

Canadian Churchman

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Vol. 23.]

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[No. 6.]

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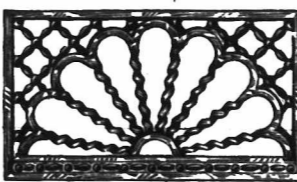
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Lessons for Sundays and Holy Days.

February 14th.—SEPTUAGESIMA SUNDAY.

Morning.—Gen. 1 & 2 to v. 4. Rev. 21, to v. 9.
Evening.—Gen. 2, v. 4; or Job 38. Rev. 21, v. 9, to 22, v. 6.

APPROPRIATE HYMNS for Septuagesima and Sexagesima Sundays, 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:

SEPTUAGESIMA SUNDAY.

Holy Communion: 190, 314, 317, 553.

Processional: 95, 162, 297, 298.

Offertory: 226, 227, 295, 367.

Children's Hymns: 242, 332, 343, 574.

General Hymns: 34, 83, 169, 218, 489, 544

SEXAGESIMA SUNDAY

Holy Communion: 191, 311, 313, 554.

Processional: 33, 189, 261, 292.

Offertory: 168, 172, 228, 296.

Children's Hymns: 236, 341, 346, 567.

General Hymns: 170, 193, 229, 243, 308, 533.

SIXTH SUNDAY AFTER THE EPIPHANY.

Last Sunday the great and final manifestation of the Son of God was brought before us with words of warning; to-day we speak of it with words of the most joyful hope. Then we learnt how diligent the enemy is in seeking to destroy our souls; to-day we are taught how gracious the Son of God has been in coming to destroy his works. This being the last Sunday of the season, the services dwell on the two great epiphanies of our Lord, and show how His first manifestation in the flesh, which we have been now commemorating, is to prepare us for His second appearing in glory. In the epistle, St. John speaks of the happiness which shall be brought to all glorified spirits at this second and glorious appearing. It will consist in being like God, and seeing Him as He is. What the full meaning of these wonderful expressions is we cannot yet understand; for

“the natural man receiveth not the things of the Spirit of God,” and “eye hath not seen nor ear heard the things which God hath prepared for them that love Him.” It is God's will that we should walk by faith, and not by sight. So far, however, we learn from Holy Scripture that by changing our vile body that it may be fashioned like unto His glorious Body, “Christ will make us like unto Himself.” Christians, who are now united to Him through the Spirit, shall then rise again, and ascend into heaven with a human though glorified body, of the same nature as that with which their Lord rose again and ascended. A change will pass upon their persons, tempers and inclinations. They shall be free from all the frailties and infirmities and earthly thoughts which have distressed them through life. If, then, we would be admitted into the place where there shall “in no wise enter anything that defileth,” surely our work on earth must be to “purify ourselves,” even as our Saviour Christ is “pure.” We must continually guard and keep that soul which He hath cleansed and prepared for Himself, warding off the sins which are most likely to defile it; or, if we are unfortunately overtaken by them, never must we cease our penitential prayers until He has “washed us thoroughly from our wickedness and cleansed us from our sin.” It is by thus “purifying ourselves as He is pure,” that we shall be prepared for that last awful manifestation which forms the subject of the Gospel and proper lessons for this day. What is here written has been once partly fulfilled at the destruction of Jerusalem, and will again be accomplished at the last day. It is, therefore, “a thing established by God, and God will shortly bring it to pass.” Though many “false Christs and false prophets” will first appear, yet a time will come when Christ Himself shall be manifested in the clouds of heaven to gather together His elect from the four winds. Thus, during the season of this Epiphany, has the Sun of Righteousness been gradually manifested to us, shining more and more unto the perfect day; first, as a guiding star, showing us our duty, and teaching us how to perform it; then pointing out our dangers, and teaching us how to avoid them; and now, finally, does He lead us “through the terrors of His last awful manifestation, to the contemplation of that blessed place where there shall be “no more need of the sun or of the moon to shine in it;” for “the glory of the Lord shall lighten it, and the Lamb shall be the light thereof.”

