diocese do not pray enough for Congress, and therefore their Bishop has advised the clergy that it is their bounden duty to do so. The Bishop is right, as the present Congress need the prayers of all Christian people.

Mr. Lemuel Coffin, a well-known Pennsylvania Churchman, is dead. R.I.P.

The Church theatre-services at Philadelphia are a grand success.

It is said that the Rev. Canon Sweeney, D.D., rector of St. Phillips, Toronto, was offered but declined the rectorship of St. James', Chicago.

The Bishop of East Carolina has consecrated St. Paul's, Greenville, in that diocese.

A new vested mixed choir appeared in Christ Church Cathedral, New Orleans, on Xmas day.

The Rev. B. E. Warner will act as Dean of the Louisiana Deaconess Home.

The clergy of the Diocese of Indiana will meet in Grace Church Cathedral, Indianapolis, on February 6th, for the election of a Bishop, in the room of Bishop Knickerbecker, deceased.

The Bishop of Central New York (Dr. Hartington) has admitted Miss Mary Savage Johnson to the Order of Deaconess.

The new assistant rector of Trinity Church, Buffalo, has been appointed in the person of the Rev. Henry M. Kirkby, rector of Rye, N.Y.

The Rev. J. Sanders Reed, rector of Trinity Church, Watertown, N.Y., who is one of the most eloquent priests in New York State, has been delivering to his people a most powerful series of sermons on Rescue Work in Whitechapel.

The Bishop of Western New York (Dr. Coxe) has expressed himself as willing to have a Coadjutor Bishop appointed whenever his Diocesan Council shall see fit.

The Bishop of Mississippi (Dr. Thompson) appeals for \$10,000 to aid him in his work.

The Rev. R. G. Hamilton has written a rather strong letter regarding the translation of Bishop Barker to Olympia.

The Bishop of Iowa (Dr. Perry) has cancelled all his engagements for January owing to a throat trouble.

Owing to ill-health and worry from over-work, the Rev. H. E. Bowers has been compelled to give up St. Bartholomew's, Buffalo. Mr. Bowers did a grand work in the eastern part of the city and was a most rising preacher. It is hoped—after a rest—that the rev. gentleman will take a parish in a less severe climate.

PREFERMENTS.

Deacons.—Mr. Henry Easter, Mr. Colin S. Bassett, Mr. Russell K. Smith, by the Bishop of Tennessee. Mr. H. R. Carson, by the Bishop of Louisiana.

Priests.—Rev. Frederic I. Collins, Rev. Austin F. Morgan, by the Bishop of Indiana.

Rev. Philip W. Fauntleroy, Rev. Leslie F. Potter, by the Bishop of Missouri.

Rev. W. C. Shaw, rector of the Cathedral, Spokane, Wash.

Rev. W. A. Querry, rector (*pro tem.*) St. Luke's, Atlanta, Ga.

Rev. A. Houghton, assistant Trinity Church, Pottsville, Pa.

Rev. A. T. Urban, rector of Dunmore, Pa.

Rev. C. W. Hodder, rector of Trinity, Lincoln, Ill.

Rev. N. Perkins, Secretary Am. Ch. Building Fund Commission.

Rev. J. Wayne, rector of Petersburg, Ill.

PERSONALS.

All letters for the Bishop of Olympia (Dr. Barker) should be addressed—for the present—to "Church Missions House," N. Y. City.

The Venerable E. L. Sanford, Archdeacon of the Southern Platte and rector of Nebraska City, has resigned.

Correspondence.

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

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

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

The Hymn "O! Paradise."

SIR,—I have read with much appreciation several of the letters in your recent issues on above subject. I have always considered the hymn in question a blot on our hymn books. It is a morbid, mawkish, twaddling production, false in sentiment, shaky in its theology, and beneath contempt as a poetical effusion.

PRIEST OF NOVA SCOTIA.

The Athanasian Creed.

SIR,—The Athanasian Creed caused much perplexity (1689.) Most of the commissioners were equally unwilling to give up the doctrinal clauses and to retain the damnatory clauses. Burnet, Fowler and Tillotson were desirous to strike this famous symbol out of the Liturgy altogether. Burnet brought forward one argument which to himself probably did not appear to have much weight, but which was admirably calculated to perplex his opponents, Beveridge and Scott. The Council of Ephesus had always been revered by Anglican divines as a synod which had truly represented the whole body of the faithful, and which had been divinely guided in the way of truth. The voice of that council was the voice of the Holy Catholic and Apostolic Church, not yet corrupted by superstition, or rent asunder by schism. During more than twelve centuries the world had not seen an ecclesiastical assembly which had an equal claim to the respect of believers. The Council of Ephesus had, in the plainest terms and under the most terrible penalties, forbidden Christians to frame or to impose on their brethren any Creed other than the Creed settled by the Nicene Fathers. It should seem, therefore, that, if the Council of Ephesus was really under the direction of the Holy Spirit, whoever uses the Athanasian Creed must, in the very act of uttering an anathema against his neighbours, bring down an anathema on his own head. In spite of the authority of the Ephesian Fathers, the majority of the commissioners determined to leave

the Athanasian Creed in the Prayer-Book, but they proposed to add a rubric drawn up by Stillington, which declared that the damnatory clauses were to be understood to apply only to such as obstinately denied the substance of the Christian Faith. Orthodox believers were, therefore, permitted to hope that the heretic who had honestly and humbly sought for truth, would not be evelastingly punished for having failed to find it.—*Macaulay's History of England*, vol. 3, pp. 374-5.

L. S. T. hopes this extract may be interesting.

The Athanasian Creed.

SIR,—Mr. Blomfield, in your issue of the 3rd inst., makes a glaring assertion when he says: "The damnatory clauses only, which are put in our mouths by the officiating clergyman, are what we laymen, as a rule, object to." Does he mean to say that it is the fault of the clergyman that the Athanasian Creed is in the Book of Common Prayer? Is it not there by the Church's authority? Is it not read by the Church's authority? The clergyman has no option. Simmer down these damnatory(?) clauses and see where come the anathemas: Who-soever wishes for salvation must hold the Catholic Faith; and the Catholic Faith is this, that we worship one God (in Trinity.) Is not this the belief of the whole Christian world? In order to salvation must not a man "live righteously, soberly and godly in this present world"? Is not this the teaching of our Blessed Lord, who declares: "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Did our Blessed Lord pronounce a curse? I trow not. He simply declared a truth, and which will one day be the state of those who live without God.

AN OFFICIATING PRIEST.

JAN. 8, 1895.

The Minatory Clauses of the A. C.

SIR,—These clauses have in past times, as well as present, occasioned much uneasiness in some of the best minds in the Church. Chillingworth, Clarke, Tillotson, Secker are mentioned as being disgusted by them. These names may be added to those great divines of modern date, referred to by some of your correspondents, to whom they have been objectionable. Such being the case, it is not surprising that the repetition of the damnatory clauses of the Creed, explain them as you may, should be distasteful to many earnest laymen of the Church—offensive not merely because such expressions are disturbing, occurring in the course of divine worship and praise, but more especially because, not clearly understanding the meaning of its explanations and distinctions, they are in the dark as to what opinions and persons they are compelled to condemn. For to repeat intelligently all this long, elaborate and scholastic Creed, one must be acquainted with the heresies which afflicted the Church from its foundation to the death of Athanasius and to the close of the fourth century. The manner in vogue in the Church of reciting this Creed renders it still more unpalatable to many of the laity. Says one of your correspondents: "The damnatory clauses, which are put into our mouth by the officiating clergyman, are what we object to." For repeating this confession verse about by the priest and people, the rubric is not responsible. Nay, I hold that the direction of the Prayer Book, that it be "sung or said by the minister and people," is not fulfilled by the clergyman reciting one half of it and the congregation the other half. Moreover, to my mind, it is a plainly improper and undignified mode of saying a solemn confession of faith, to repeat it as we do, every golden word of which should be pronounced earnestly and understandingly by every worshipper present, with one mind and one voice. Permit me further to remark that some of your estimable correspondents, in their anxiety to uphold our Church's use of the Creed, appear to lay too much stress upon its ancient and general adoption by Western Christendom into its sacred offices. The fact is that until the Reformation it was the Creed of the priesthood and of monks only, and no more the common property of the people than it is at this day in the Church of Rome. Only since the Reformation, and in the English Church alone, has it been used congregationally and recited by the clergy and people "in the vulgar tongue," and for what portion of this space of 350 years it has not been so recited, but said only by the parson and clerk, I know not. While then I have myself no quarrel with the Creed, but think it "a treasure of inestimable price" which the Church cannot afford to part with, I could wish that the minatory clauses were eliminated for the sake of so many earnest laymen of the Church—the fruits of the Catholic revival, which may God increase and multiply a thousand fold. I should also like to see—what might be more easily effected—a change in the mode of reciting the Creed, more agreeable to the rubric, more solemn and impressive, and more closely following the example of the first

congregation of worshippers who "lifted up their voices with one accord to God."

THEO.

Duties of Archdeacons.