COMMENTARY ON ST. LUKE.*

This commentary deserves special attention on two grounds. In the first place it is one of the series entitled the International Critical Commentary, and so far as this series has gone—this is its fifth volume—it promises to be by far the best commentary on the whole Bible which has been produced in any country. This is much to say, yet we say it with some confidence, after a careful examination of the volumes published, and taking note of the criticisms of the best scholars of the day. In the second place, we can recommend the present volume as containing probably the very best commentary on the Gospel accord-

*A Critical and Exegetical Commentary on the Gospel according to St. Luke, by Rev. Alfred Plummer, D.D., Master of University College, Durham. Price 12s. Edinburgh: T. & T. Clark, Toronto: Revell Co. 1896.

ing to St. Luke that has ever been published. It is the more necessary to put forth this judgment clearly and distinctly, since Dr. Plummer speaks of his own work in a tone so modest that some readers might be prepared to depreciate what he has done. In speaking thus highly of the present commentary, we are not forgetting the admirable and scholarly work of Meyer, or the new edition of it so well elaborated (*neu bearbeitet*) by Weiss, nor the beautiful commentary by Godet, which must always be valued by those who prize devout scholarship. But the present work seems to combine, in a higher degree than any of the others, all the qualities of a good and complete commentary. We are satisfied that a continuous use of the work will verify the judgment which we have formed from a somewhat careful examination of its principal parts and features. First comes the introduction, dealing in a lucid and thorough manner with questions of authorship, source, language and the like. It is shown most convincingly that the writer is the same who produced the Acts, and that he was a companion of St. Paul, and that St. Luke and no other fits in with all the conditions of the case. In regard to the date, Dr. Plummer is not troubled by the theory which puts the Gospel as late as A.D. 100, because he considers that St. Luke was a young man at the time of his connection with St. Paul; nor does he regard the date of A.D. 63 as impossible; but he leans (and so do we) to the intermediate date A.D. 75-80, a date which relieves us from some difficulties and explains some usages in the language. Our readers may have come across an essay, published some years ago, affirming the Pauline authorship of the Acts. Dr. Plummer accounts for the Pauline character of these books in a more probable manner. He also points out the remarkable command of the Greek language in the third Gospel—a fact with which students are, however, familiar. The author further considers the integrity of the Gospel, the text and the literary history. The commentary naturally occupies the greatest part of the volume, and a series of special notes is added, dealing with topics which need a longer treatment than could have been conveniently supplied in the commentary. By way of illustrating the method and conclusions of the commentator we will refer to two or three passages which are interesting either textually or exegetically. First, we take the angelic hymn, which he translates: “Glory to God in the highest, and on earth peace among men of His good will.” Glory, he says, balances peace, and “in the highest” balances “on earth.” God balances men of His good will. This exact correlation between the parts is lost in the common triple arrangement, which has the further awkwardness of having the second member introduced by a conjunction, while the third is not, and of making the second and third members tautological. “The theory of Scrivener” is then criticized and rejected, and the meaning of the difficult phrase “of His good will” is carefully examined. It is not to be expected that this valuable note will carry conviction with all, but all will be grateful for the thorough discussion of the subject. Take another passage, that in chapter xv., which deals with the woman sweeping for the lost piece of money. Dr. Plummer considers that the woman represents the Church, “if she represents any-

thing at all." We are quite aware of the danger referred to in this expression, and have no wish to descend to too great minuteness in the exposition of the parables. Nor do we deny that the Church is here signified. Indeed this is a not uncommon explanation. Yet we think that there is something to be said for the reference to the Holy Spirit, and by that means we have, in these three parables, a representation of the work of the Holy Trinity in the salvation of mankind; in the Prodigal Son the Father, in the Lost Sheep the Son, and in the Lost Coin the Holy Spirit; nor does this exclude a reference to the Church, which is the organ of the Spirit. One other passage may be noted—the words, "Father, forgive them," etc., spoken on the cross (xxiii. 34). As is well known, Westcott and Hort bracketed these words and Dr. Plummer devotes a separate note to the consideration of their genuineness. In that note he carefully gives the authorities on both sides, and he concludes that, while there is a difficulty in assigning the passage to the original form of St. Luke, there is still greater difficulty in supposing that it is not part of the original evangelical narrative. As we pass from page to page of this great work, we are impressed by the scholarship, the learning, the care, the sound judgment, to which every page bears witness.