SIR,—I notice in your contemporary a letter signed "Deb," on subject of Archdeacons, as being information as to what are the duties of these Church dignitaries. This, in the present day, especially in Canada, would be hard to define, for it seems to be but an empty title. The early Church had her work for them to do, in overlooking the local organization, under the Bishop, and were termed "*Oculus Episcopi*" or the "eye of the Bishop." Situated as the Church in Canada is, with its extensive dioceses, beyond the power of any Bishop to supervise and direct the parochial working, that is so essential to our progress and extension—now instead of an empty title as that of Archdeacon, why could they not become, as of old, a living active force in the Church, and under our Bishops' authority visiting parishes periodically, and reporting the state of the Church and her needs, thus greatly assisting and relieving our Bishops of the detail work that now does not and can not receive their undivided attention. I am satisfied that some systematic parochial visitation is a necessity if we are to progress—and next to a Bishop such visits by Archdeacons would have a most beneficent result, especially if known as the "*eye of the Bishop*," and how many local difficulties between people and pastors might be thus better adjusted than by the commissions now so generally appointed in some dioceses, which rarely end satisfactorily. As was well said on this subject in the Synod of Huron, by Mr. Jenkins of Petrolia, "a little of a Bishop went much further than a great deal of commission." The cost of these commissions and deputations would pay the travelling expenses of one or two Archdeacons—but some dioceses such as Huron have an endowment belonging to this office, that has in this diocese been drawn for the last twenty-eight years by the senior Archdeacon, amounting to some four hundred dollars a year, and for no actual services rendered to the Church; this would cover the expenses of travelling of two such officials in this large diocese, and the fund be well spent and be of vast benefit. This is a question entirely for our Bishops, to utilize the work of the Archdeacons, as proposed, but commenced in one of our dioceses, others would follow, and thus a mere inactive dignitary would become a working power in the Church's work—and for a time at least, perhaps, do away with the necessity of "more Bishops," as it would leave them free from anxiety as to parochial supervisions. The diocese of the State of Massachusetts, U.S., two years since, appointed a committee to consider the sub-division of that diocese; it was not deemed practicable at that time, but this committee recommended the appointment of four Archdeacons with four divisions for their respective fields of work. By recent reports this work is progressing most favourably. Why should not this also work well in our large Canadian dioceses? Yours etc.,

LAYMAN.

The New Birth in Baptism.

SIR,—Thousands of good Christians, from early training and other causes, have held the "Faith" adulterated with error. Sad indeed it would be were any of us to try to detract from the sanctity of such persons on account of such error—they being unconscious of it. Now A. B. Thom and others evidently forget that sincerity is no test of truth. "L. S. T." in your issue of Jan. 3rd, asserts that "by multitudes of the very salt of the earth, regeneration and conversion have long been used as synonymous terms." To this may be replied—Even so many holy persons, during ever so long a period of time, cannot avail to change truth into error or error into truth. "Hear the Church," the pillar and ground of the truth, is the loving command of our Divine Master. The Holy Church throughout all the world has ever taught from the beginning that the grafting into Christ is done by the Holy Spirit in baptism—that the growth in Christ, beginning in baptism, is continuous among all except the impenitent, by that growth, much or little. A graft in a tree does not necessarily produce fruit; neither does one grafted into Christ necessarily produce the fruits of righteousness—too often, alas, fails to do so. I pointed out, Dec. 13th last, the reason why regeneration and conversion are termed synonymous, by many in the Church and out of it, in these last days. A mode of entrance into their fictitious Church of Christ on earth was a necessity; it could not be Baptism—hence the error. Are they synonymous in Scripture? No. Are they synonymous in the Prayer Book? No. St. Paul was converted, but not regenerated till he was baptized. Simon Magus was regenerated in baptism, but not converted. So now, the adult approaching Holy Baptism, in penitence and faith, is converted before he is regenerated. Being regenerated in baptism, he is a living member

up their
THEO.

by a letter
ese Church
specially in
eems to be
ad her work
ganization,
culus Epis
ated as the
ve dioceses,
pervise and
essential to
ead of so
why could
force in the
ity visiting
ate of the
isting and
t that now
attention.
chial visita-
—and next
would have
own as the
difficulties
thus better
generally
end satisf-
bject in the
etrolia, "a
an a great
ommissions
expenses of
ses such as
this office,
or the last
rchdeacon,
a year, and
hurch; this
of two such
nd be well
question en-
vork of the
ed in one of
hus a mere
king power
least, per-
e Bishops,"
as to par-
ne State of
ppointed a
hat diocese;
ne, but this
ent of four
respective
ork is pro-
t this also
es? Yours
LAYMAN.

from early
e "Faith"
e would be
sanctity of
-they being
and others
st of truth.
asserts that
rth, regen-
en used as
olied—Even
g a period of
rror or error
pillar and
of our
hout all the
g that the
ly Spirit in
eginning in
the impeni-
graft in a
neither does
roduce the
ails to do so.
why regen-
ymous, by
se last days.
Church of
uld not be
ynonymous
ous in the
ted, but not
Magus was
d. So now,
a penitence
egenerated.
ing member

of Christ's Body, the Church. On the other hand, the adult receiving Holy Baptism without repentance and faith, is assuredly regenerated; but, like a still-born child, is a spiritually dead member of Christ—his actual sins retained, because impenitent, but his original sin washed in the Blood of the Lamb. Again, the unconscious infant comes to Holy Baptism. The water applied, the sacred words pronounced—what more soul-stirring sight to the eye of faith. The loving Master, as of old, folds in His embrace the innocent *made a living member of His Body by his Spirit*; into the "Vine" a tender branch is grafted, not yet capable of bearing fruit. And still how many Churchmen, cleric and lay, deny that infants are united to Christ in baptism; by such denial branding alike the Catechism, the Prayer Book and the Holy Scriptures as untrue. How is it possible for a child to be trained to "grow in grace" by those who *ignore or deny* that blessed union? As well expect a tree to grow with root upward as expect a child to grow in grace without first instilling into his young mind that "he was made a member of Christ in his Baptism." Vain are all appeals to those who, having been taught that the Church of Christ on earth is "Invisible," in consequence look upon their baptism as a mere outward ceremony; and swell the popular cry, "one Church is as good as another." One ceases to wonder that the Church, in many places in Canada, is in a state of spiritual stagnation. In conclusion, I appeal to all Churchmen, who are loyal to the Prayer Book, shall the non-evangelical clergy, who arrogate to themselves the title "evangelical," be permitted any longer, *without rebuke*, to bar the salvation of their flocks, retard the progress of the Church, and block the way to the re-union of Christians, by their substituting deadly false doctrine for the Holy Gospel as taught by Holy Church?
A. SLEMMONT.

Baysville, Muskoka.

A Layman's Answer to "Priest" re the Creed of St. Athanasius.

SIR,—In reading your esteemed paper I had not taken the trouble to read any of the several communications on the above subject till I chanced to look over that of "Priest's" in your issue of the 10th inst., since reading which I have read one or two others. So in this letter anything I may say can be taken as applying to all or any who think as "Priest" does, if the cap fits. He ("Priest") seems to think this subject open for discussion as any ordinary matter to which he would be asked to assent. There is a distinction with a difference here. He is putting the cart before the horse. He has assented, and discusses it after—usually a case of so much labour lost. He can put his mind at ease as to there being full discussion and deliberation when this version of the Creed was adopted by the Church as an auxiliary to what had already been adopted. It was Athanasius against the world, which fact, being a priest, he ought to know more about than I. This Creed is not a symbol: it is a reality—a foundation stone; many may stumble at it or over it, but that is not the fault of the stone. It need not be handled carefully either, as it has withstood many harder blows, and will be able to continue to do so, as not a flaw is yet visible. In reality we have but one Creed, the Nicene and Athanasian being simply expansions or further explanation of the same. Surely those in orders know why it was found necessary to expand and emphasize the original Creed, which simply consisted in a *Confession of Belief in the Holy Trinity*, without explanation. My friend thinks the doctrine of the Holy Trinity would not be imperilled if the Athanasian Creed were done away with. It is all right talking that way after that same Creed has thoroughly imbued him with its doctrine as concerning the Holy Trinity; but had it been taken away a generation or two ago, where would he have been able to learn this same doctrine as well? The Church in the U. S. having discarded this Creed is a poor illustration, as time enough has not elapsed to show the effects as yet, but sufficient to produce a decided sentiment for a move to restore the Creed to its proper place, as you must be aware of. The doctrine of the Holy Trinity was in danger when this version of the Creed was formulated, and would be again if it was done away with. Look at the Ornaments Rubric as a monumental example of curtailment. How many priests, let alone laymen, know what was in use in the reign of King Edward VI.? Some, I am afraid, do not want to know. Had this been formulated as carefully and definitely as was the Athanasian Creed, it would have to be observed. As it is, its brevity is a good excuse, with many, for totally ignoring it. True, it is not a vital point that puts one's salvation in danger, but it is an essential all the same. "Priest" states that his objection is in the first verse. That reminds me of the boy who only had one meal a day (that was all day long). If that constitutes his objection, then, in order to quiet his conscience, all the different versions of the Creed would have to be done away with so as to

get rid of the Catholic Faith. I hope he does not want that. Space will not allow me to say much as to re-union. I would like to ask, however, if such were consummated, and his friend of Presbyterian antecedents presented himself for ordination, where would he (the candidate) find a receptacle, as far as we of Anglican antecedents were concerned, to stow away his dogma of Predestination? It would require a larger and stronger one than the Athanasian Creed. If this re-union ever does take place, and I, for one, confess I do not see how it can, "Priest" can rest assured it will be called The Church. It has been designated as such through the ages all along, is now so designated, and will continue to be so, according to the Master's promise, to which we have the added assurance that the gates of hell shall never prevail against it. There would never have been the divisions that now exist had it not been for this very principle of trying to adjust the doctrines of the Church (which are the doctrines of the Bible) to the individual, instead of trying to conform the individual to the doctrines, as is required by Scripture; the lifting up of self to higher and holier things, to the Light of Light. When people in times past imagined that the Church had doctrines they could not digest, the usual remedy has been to start a new sect with the objectionable thing left out. A repetition of this within themselves soon gets rid of most of the former things, and an entire new belief is formulated, still subject to change. This is one and the principle difference between the Catholic Church and those who dissent thereto. There is no contradiction between this Creed and the Church Catechism. The first duty of man, as required in the Commandments, is his duty towards God, and the first requirement in that first duty is to believe in God. The Athanasian Creed teaches him how to do so intelligently. In St. Paul's teaching *re faith, hope and charity—with charity preferred—faith is here spoken of in the abstract*. St. Paul never puts anything before the Faith once delivered to the Saints. Many of the clergy who go to the U. S., whether under a supposed call or otherwise, would be, no doubt, pleased to come back, and never object in the least to the Athanasian Creed.
St. Catharines. J. W. WALSH.