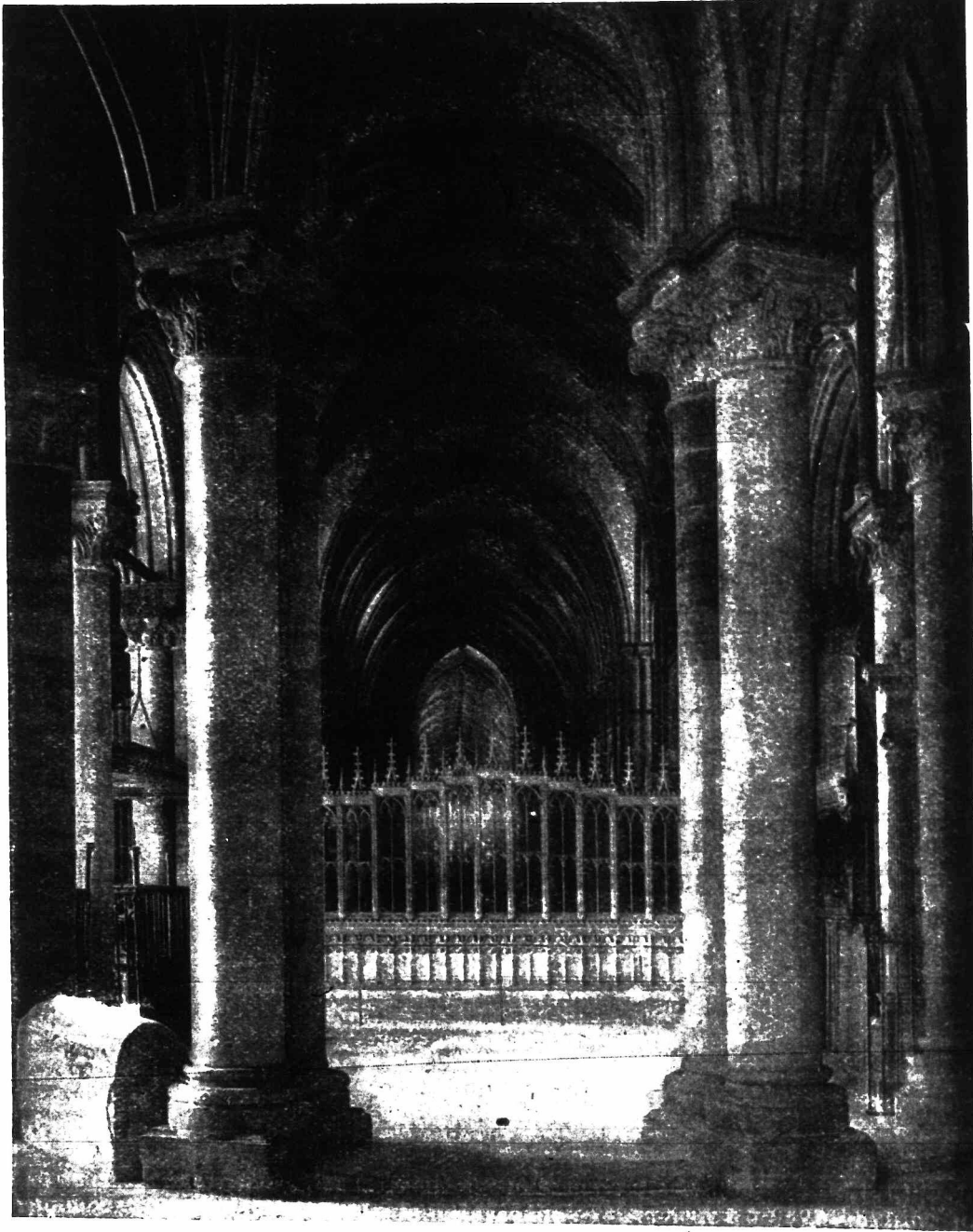
CONVERTS TO ROME.