Athanasian Creed.

SIR,—It must be distressing to many minds to see how flippantly the fundamental doctrine of Christianity embodied in "Quicumque Vult" is handled by some who I suppose profess full faith in the "Holy, Blessed and Glorious Trinity." The Rev. J. Francis in his onslaught on your correspondent, G. H. W., has to learn that "Divine Charity" is not latitudinarianism, is not indifference, does not condone heresy. Mr. Francis charges G. H. W. with impertinence because he questions the orthodoxy of those who "object to the reading of a long, elaborate, and scholastic definition of that faith." Of course he means the Christian Faith. Well, the so-called "creed of St. Athanasius" is long, is elaborate, scholastic, but it is not a definition, it is a statement of a fact, a fact indispensable to that faith. It is sometimes said of us, "You claim that the Holy Trinity is a great mystery, and yet here you explain it." I say "no, we do not attempt to explain it, but we most positively assert it." But how far is its "cursing and condemnation of others" (*vide Mr. Francis*) in excess of 2 Peter ii. 1, "There shall be false teachers among you, who privily shall bring in damnable heresies." Of 2nd St. John v. 10, "If there come any unto and bring not this doctrine" (that of the Father and the Son) "receive him not into your house, neither bid him God speed." Of St. Paul, I. Cor. xvi. 22, "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*—accursed at the coming of Christ; or the same apostle in Gal. i. 9; of St. Jude also. But is the reading of this "elaborate" document (?), are the damnable clauses the real objection to this statement of the Christian Faith? Is not the real reason to be found in the subtle and unswerving device of the Enemy, to throw doubt on the doctrine of the Holy Trinity? And are not these objectors unwittingly, wholly unconsciously, aiding and abetting that device? I have repeated this creed for I believe 70 years or more, and never saw anything unscriptural or contrary to "Divine Charity." I have read of a large gathering, among whom were many Arians, standing up and audibly, in public, reciting the Apostles' Creed. Allow me to follow Mr. Bissett Thom's example and quote:—"When the council (of Nicene) met, Arius was allowed to explain his doctrine to the assembled Fathers; and in it there was not any ambiguity. It was a bold application of logic and of human analogy to the mystery of the Divine Nature. Christ is said in Scripture to be a Son; but a Father must exist before a Son. There was therefore a time, however remote, when the Son of God did not exist, and afterward He was called into existence out of nothing: Christ was a creature; and He could be called God only by a strong figure of speech. When the Fathers heard this doctrine they pronounced it

a daring impiety, and prepared at once to condemn it. The Arians denied that they held any new doctrine regarding Christ, and proposed a creed which would not have excited suspicion had there been no previous controversy. The orthodox Fathers decided that they must use some expression which would explicitly condemn the doctrine of Arius, and confirm Catholic truth. Such an expression they found in the Greek word 'Homoousion,' 'of one substance with the Father.' Arius would accept 'Homoiousion'—'of like substance'; but the Fathers stood firm and prevailed." And St. Athanasius, though but a deacon, was the leading influence among them. Now here is the spirit which yet works in the children of disobedience. It is and ever has been the policy of the Adversary, in his character of "an angel of light," so to misrepresent the truth as to deceive, "if it were possible, the very elect." It is generally known that Calvin burnt Servetus for preaching the heresy which the creed of St. Athanasius condemns; and I suppose all your readers know that the pulpit in Geneva from which Calvin denounced Servetus is now occupied by men who preach some form of Arianism. So vast is the change that a traveller a few years ago said that not more than one clergyman in a hundred dared to assert that Christ is God. And it is in my recollection that some 200 dissenting chapels in England were in danger of being lost to their trustees because Trinitarian doctrines on which their trusts were based, were departed from. Mr. A. Bissett Thom makes a point of the fact that the Church in the U.S.A. has excluded this creed from her services; does he not know that the Apostles' Creed is tampered with? that a rubric says of it, "Any churches may omit the words 'He descended into hell,' or may instead use the words, 'He went into the place of departed spirits.'" Also that the Nicene Creed may be omitted and the Apostles' Creed substituted, both at matins or at the celebration of Holy Communion, and that both may be omitted at that holy office if used previously at matins. There has been much of the nature of personality in this correspondence, and something of assumption. One writer makes the strange assertion that "the damnable clauses are put in our mouths by the officiating clergyman"! I thought it was the Church, by her rubric, which ordered it to "be sung or said by the minister and people standing." There are phrases which remind me of the "three tailors of Tooley St." who began a certain address—"We, the people of England." I presume Mr. A. Bissett Thom and all who agree with him are admirers of Luther; and he says emphatically, "The Athanasian Creed is the bulwark of the Christian religion." And a writer in the *Guardian* some years ago said, "It is of the utmost value, both to the world and to the modern Church—to the world, because it forces on unwilling ears the reality of truth and the necessity of faith;—to the modern Church, because it assures us that the Catholic Faith which we must hold is not a variegated thing, made up of the crotchets of sectarianism or narrow partizanship, but only the doctrine of the Trinity, the Incarnation, and the Atonement, with the consequences flowing therefrom. If the Church of England is less troubled than other churches by Deism, Unitarianism, and other heresies, it is because of the frequent repetition in her public services . . . of the Athanasian Creed." Much is said of the effect which *Quicumque Vult* has on laymen, and how obnoxious parts of it are. A layman, strictly speaking, is a non-clerical member of the Holy Catholic Church in which we believe, and I feel confident that the very great majority of them are sound on this creed. When St. Athanasius was required by the Emperor Constantine to reinstate Arius whom he had excommunicated, Athanasius replied "that there could be no communion between the Catholic Church and a heresy that was fighting against Christ." So may it ever be!

P. HARDING.

Epiphany, 1895.

BRIEF MENTION.

The Rev. W. B. Armstrong, of Welsford, N.B., is ill.

American Indians had deities of thunder and storm, of sunshine and shower.

The highest of the Green Mountains in Vermont is Mount Mansfield, 4,280 feet.

The first glass windows in western Europe were made by a Greek in 548 for a church built by the Frank King Childebert.

We are glad to learn that the Rev. Canon Greene, of Orillia, is recovering satisfactorily from his attack of diphtheria.

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

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

Native Australians have their war boomerangs, their hunting boomerangs and their amusement boomerangs—all different weapons.

Sugar was unknown in Europe before the Christian era, and only came into common use in the 17th century.

The Rev. W. S. Westney is temporary curate at St. George's, Guelph, in the absence of the Rev. J. H. Ross, who has gone to Bermuda for his health.

Australia is a country without orphans or an orphanage. Each waif is taken to a receiving house, where it is kept until a country home is found for it.

Vincent de Paul began his charitable labours by working among the galley slaves of France in 1622.

Bishop Young, of Athabasca, confirmed over 50 people in St. John's Church last week. This is a striking illustration of the energy of the new Bishop.

It is stated that Professor Osler, of the Johns Hopkins University, Baltimore, Md., has been offered the principalship of McGill University, and declined it.

K.D.C. Pills cure chronic constipation.

That May marriages are unlucky is a superstition as old as Ovid's time, and had then passed into a proverb among the people, which puzzled even Plutarch.

Handel became blind in his old age, but the fact did not prevent his continuing the series of oratorios that made him immortal.

Miss Josephine Downie, of Watford, has been accepted as a Church of England deaconess, and has entered the home on Church Street, Toronto.

Sir Frederick Leighton has been occupied for several months past with the completion of a large design for the arcade of the London Royal Exchange.

Rev. F. W. Dobbs began his ministry in St. John's Church, Portsmouth, 40 years ago. During that period 459 baptisms, 126 confirmations and 95 marriages were solemnized, and 148 deaths in the congregation occurred.

Rev. C. F. Lowe, of Christ Church, Gananoque, was recently presented with a richly bound copy of Tennyson's works by the Church Literary Society.

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

The Rev. Street Macklem, rector of St. Simon's Church, Toronto, has been appointed chaplain of the Bishop Strachan School. The duties of the chaplain include religious instruction daily through the week.

It is said that after Victor Hugo died more than 10,000 isolated verses were found scattered about his room, written on little slips of paper. He used to write incessantly, even while he was dressing himself in the morning.

The Rev. Dr. Mookridge, general secretary of the Domestic and Foreign Missionary Society of the Church of England in Canada, has just returned from a short visit to the Old Country.

Frederick York Powell, who has succeeded Froude as Regius Professor of History at Oxford, took in his youth no particular university honours, but he remained at Oxford coaching and writing, and gradually became one of the most useful men at the university. He has more than once acted as deputy to Professor Freeman.

Small families are hardly the rule among the English "upper ten." The average is 7 or 8. The Queen is the mother of 9, and the Princess of Wales of 6 children. Lord Abergavenny is the proud father of 10, the Duke of Argyll of 12, the beautiful Countess of Dudley is the mother of 7, the Earl of Ellesmere boasts of 11, the Earl of Inchiquin of 12, the Earl of Leicester of 15, and the Duke of Westminster of 11.

The Bishop has appointed the Rev. Francis Heathcote assistant curate of the parish of St. Simon's, Toronto. Mr. Heathcote is at present incumbent of the mission of King and Vaughan, where he has been working for five or six years. He will begin work in Toronto not later than the beginning of Lent.

Archdeacon Denison, of Taunton, England, who has just entered on his 90th year, has been 62 years a priest and 43 years an archdeacon. Because of his sturdy devotion to Church principles, he has for many years been one of the best known clergymen in England. He has been something more than the typical archdeacon whose main function is to perform archdeaconal functions, according to an Anglican authority.

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

Mr. James Long, M.A., who died in England the other day, had been through every war in Europe since 1864, engaged in the philanthropic service—always gratuitous—of distributing money, or relief in kind, to the civilian sufferers. Very large sums, amounting in the Franco-German war alone to eight millions of francs, were entrusted to him by citizens of France and her colonies, and four millions and a half subscribed in England were disbursed by him.

British and Foreign.

An analysis of the amount contributed on Hospital Sunday, according to the official report, shows that the Church contributions are higher than last year. Out of £35,931 13s. 11d., the Church gave £28,528 3s. 7d.

The Queen has appointed Archdeacon Farrar to be one of the deputy clerks of the Closet-in-Ordinary, in the room of the late Rev. Canon Prothero.

In the Diocese of Liverpool during last year there were 85 confirmation services at different centres, the total confirmees being males 3,322, and females 5,323—together 8,645, fully 600 above the numbers confirmed in the previous year.

Bishop Blyth has received the firman from Constantinople sanctioning the erection of a college at Jerusalem under the auspices of the Church of England.

The Bishop of Worcester left London recently for Grindelwald, accompanied by his wife and daughter. He is ordered by his medical adviser to spend two months on the Continent. He will proceed from Switzerland to North Italy and the Riviera.

The Ven. Henry Frank Johnson, Archdeacon of Essex and rector of Chelmsford, is the new Bishop-suffragan of Colchester. Archdeacon Johnson, who was formerly in the army, has been at Chelmsford for 14 years, and has held his archdeaconry since 1885.

The Rev. Edward Dakin has resigned the charge of Kingstanley Baptist Church, Stroud (said to be the oldest Baptist community in Gloucestershire, and to date from 1640), which he has held for nearly 12 years, with a view to taking Holy Orders in the Church of England. Mr. Dakin was trained at Regent's Park College.

A new church, to accommodate 500 persons, is about to be erected in Yeovil, Somerset, to the order of the trustees of the late Mr. Henry Cole, who left an unsigned codicil to his will, wishing the sum of £10,000 to be devoted to some purpose for the benefit of the town. The cost of the building is estimated at £7,000, and the land has been purchased at agricultural value.

The Archbishop of Canterbury has written to one of his Rural Deans declining to dedicate a cemetery. He says: "I never consent to what is called dedication of a cemetery, as opposed to consecration, under any circumstances. There is no real force in dedication; it is a mere deception, leading people to suppose that the burial ground is duly consecrated."

"A Railway Director," an old subscriber, to show his appreciation of the work of the London Diocesan Police Court Mission, 4, Sanctuary, Westminster, has given the sum of £2,500 to

endow the missionary's work at Westminster Police Court as long as a court exists there. Although each court in London has its missionary, only one other (the Thames Court) is endowed, but several are maintained by annual subscriptions.

A second session of the Synod of the Diocese of New Westminster will shortly take place to elect a Bishop in the room of the Rev. W. H. Binney, who has positively declined nomination. It is to be fervently hoped that no local jealousies or excess of party feeling will prevent the election of some thoroughly competent Canadian priest, and that the Canadian Church will be spared the humiliation of again going begging in England for a Bishop.—*Scottish Guardian*.

The Archbishop of York is reported to have recently distinguished Christian Socialism from non-Christian in this way. The one says, "I am as good as you"; the other "You are as good as I." My objection to both formulas is that they are but variations of one proposition, and that a false one. Doubtless this Christian Socialist is a pleasanter man than the other (though personally I should prefer to deal with the man who kept religious phrases out of economical discussions), but his standpoint is the same. A formula true in the spiritual sphere is translated into a sphere where it is not true. A significant example of such unhappy confusion was brought under my notice a short time back. Speaking of the gift of the Body and Blood of Christ imparted in "all their fulness" to every disciple equally in the Blessed Sacrament, Alderman Phillips asks, "If God will give Himself so full to all the souls of men, why should His other gifts of land and light and sea and minerals be held in so few hands?" A glance at a modern map, showing the distribution of minerals and other physical characters of the world, might have taught the well-meaning, but thoughtless, alderman that the inequalities of existence may not be denounced so absolutely without blasphemy against the Creator. But what Christian Socialist would condescend to check his rhetoric by so vulgar a consideration as a physical map? This language is representative. It is an extreme but a true specimen of the confusion between spiritual and economic truth which vitiates the reasonings of the Christian Socialists, and, in my judgment, threatens to bring lamentable disasters out of a vast amount of good intentions and unselfish zeal.

From a specimen paragraph of the daily press, in its mockery of a "unique event," we reproduce the following extract as something noteworthy, and which ought to go on record: "A unique event occurred at the Union Theological Seminary, New York, on Monday, when the Rev. Alexander P. Doyle, of the Paulist Fathers, addressed the Homiletical Society of the senior class upon 'Methods of Preaching.' It was probably the first time a member of the Roman Catholic Church ever addressed the students of a Protestant Theological Seminary. The Rev. Dr. Briggs introduced Father Doyle, and referred to him as 'the representative of the great Mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church.' Surely, the theological world do move." This is what is meant by "progress." Shades of Calvin and John Knox! But if this respectable seminary of a learned and most respectable Christian sect finds itself so incompetent to provide homiletical instruction for its senior class, as to signalize a great crisis by calling in to teach the art of preaching the Gospel, one of those whom Father Ducey describes as "wearing the Tammany collar," we must allow that, in so far at least, the world is moving—backward. But we are not disposed to comment on Father Doyle, or the Paulist Fathers. Their "mission" is to seduce and beguile Protestants, on the Jesuit principle of saying anything, or doing anything, which this great "end justifies" as means. But when a Presbyterian professor does their work for them, we may at least imagine the adroit tactics by which the Paulist returned the compliment and talked like a Presbyterian.—*Churchman*.

Family Reading.

The Hidden Treasure.

CHAPTER V.—CONTINUED.

"I think I know what you would say, my son!" said the old man, as Jack paused: "you would ask if it is not presumption to suppose that God Himself teaches and governs us? I cannot think so. It would be so, doubtless, if He had not given us warrant for it in His Word, but so long as He says He is more ready to give us the Holy Spirit than earthly parents are to give good gifts to His children, I think we are bound to believe Him. 'If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.' Jack," added the old man with energy, "I thank God that I have been led to open my heart to you, for the repeating of the Scriptures to you hath so refreshed my memory of them as I could not have believed possible!"

"And I am thankful as well!" said Jack. He sat musing for some minutes, and then added with emphasis, "yes, I am thankful, even though the words of Scripture should bring me to such a fate as they did Agnes Harland, Anne's friend!"

"Who is Agnes Harland?" asked his uncle. Jack started.

"I am wrong!" said he. "I promised Anne I would never tell the tale again. It was something which happened at the convent!"

The shepherd nodded sagaciously. "Aye, aye, I can guess; but say no more, dear boy. Remember that a promise broken without great necessity is a lie told, and beware of all things of lying. But this is the conclusion of the matter—God is always ready to hear the prayers of His creatures, and to help them at their need."

"But, uncle Thomas, suppose one should wish to pray for some blessing and should know no prayer which said what he wanted?"

"Then I suppose he must make one for himself, as David did, and as other saints have done. I know no other way!"

That night when Jack went to bed, he prayed that God would show him where the old Bible was hidden, or give him another. A strange feeling of awful pleasure came over him as he found himself, as it were, alone with His Maker and speaking to Him, as he might have spoken to his father. Hitherto his prayers had been a dry repetition of certain forms to be said so many times over, like a spell or incantation which was somehow to bring him certain good things or keep off certain evils—by which the saints were to be coaxed or complimented into taking up on his side, and the anger of that great and dreadful Being averted, who could hurl him and his into instant destruction. Not that I mean to intimate that all Roman Catholics pray in this spirit; but such had been Jack's feeling heretofore, and I suspect that it is the feeling of many Protestants as well. Now, however, as Jack sat in his little low-roofed chamber and recalled all he had heard as to the promises of his Heavenly Father, God seemed to draw the boy very near to Himself. And in that nearness he felt no need or desire to invoke the help of those who had been mortal like himself. The Lord of Heaven and earth was close at hand. He felt His presence as he had never felt it in the stately church, where according to the priests God was present in the host. Jack found no need of many words—hardly of words at all. He felt that his Lord saw and understood what was in his heart, and after repeating the Lord's prayer, he rose from his knees with a wonderful assurance of his Heavenly Father's love and care, and an overflowing of love for that Father such as he had never known before. From that hour Jack felt sure he should find the Bible.

CHAPTER VI.

THE STRANGERS.

A few days after the conversation recorded in the last chapter, Master Lucas made his appearance at the shepherd's cottage, followed by his man Simon.

"Well, well!" he exclaimed with his usual jolly laugh, as Jack ran to help his father to dismount. "Why, this is fine, surely! This is a sight for sore eyes. Uncle Thomas, you are worth all the doctors and wise women in Bridgewater. Bless thee, boy, thy father's heart is glad to see thee so well again!"

"It is but little that I have done," said Thomas Speat. "The credit of Jack's cure belongs to the fresh air of the hill, far more than to me. But come in, come in, cousin Lucas. You must be in need of rest and refreshment. You do not often ride so far from home in these days!"

"Why, no, not of late years!" replied the baker, bowing his head to enter the low door of the cottage. "I do grow too stout for journeying a foot, and too heavy for my mule. Ho, Dame Margery, how goes all with you? Why, you look so blooming and well favoured, we shall soon see you fitted with a young bridegroom!"

"Fie, fie, Master Lucas!" replied the old woman, chuckling nevertheless at the compliment. "Well favoured is far past my time of life. But you yourself are looking finely, Master Lucas, and your voice is like our knight's hunting horn. 'Tis not often I hear any one's words so plainly!"

"Come now, I cannot have you young folk bandying fine speeches!" said the shepherd. "Bestir yourself, Dame, and provide your best refreshment for Master Lucas and his man, and for the beasts."

"Don't trouble yourself about the beasts!" said Master Lucas. "The fine fresh grass will be a treat to the poor things. I have brought thee some linen and other clothing, my lad, and Cicely has packed a whole panier of good things, beside a new gown for Margery. Bid Simon bring the things into the house!"

"And Anne, dear father!" asked Jack. "How is Anne?"

Master Lucas' open face clouded at the mention of his daughter. "Why, well in health—that is I think she would be well, if she would let herself alone, and live like the rest of us; but she is wearing herself into her grave with penances. It was but the other day I found out that she slept on the hard boards every night, and not content with that, she must needs strew ashes and gravel on them. I know not what to do with her, and that is the truth. But there is great news about the grey nun's convent, where she learned all these ways. It is to be put down by order of my Lord Cardinal, along with many others—some forty, they say—all small and poor houses like this of the grey nuns!"

"For what reason?" asked Jack.

"I do not precisely understand. For the founding of some new college or other, I believe. Anyhow; he hath the order from his Holiness the Pope, and so the nuns must budge, will they, nill they. Poor old girls! I wonder much what will become of them all. I do not love them too well, but it pities me to see them turned out of the nest where they have dwelt so long, and with no place to go; and I have told Anne, if she has any special friend among them, she may ask her to stay with us, till she can have time to turn herself."

"You are the very best man in the world, father!" said Jack warmly. "I do verily believe there was never such another."

(To be continued.)

Preparing for Hurricanes.

BY J. S. PRICHARD.

Living ninety miles from the nearest land, the 316,000 inhabitants of the 700 square miles of the Island of Mauritius await for three months in every year with anxious solicitude the coming of the hurricanes that sweep down from the equator. At the end of the year, as Christmas draws near, the watching begins.

The signal of the approach of the storms is given from the fort, at Port Louis, by the firing of a gun; but, long before the first gun is heard, every householder has made ready, by gathering in food enough to last his family many days, and by carefully examining the fastenings of every window-shutter. Not a door or a window on the entire island is without its hurricane-shutter, made of iron and painted green, and woe be to the

house if but one single shutter fails in its duty! For off goes the roof, leaving four walls full of water. The firing of the second gun is the signal for all business to cease; for the ships in the roadstead to put to sea; for the railway trains to cease running; for every man and woman on the island to get into the house or hut; to close and barricade every window and door, leaving all inside in the very blackness of darkness.

Before the second gun is fired, there have been the preparations of nature for the stupendous struggle about to take place between air and earth.

The first warning is an excessive heat; this is followed by an atmosphere so oppressive as to lead one almost to believe some unknown agency to be at work against human existence; the rays of the sun are scorching; the air is so overcharged with electricity that every living thing is made miserable; the birds flutter uneasily and fly away to the thick woods; mules stand and sniff the air; a few ragged clouds are driven wildly across the hard, coppery sky; the barometer falls rapidly, and an awful stillness pervades everything; all nature seems in a state of horrid expectancy. More driving clouds, gray and leaden, sweep swiftly past, their ragged edges catching and tangling, until the sky is covered with them.

It is then that the second signal gun gives the last warning to prepare for the worst. Gust now succeeds gust. The roaring of the wind is louder than thunder, and it is difficult to make one's voice heard inside the house. Sleep is well-nigh impossible; a fire, out of the question. The family gather in the driest room, about the lamp, and listen fearfully as each fresh blast threatens to bring the whole structure about their ears. Clothes are saturated with moisture, that drives in at every crevice, for the rain falls in sheets; the rivers are cataracts of milk-coloured water; the trees and the canes toss wildly, like live creatures in agony; forest trees bend double, and branches fly bodily off with the wind; houses are torn from their foundations and carried away; great boulders, weighing tons, are rolled over; the surface of the sea is torn up with spiral columns, revolving with great velocity; dry earth has disappeared under a sheet of water, dashed and driven into spray, that beats its way into the inmost rooms of the houses. A resident (to whom we are indebted for this description) of the island, Mr. Montague, in the hurricanes of 1874, states that at the end of the awful period his entire family were seated on the dining-table, that being the only dry place, and their only food a can of Australian mutton. Their dozen servants were huddled over a dish of charcoal in the room adjoining, their bodies in a state of incipient mildew.

No cane-fields are left standing; gardens are wrecks; houses are unroofed or blown away altogether.

In the actual eye of the cyclone a terrible calm reigns. The slower the progress of the storm, the greater the damage. It must be remembered that the velocity of the storm and the wind are distinct.

Many cyclones have passed over the island. The worst of all was that of 1848.

So vast are the forces of nature in the tropics, that a month after a hurricane has passed the trees have put on fresh leaves, the broken branches are hidden by foliage, and all nature is at work to hide, as speedily as possible, the results of her own late rage.

The hurricanes always sensibly diminish the death-rate on Mauritius and other of the islands of the Indian Ocean, by thoroughly washing out all the ravines and hollows.

—Individual effort in the world accomplishes comparatively little. Selfishness always interferes with united effort. Unselfishness is the gift of God through the Holy Spirit.

—No man can change himself. Throughout the New Testament you will find that wherever these moral and spiritual transformations are described the verbs are in the passive. Not more certain is it that it is something outside the thermometer that produces a change in the thermometer, than it is something outside the soul of man that produces a moral change upon him.—*Drummond.*

Life's Sunny Side.

There is no greater man than he who is true to himself when all around deny and forsake him. There is no work so humble that faithfulness in it will not be noticed and rewarded.

Notice in any path in life the most successful figures walking in it; more often than not you will find that they are people who have failed more than once.

"When Emerson's library was burning at Concord," relates Miss Alcott, "I went to him as he stood with the firelight on his strong sweet face and expressed my sympathy for the loss of his most valued possessions, but he answered cheerily: 'Never mind, Louisa, see what a beautiful blaze they make? We will enjoy that now.' The lesson was never forgotten, and in the varied losses that have come to me I have learned to look for something beautiful and bright."

None of us realize that hopefulness is not only a delightful quality to meet with in others, but a positive duty incumbent on all of us. St. Paul, the most practical of writers on life and its difficulties, brackets it with faith and love as the chiefest of Christian virtues. It is not a mere accident of disposition whether we persistently look on the dark and gloomy or the brighter side of things, but a habit of mind which we can cultivate or allow to die through want of use.

Begin with small things, and the habit will grow on you in greater ones. Steadfastly resolve to look for the bright place in every event, and if your path in life is gloomy and difficult, do not look only on the thorns and stones of the way, but fix your mind steadily on the helps which come in the darkness, and the sun and stars which are always shining above, if we will but lift our eyes and see them.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.

Exercise a strong will to secure tranquility. If we worry about the past which has gone, or the future which has not come, the blessed to-day, which is all we can be sure of, we never have.

Poor Digestion

Leads to nervousness, fretfulness, peevishness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's, for Hood's Sarsaparilla cures.

Hood's Pills become the favourite cathartic with every one who tries them. 25c.

Names of Plants and Flowers.

Nicotine comes from John Nicot, who introduced tobacco into France in 1560. An old name for tobacco was petum or petun. Hence the name petunia for that flowering plant, which is a species of tobacco.

The beautiful camelia is so called from the Jesuit priest Kamal, who first brought it to Europe from Japan. The lovely autumn flower, the dahlia, is a native of Mexico, but was first cultivated in Europe by Dahl, a Swedish botanist. Lady Holland introduced it in England by having it cultivated in the French gardens of the celebrated Holland house, Kensington. The damask rose was brought to England by Dr. Linager, physician to King Henry VIII.

Mignonette, which signifies "little darling," is a native of northern Africa, and was first cultivated in Europe in the royal gardens of Paris. In 1752 Lord Bateman introduced it in England.

The story of the weeping willow is an interesting one. The tree is a native of Spain. In the reign of George II. of England, Lady Suffolk received a package from Spain enwrapped in twigs of willow. Pope, the poet, was present when it was opened. Noticing that the willow twigs were still alive, Pope took some of them to plant at Twickenham. This is the origin of the beautiful weeping willows that to this day ornament the borders of the Thames at Twickenham.

In an old book published at Antwerp in 1565 are found the following, which are still every-day expressions:

- "Proud as a peacock."
- "Plain as a pike-staff."
- "Neither by fair nor foul means."
- "They have made no bones at it."
- "Differ as much as chalk and cheese."

Keep Your Plants Clean.

Many persons who have complained of having trouble with their plants—such as, that they die off, grow spindling and produce no flowers, may find an explanation in this advice:

If there are plant shelves in the windows, or the pots are placed upon a table or stand, contrive some cover for them at sweeping time. This may be, for plants on shelves, a curtain of some light material—the lighter the better—to be suspended in such a manner as to cover them. If the plants are on a table, contrive an upright post or stick to be set in the middle of the table, to hold up the centre of a spread of some kind that will cover the plants. In the absence of such protection, contrive some method of using old newspapers. Before sweeping protect the plants by the use of a covering, and let this remain over them until the dust has completely settled.

All smooth-leaved plants, especially ivy, camellias, cape-jessamine and the like, should have their leaves washed with a soft sponge—a rag will answer—on both sides with tepid water, at least once a week. If this is once tried it will be found much less trouble than one would suppose, and the increased beauty of the foliage will lead to its repetition. Rough-leaved plants, such as geraniums, and many others, cannot be washed to advantage. Set these in a bath-tub, or in a sink, and give their leaves a good drenching by using a garden syringe if one is at hand, or else a watering pot; one with fine holes, holding it up so high that the water will fall with force upon the leaves.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

Shooting Stars.

According to Camille Flammarion, a current authority, the shooting stars are small bodies, weighing at most a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms and also revolve around the sun in long, elliptical courses, like the comets. When these little bodies enter the earth's orbit they are deflected toward the earth and great numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous, viz., forty-two and a half kilometers a second forward. Consequently when a shower of them approaches the earth in the direction opposite to its course, the initial speed is seventy-two kilometers a second, when they follow on its course they gain sixteen and a half kilometers a second on it, their mean rate of approach being thirty to forty kilometers a second. The friction engenders a temperature of 3,000 degrees Celsius, subject to which they burst into flames. If under these conditions their substance is not vaporized, they pass through and beyond the upper strata of our atmosphere and pursue their proper course around the sun; but as a rule they are vaporized, in which case the vapor mingles with the atmosphere, to fall later as meteoric dust. In this manner we come in contact annually with 146 milliards of shooting stars, which add considerably to the earth's substance.

C. O. Foss, Esq., C. E., Supt. N. S. Central Railway, N. S., writes: "I keep K.D.C. constantly on hand. I should not know how to get on without it. For many years I have suffered with indigestion and acidity of the stomach. I tried a great many remedies, but found no thorough relief till I tried K.D.C. I have recommended it to many others, and in every case with beneficial results. I have also found it an excellent corrective in cases of summer complaint."

Hints to Housekeepers.

CHARLOTTE RUSSE.—Line a china mould with lady fingers, fitting them close together and cutting off the tops if they reach above the edge of the mould. Soak an ounce of gelatine in half a gill of strong coffee, put this into a saucepan with three-quarters of a pint of milk and two ounces of powdered sugar. When the gelatine has melted, put aside to cool. Whip a quarter of a pint of cream, flavor it with a little vanilla, strain the milk and gelatine into the cream, whisk together for a few minutes, then pour it very carefully into the lined moulds so as not to disarrange the lady fingers, and set away till the following day.

A FATAL ATTACK.—A fatal attack of croup is a frequent occurrence among children. Every household should be guarded by keeping Hagyard's Pectoral Balsam at hand. It breaks up colds, coughs, croup, asthma and bronchitis in a remarkable manner.

A POSITIVE CURE.—Burdock Blood Bitters cures all diseases of the blood from a common Pimple to the worst Scrofulous Sores or Ulcers. Skin Diseases, Boils, Blotches and all Blood Humors cannot resist its healing powers.

A SPLENDID COMBINE.—Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites is the surest and best cure for coughs, colds, hoarseness, bronchitis and asthma. Price 50c. and \$1.00 per bottle.

LEMON PIE.—One lemon, two eggs, eight heaping tablespoonfuls of sugar, one small teacupful of milk, one teaspoonful of cornstarch. Mix the cornstarch with a little of the milk, heat the remainder in the double-boiler, and when boiling stir in the cornstarch, and boil one minute. Let this cool, and add the yolks of the eggs, well-beaten, half the sugar, and the grated rind and strained juice of the lemon. Have a deep pie-plate lined with paste, and fill with this mixture. Bake slowly half an hour. Cover with a meringue made with the whites of the eggs and the remainder of the sugar beaten stiff, and brown very slowly in the oven. Or, mix together one heaping tablespoonful of cornstarch and one cupful of sugar; add a cupful of boiling water, and boil five minutes. Add a teaspoonful of butter, the juice and grated rind of one lemon, and one well-beaten egg. Bake between two crusts.

SQUASH OR PUMPKIN PIE.—One cupful and a half of stewed and strained squash or pumpkin which must not be watery, one cupful of boiling milk, half a cupful of sugar, half a teaspoonful of salt, one saltspoonful of cinnamon, and one egg. Mix in the order given, and bake with an under-crust only.

CHESS PIE.—Three eggs, half a cupful of granulated sugar, one third cupful of butter, half a teaspoonful of vanilla, half a cupful of powdered sugar, one teaspoonful of lemon juice. Beat the yolks of the eggs until light and thick, add the granulated sugar, and beat again; next the butter beaten to a cream, and the vanilla. Bake with an under-crust. When done, cover with a meringue made with the well-beaten whites, the powdered sugar, and lemon juice, and brown lightly. Cut while hot in pieces for serving, but serve cold. The cutting up while hot prevents it from falling.

CUSTARD PIE.—Three eggs, three tablespoonfuls of sugar, one saltspoonful of salt, nutmeg to taste, three cupfuls of milk. Scald the milk in the double boiler, and pour it hot upon the eggs thoroughly beaten with the sugar; add the seasoning, and strain into a deep plate lined with paste. Bake slowly, and the moment it puffs and a knife blade comes out clean, remove from the oven.

POLISH PASTRY.—Roll puff paste very thin, cut into pieces three inches square, wet the centre, turn each corner over, press the point down in the centre, and put a very small round of paste on the centre. Bake, and when cool put dots of crab-apple, quince or other jelly on each corner.

BOW-KNOTS.—Roll puff paste one-eighth of an inch thick, cut into long strips half an inch wide, and shape them on the baking-pan into the form of a double bow-knot. Bake, remove from the pan, and put jelly on each loop of the bow.

Children's Department.

Rainy-Day Sunshine.

"Seems to me this isn't a very nice world!"

"Why, Kitty?" said mamma.

"It's very nice for mammas and big people who can do as they please, but when children have to sit in the house and just look at the rain, it isn't very nice."

"It seems to me," said mamma, "if a little girl I know would just look around this big nursery and see all the things provided for her amusement, she might be happier."

"I'm tired of every one of them. All my dolls are naughty and all my toys are horrid."

"Please, Mrs. Brown," said nurse, coming into the room, "Mrs. Dixon has sent her two children home with the clothes, and they are so wet I want to know if I may keep them and get them dry before they go home?"

"Let them come up here. Do, please, mamma!" exclaimed Kitty, all the clouds gone from her face.

"Very well, nurse; find some dry clothing, and then send them to me."

"I'll show them all my things," said Kitty, "and they shall hold my very best doll."

Soon two shy little girls were led by nurse to where Mrs. Brown was sitting.

"This is Annie, and this is Jennie, ma'am," said she, presenting them in turn.

"I have seen you before," said Mrs. Brown, taking little Jennie by the hand. "I saw you when your mother was ill. Now go and have a nice time."

"Come," said Kitty; "I want you to see all my dolls."

Never had they seen so many except in the store windows, and then they could not touch them.

"Are these all your very own?" asked Annie.

"Yes. Haven't you so many?"

"We've only one between us and she has only one arm," replied Jennie.

"O my!" said Kitty. "You shall each have one of mine."

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable. 25c.

WANTED 5000 MORE BOOK AGENTS

Hundreds of men and women are now earning \$100. per month canvassing for the world famous fast selling new book **Our Journey Around the World** By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold \$200 in his own township; another, a lady, \$5 in one Endeavor Society; another, 1 \$5 in 15 days—all are making money. 1 \$4 thousand. Now is the time. Distance no hindrance, for We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. B. WORTHINGTON & CO., Hartford, Conn.

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS In Europe and America.



Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

STAR LIFE ASSURANCE SOCIETY

Of England

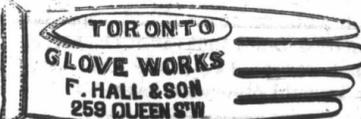
Established 1843. Assets 31st Dec., 1893, over.....\$17,500,000 Annual Income, over.....2,700,000 Assurance in Force.....65,000,000 Invested in Canada.....1,600,000

Money loaned upon the security of Church property at low rates of interest.

The attention of clergymen is respectfully asked to the various endowment plans of the Society as the best form of investment for the future.

For information as to Loans, Assurance of Agencies, address

Head Office for Canada, J. FRITH JEFFERS 29 Richmond St. W., Toronto. Sec. for Canada.



TORONTO GLOVE WORKS F. HALL & SON 259 QUEEN ST. W.

You Can Get

Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms.

FERRY'S SEEDS

are known and planted everywhere, and are always the best. Ferry's Seed Annual for 1895 tells all about them. — Free. D. M. Ferry & Co. Windsor, Ont.

"Really!" whispered Annie.

"May I, mamma?" said Kitty, running up to her mother.

"May you what, dear?"

"Give Annie and Jennie each a doll. They have only one."

"Will you let them choose?" said mamma.

"Only"—said Kitty, and then she stopped. "Yes I will," she went on, "even if they want Louise."

Annie chose one dressed in blue, and Jennie one in red. Both had real hair. Such happy little faces!

"It seems to me," said mamma, "that the sun is shining indoors now."

"They didn't take Louise," whispered Kitty; "but I truly would have let them have her."

As Kitty showed the little girls her doll house and all her treasures, their shyness wore away, and soon happy laughter came from the corner of the room where Kitty had been sitting so forlorn. Then nurse came and said it was time for the children to go.

"Will you come the next rainy day?" said Kitty.

"May we?" said Annie, looking at Mrs. Brown.

"Indeed you may," she said; "for you have scattered the clouds to-day."

"Why, there comes the sun," laughed Kitty, as she came back from seeing her little guests off. "It isn't a bad world any more. I guess I was the bad one."—Harper's Young People.

Bob's Bad Example.

"Now, Bob, mind what I say, and don't play with those matches. Father will want them if he comes in before I do."

As she said these words, Bob's mother kissed him and his little sister, and went out to do some more shopping.

Bob had nearly burnt himself a few days back in trying to imitate father in lighting some paper and fancying it was a pipe.

But to-night Bob thought he could manage better, so he rolled a piece of newspaper to look like a pipe, and struck a match and set light to it. His little sister shouted with delight as the paper burned away; but Bob although he kept drawing the smoke into his mouth in what he considered a manly fashion, began to feel very unwell. So he put out the burning paper, and sat very still for some time.

Presently there came a knock at the front door, and thinking it was father, Bob looked as cheerful as he could, and went to answer the knock. It was only a boy, who left a parcel for mother, and Bob said a few words to him before going upstairs again.

But Fanny, his little sister, thought she would like to do as Bob did; so she rolled up some paper in her baby fingers and set light to it. But she was only a child, and soon the flames frightened her, and she began to scream. Bob heard her and ran down to see what was the matter.

Poor little Fanny! Her pinafore was in flames, and she was nearly frantic with fright.

Bob put the flames out quickly, but not before his sister's arms were badly burnt. And so she sobbed in great pain until mother came back.

"Oh, my darling, what is it? Oh, Bob, Bob; you have been at those matches again! Did you burn Fanny?"

"No, mother; she did it herself while I was upstairs."

Anæmic Women

with pale or sallow complexions, or suffering from skin eruptions or scrofulous blood, will find quick relief in Scott's Emulsion. All of the stages of Emaciation, and a general decline of health, are speedily cured.

Scott's Emulsion

takes away the pale, haggard look that comes with General Debility. It enriches the blood, stimulates the appetite, creates healthy flesh and brings back strength and vitality. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption and Wasting Diseases of Children. Send for our pamphlet. Mailed FREE. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

BARLEY CRYSTALS

New Diuretic, Rheumatism Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Rhine, Watertown, N.Y., U.S.A.

Mother was too busy attending to Fanny to ask any more questions just then; but when baby's arms had been tenderly wrapped up, and she was lying in her cot, Bob came as usual to say his prayers at his mother's knee. But in the middle of them he broke out in sobs, and could not go on.

"What is it, dear?"

"Oh, mother, I can't ask Jesus to bless me, 'cause I'm wicked!"

"What have you done, dear?"

"Mother, I did play with the matches, and left them on the floor when I went down stairs; and Sissie saw me strike them and pretend to smoke."

"Oh, my boy, I am so glad that you have told me the truth! You see what comes of a bad example. Your sister might have been burned to death. Let it be a lesson to you, Bob, never to do wrong again, and especially when by so doing you lead other people astray. And now ask God to forgive you, darling, as mother does."

And so Bob sent up his childish prayer for forgiveness, and always carried the lesson in his heart.

For, my dear readers, the wrong we do never stops with ourselves.

Honest with Himself.

Little Frankie was forbidden to touch the sewing machine, and as he was generally a pretty obedient boy, his mother, auntie, and his auntie's friend were much surprised one afternoon to find the thread badly tangled and the needle broken. Frankie was, without doubt, the culprit, and he was called before the family tribunal of justice.

"Frankie, did you touch the sewing machine?" asked mamma, severely.

"Yes, mamma," was the tremulous answer. He was such a mite, so frail and delicate, so utterly helpless as he stood before us all with parted lips, and big, frightened eyes, our hearts went out to him in pity. "Now, Frankie," continued his mother, "you know I said I would punish you if you disobeyed me, and I shall have to keep my promise."

"Yes, mamma," came in a trembling whisper. Surely the little fellow was punished sufficiently, and yet we real-

ould with and cut- edge of n half a pan with unces of melted, a pint of rain the together fully into the lady y.

roup is a Every lagyard's up colds, in a re-

ers cures Pimple s. Skin Humors

Liver Oil osphties s, colds, rice 50c.

ght heap-teacupful Mix the t the re- boiling te. Let gs, well-rind and leep pie-mixture. t a mer- and the d brown ther one one cup- ter, and f butter, and one sts.

il and a pumpkin f boiling onful of one egg- n under-

of granu- alf a tea- powdered Beat the add the butter re with an meringue powdered tly. Cut rve cold. n falling.

spoonfuls y to taste, lk in the the eggs re season- ith paste. id a knife oven.

thin, cut re centre, own in the ste on the of crab- ter.

hth of an nch wide, the form from the ow.

Indigestion

Horsford's Acid Phosphate

is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For sale by all Druggists

ized that justice must be forced. "It is a very long time since you forbade him to touch the machine—perhaps he forgot," suggested his aunt.

"And if he forgot that would make a difference, would it not?" I ventured to suggest.

"Certainly," answered his mother, "Did you forget, Frankie? I know my boy will speak the truth."

There was a pause, and in that pause there was a struggle between right and wrong; then came the answer with a passionate cry, as though the struggle were almost beyond his puny strength: "O mamma, mamma, I did remember. I shan't make believe to myself!"

Brave boy! How often we children of a larger growth lack the courage of being honest with ourselves.

Enjoy as You Go.

Some people mean to have a good time when their hard work is done,—say, at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get to be rich, or when their business is built up on a sure foundation, or the farm is paid for, or the grind of some particular sorrow is overpast.

These individuals might as well give up ever having a good time. The season of delight, which is so long waited and hoped for, too rarely comes. Disease, poverty, death, claim each his victims. The lives of those whom we love, or our own, go out, and what is left?

Then take your pleasure to-day, while there is yet time. Things may not be in the best shape for that visit you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old,—you had better go.

John drives round with the horse. "Jump in, mother," he says. "It is a lovely day. You need the fresh air." Don't say, "I can't go,—I was intending to make doughnuts," or "My crimping-pins are not out," or "My dress isn't changed." Put on your warm coat, tie a veil around your hat, take your ride. If you don't take such things when you can get them, they are apt to be shy when you want them again.

Don't say, "I shall be glad when that child is grown up! What quantities of trouble he makes!" No,—enjoy his cunning ways,—revel in his affectionate hugs and kisses,—they will not be so plenty by-and-bye. Enjoy his childhood. It will look sweet to you when it is gone forever.

Enjoy the littles of every day. The great favours of fortune come to but few, and those who have them tell us that the quiet, homely joys that are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

Peacocks in Their Hearts.

A Washington lady recently tried to impress upon her little girl the evil of personal vanity, by drawing a picture of the human heart with a peacock in it. "Mamma, what does that mean?" queried the little one.

"My child, it means when you have your new hat and dress on, and go to

church thinking how fine and pretty you look, there is something ugly in your heart that is like the gorgeous bird, which is all fine feathers—nothing else. Its voice is a dreadful screech; it can't sing or say anything nice to anybody, only admire itself and strut about."

The little girl's face grew very thoughtful. She was evidently taking in the lesson for future reference, as the result proved. On Sunday morning papa appeared in a new suit of clothes, and he bitched about here and there before the dressing table, carefully noting how it fitted at every point. Meanwhile mamma had on her spring suit, with a nice new bonnet, and spent much time before the glass putting the finishing touches to her elegant toilet.

The little girl, equally fresh and presentable, paid no attention to her new finery, but watched her parents from the vantage ground of her little rocking chair.

Finally, just as they were ready to start for church, the little one looked up innocently, and said: "Mamma, haven't you and papa got a peacock in your hearts this morning? I felt mine coming, and I just said: 'Go away, bad bird, you can't come in here to-day, I'm going to church.'"

The Lesson of the Leaves.

BY M. E. PAULL.

We are all apt to think rather scornfully of leaves as accomplishing little or no good in the world, and when they have passed through all their various stages, from the tiny bud of early spring, through the luxuriance of June, the verdant beauty of August, and the crimson and amber radiance of the fall, and drop at last sere and brown beneath the tree whose bare branches now stand naked and forlorn in the chill winds, we think that their lives have accomplished nothing, and that apart from its beauty a leaf has no value.

But this a great mistake. Did you ever think what mission a leaf fulfils in its short life? How do you suppose the trunk of a tree is made, that grand column which stands stately and tall through all the storms of winter and heat of summer? It is a wonderful story. Each little leaf sends down a tiny fibre, which slowly stretches its line from the expanding leaf all the way down to the root, and thus, little by little, with these infinitesimally small fibres the mighty trunk is built. Is it not a marvellous and beautiful thing that such greatness is composed of such little things?

Our words and deeds may seem as worthless as the leaves upon a tree have appeared—small, fleeting things, which soon pass away and are forgotten, never to be gathered up in this world, and to which no especial value can be attached. But they are forming that enduring thing called character, just as the line descending from the stem of the leaf is making the tree trunk. Whether our character is moulded for good or evil depends upon the influence of our actions and words. Our character does not form us. We form our character. The growth of the tree trunk is a beautiful type of character building. Little by little it is formed, and if we take care that each word that we utter, each act that we do, shall be pure and true, then we may be sure that day by day our character is growing in the likeness of our great Example. The words and deeds may drop out of memory,

but their influence remains, and shall have a part forever in the character which we have made by the little things of life.

The Pouting Habit

Pouting is a very bad and disagreeable habit. It brings a good deal of trouble into the family, and a good deal of shame on the one that pouts. We feel very guilty and don't want to own to it. When a boy pouts he looks very solemn and sour, and won't speak at all. When a girl pouts she hides her face in her apron and snuffs a good deal. When a boy is pouting he never whistles very loud, and when a girl is pouting she never sings very sweetly. When children are pouting real hard they generally run away to some place to hide, so that no one can see the shame on their faces. Sometimes they will not speak to father and mother for a long time, and will not come to dinner when they are called.

Sometimes older persons pout. Large brothers and sisters pout and do not speak to each other for two or three days, and sometimes they go away from home in a pout and stay a long time.

Sometimes husbands and wives pout, and although they sit together at the same table, will not speak for a day or two. All this pouting makes a good deal of trouble and sadness in the family. It drives away all cheerfulness and smiles and song.

It is very sad, too, to see children pouting in school; pouting at their schoolmates and refusing to play; pouting at their teacher and refusing to recite; holding their faces down on the desk and refusing to look up. It takes a very bad sullen child to pout before its schoolmates and teacher. Children who pout at home and at school, generally grow up to be sour men and women, whom nobody likes.

The Three Troubles.

A clever and charming old lady, at a fashionable resort, said to her group of girl admirers gathered for a talk:—

"My dears, you wonder that nothing ever seems to annoy me. Some people, you know, have their trouble three times (I used to have)—first in anticipation, next in experiencing the reality, and lastly, in living it all over again. But I have made up my mind that to have troubles once is enough. I prefer variety, you see. So now I wait till the disaster befalls; and then I want to think about it as little as possible, unless I can see some way to remedy it, and I forget it as soon as I can.

"I have found out that it isn't really worth while to be disturbed, especially by an occurrence that cannot be helped. Thus I escape two-thirds the worry that I would otherwise have."

—We are generally too low in our aims, more anxious for safety than sanctity, for place than purity.

WANTED—A lady seeks a position as lady-help or housekeeper. Applications in behalf of same to be made to Rev. W. HILL, Grosvenor Street, London.

PROF. CLARK,

SUBJECT:

"Literature and Art."

January 25th, 8 p.m.

St. George's Hall, Elm Street

Beautifully
Illustrated

Books Booklets and Cards

In Monotint and Colour,
for the Christmas Season,
at greatly reduced
prices, as follows:

Booklets at 5c. Each.

The Rest of Faith
Something Cheap
My Darling Shoes
Spinning
Driving Home the Cows
An Evening Song
Evening Hymn

Booklets at 10c. Each.

Dear Baby
Song of Innocence
Somebody's Mother
Bring Flowers
Picturesque Wales
Christmas Bells
New Years Bells
In the Country

Packets of Beautiful Cards, Flowers
and Verses. 12 in Packet, price
10 cents.

15 Cents Each

The Robin's Song
Corals
My Lighthouse
Snow Flakes
Winter Roses
The Hermit Thrush
Meadowsweet
Christmas Night
A Visit from St. Nicholas
Water Lilies
Hymn to the Flowers

25 Cents Each

Buttercups and Daisies
Sunlight and Shadow
Winter (Shakespeare)
Twilight Fancies
Artist Gallery
Jesus, Lover of My Soul
Pertha and the Birds
Friendship Greeting
For Auld Lang Syne
All's Well
My Greeting
Give my Love Good
[Morning]
Scott Pictures
Shakespeare Pictures
Pictures from the Holy
[Land]

"Bible Rays." 12 Illustrated Little
Books with Verses. Price in box,
20 cents.

40 Cents Each

Golden Leaves
Country Sunshine
The Birds' Christmas
Autumn Leaves
Evergreen
The Time of Roses
In the Springtime
Toilers of the Sea
Cloudland
Winter Snow
Christ Stilling the Waves
Harbour Lights
Poet's Greeting
Fair Flowers
Seasons
Haunts of Bryant

50 Cents Each

Love Lyrics
Morning Songs
Hymns for Children
Spring Songs
The Path of Hope
Constant Christmas
The Shepherd's Daffodil
His Loving Kindness
Noon Song and Sketches
Summer Songs
Children's Prayers
The Glad Year Round
White Shepherds
[Watch'd
Walking in e Light
We are Beve
The Shepher Fold

60 Cents Each

Dickens' Christmas
[Carol
By Stormy Seas
Spring Flowers
The Heavenly Way
Patch Work Quilt
Harpsstrings
In the Harbour
Lucy

85 Cents Each

Thistle-down
The First Christmas
The Old Farm Gate
The Halo!
The Old, Old Story
Golden Harvest
Granny's Glasses
Holy Childhood
Love Divine
Spirit of the Pine

Canadian Churchman

BOX 2,640,

Toronto, Ontario

Office—Cor. Church and Court Sts.

Toronto Markets.

Table with 3 columns: Item, Price, and Unit. Includes Grain (Wheat, Barley, Oats, Peas, Hry, Straw) and Meats (Dressed hogs, Beef, Mutton, etc.).

Table with 3 columns: Item, Price, and Unit. Includes Meats (Dressed hogs, Beef, Mutton, etc.) and Dairy Produce (Butter, Eggs, Turkeys, Geese).

Table with 3 columns: Item, Price, and Unit. Includes Dairy Produce (Butter, Eggs, Turkeys, Geese) and Vegetables (Potatoes, Onions, Apples, etc.).

Table with 3 columns: Item, Price, and Unit. Includes Vegetables (Potatoes, Onions, Apples, etc.) and other items like Daisies and My Soul.

R FLACK Groceries and Provisions. Canned Goods in Great Variety. 456 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine. The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.

Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. D. L. THOMPSON, Homeopathic Pharmacist, 394 Yonge St., Toronto

MISS DALTON, 356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW. MILLINERY, DRESS AND MANTLE MAKING. The Latest Parisian, London and New York Styles.

THE OXFORD PRESS

G. PARKER Successor to Timms & Company. The Old-Established Church Printing House.

Ecclesiastic and Music Printing a Specialty

33 Adelaide Street West TORONTO, ONT.

Please note the new address

Folding Bath Tub

A great convenience for small and rented houses. Heaters burn gas, gasoline or coal oil and will heat the water in about 15 minutes. We also make Piano Chairs, Music Cabinets, &c.

Otterville Manufacturing Co. OTTERTVILLE, ONT.

Pelee Island "St. Augustine" Wine

(in quantities to suit purchasers) \$1.50 per gallon. All orders outside the city carefully packed and promptly executed. J. C. MOOR, 433 Yonge St. Toronto

Buy the New Climbing Rose Crimson Rambler. Fine Plants only 75c. by mail. Finest Climbing Plant ever sold.

H. SLIGHT, City Nurseries, 411 Yonge St. TORONTO.

Headquarters for Cut Roses, Fine Wedding Flowers, Floral Offerings

Orders by telegraph satisfactorily shipped by SLIGHT, the Enterprising Florist.

Nothing Succeeds Like Success.

The fact of our doing a large business furnishes a hint as to our prices and service. We want you to feel that our interests are identical with your own, and that our desire is to serve you always. If you have not a copy of our catalogue, get one. Your address on a postal card directed to us, and we will mail free the finest illustrated book of Watches, Jewellery, Clocks, Silverware, Guns, and Bicycles ever published.

We send by registered mail this Diamond Ring



For \$12.00

Solid 14 Carat Gold Setting, Pure White Genuine Diamond, weighing 1/2 and 1/4 carats.

Address Frank S. Taggart & Co., 89 King St. West, Toronto.

CINCINNATI BELL FOUNDRY SOLE MANUFACTURERS OF THE BUCKEYE BELLS FOR CHURCH, SCHOOL, FIRE ALARM &c. Catalogue with 2500 testimonials. Prices and terms FREE.

Meneely Bell Company CLINTON, H. MENEELY, Gen. Mgr. TROY, N. Y. and NEW YORK CITY. Manufacture Superior Church Bells

GET THE BUCKEYE CHURCH Bells, Peals and Chimes. Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair. BUCKEYE BELL FOUNDRY, E. W. Vandusen Co., Cincinnati, Ohio.

DENT'S TOOTHACHE GUM STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH. Dent's Corn Gum Cures Corns, Bunions, Warts.

A MARVELLOUS BOOK AT A MARVELLOUS PRICE!



Our New Premium STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$8.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

\$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Size, 9x7 inches; weight, 4 lbs. Write at once for particulars, giving references. Address

FRANK WOOTTEN, Canadian Churchman, TORONTO, ONT.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING

Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times Printing Co., Ltd. N-W. COR. CHURCH & COURT STS., TORONTO

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS IN THE WORLD. BEST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. MCHANE BELL FOUNDRY, BALTIMORE, MD.

One New Subscriber

We will mail to any person sending us one NEW yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 80c.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Court and Church Sts., Toronto.

USE Alaska Cream

THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS. And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky. PRICE - - - 25 CENTS.

MADE BY STUART W. JOHNSTON Toronto Ont.

Bates & Dodds, UNDERTAKERS, 931 Queen St. west, Opposite Trinity College.

SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

Two New Subscribers.

We will mail to any person sending us two NEW yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Church and Court Sts., Toronto.

Life Insurance

UNDER THAT MOST POPULAR PLAN . . .

The COMPOUND INVESTMENT

North American Life Assurance Co. Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 11th and subsequent premiums paid thereon is payable.

THE INVESTMENT ANNUITY POLICY Issued by the same company contains special advantageous features not found in any other form of policy contract. Write for particulars.

WILLIAM McOABE, Managing Dir.

Three New Subscribers

We will mail to any person sending us three NEW yearly prepaid subscribers to the CANADIAN CHURCHMAN, beautiful books artistically illustrated in Monotint and Colour, worth \$1.00.

FRANK WOOTTEN, "Canadian Churchman." Offices—Cor. Church and Court Sts., Toronto.

Buckeye Bell Foundry E. W. Vandusen Co., Cincinnati, Ohio. Best Pure Cop. Church Bells & Chimes. Highest Award at World's Fair. Gold Medal at Mid-Winter Exp'n. Prices, terms, etc., supplied free.