The *Westminster Gazette* repeats the old tale of nearly 15 000 persons being received into Cardinal Vaughan's communion, over 2 000 of them in the so-called Diocese of Westminster, during the last fifteen months. What a pity that we cannot have a list for analysis! The witness of the Registrar General's returns ought to be printed on a card and widely circulated—it is the best and most conclusive answer to the persistent and false statement that Cardinal Vaughan's schism is largely gaining. It must be remembered that Roman Catholics are bound to marry in their own churches; if, as is the case, they often marry elsewhere, then that is a proof that Rome is losing her hold over them. It is said that Rome's agents, priests and nuns and buildings have enormously increased. This only makes the case worse, for if the working mission power is so much stronger the gains in the way of "verts" should be larger, and general increase in numerical strength the result. Instead of this the increase is less than it ought to be as the population increases. In 1875 Roman marriages were 4.11 per 1,000; in 1880, 4.27 per 1,000; in 1890, 4.22 per 1,000; in 1894, 4.11 per 1,000. No return since 1894 is yet published, according to the *National Church*, and the figures simply and clearly prove that Rome is not gaining by her frantic and often unscrupulous controversial methods.—*Church Review*.

THE FUTURE OF THE CHURCH.

The marvellous progress made by the Anglican Church during the past sixty years; the infusion of spirit and life into the dry bones which were

left by the erastianism and latitudinarianism of the eighteenth century; the all but universal adoption of a bright and hearty form of service in our parish churches; the magnificent efforts put forward for the maintenance of our National schools (in which definite religious instruction is given to the children), and for the restoration of our old parish churches; the founding of new Sees, and the creation of new parishes and erection of new churches; besides the almost inconceivably rapid extension of our Colonial and Missionary Church—these are a few of the evidences of the growth and vitality of the Anglican Communion. The Church House, which was inaugurated as a memorial of the Jubilee of Her Majesty's reign, has so far approached completion as to be a standing monument to the sentiment of unity and federation among the various branches of our grand historic Church; and it is pleasant to realize that at last we have a building



CANTERBURY CATHEDRAL—TRINITY CHAPEL FROM BECKET'S CROWN.

of our own in which the Convocations—the ancient consultative and legislative body representing the religious life of the nation—can meet for business, instead of being practically dependent upon the charity and hospitality of others. A retrospect of this character, gratifying as it is, inevitably leads on to the consideration of what will be the position of the Anglican Church at the end of the next half-century. It may be, though we devoutly pray that such a state of things may never recur, that a reaction will set in, and that she will fall back to a period and condition of apathy and spiritual deadness. But so long as we have as bishops men of the intellectual power and devotional earnestness which characterize the present occupants of the episcopal bench, and so long as our parishes are worked and guided by priests who show the same zeal and energy as the

existing race of clergy, we shall not have much cause for apprehension in this respect. Not only, however, are the representatives of the three-fold order of the ministry active in the cause of the Master; there is a magnificent rivalry among a vast number of the laity of the Church, who vie with each other in their efforts to promote the kingdom of Christ on earth. If, then, as we sincerely hope, the generations to come will maintain and improve upon the present spirit which animates Churchmen of all classes, what may we look forward to as the probable position of the Church after an interval of fifty years? We shall find a vastly increased organization abroad, both in the Colonies and among the heathen; we shall see the ancient branches of the Catholic Church, some of which have for centuries been crushed and well-nigh destroyed by the tyrannies of their Mohammedan rulers, going forth to conquer their oppressors by the power of the Gospel; we, or rather our children, will witness the gathering into the fold of those who to-day deny the power of Christ, and fight against His followers. The wonderful movement among the Assyrian, the Coptic, the Armenian and other churches, leading them to apply to us for instruction and protection, has undoubtedly been a divinely implanted spirit, which will in the future bear fruit among the very nations that have vainly endeavoured to extirpate them. What changes will be noticed in the Church at home? We shall have given practical effect to the feeling, which is growing stronger year by year, that the nation must have the opportunity of speaking with one voice on religious matters through a National Synod. No one who has any respect for antiquity would desire for a moment to do away with the Northern Province as the seat of one of our Primates. On the contrary, we shall probably see a third Archbishopric—that of London—added to the two of Canterbury and York. But the disadvantages resulting from the present system, by which the two Convocations may give contradictory decisions, and thus neutralize the effect of their respective deliberations, might easily be done away with if a National Synod, consisting of the two Convocations (modified and reformed so as to give a truer representation of the opinions of the clergy), together with a certain proportion of laity, were to be constitutionally appointed, and be able to give forth the solemn pronouncement of the Church on all great ecclesiastical questions. To such a body would be intrusted—saving always the rights and prerogatives of the Sovereign, as the fountain-head of all legislation affecting the freedom of his or her subjects—the power of initiating and carrying into effect such laws as may be necessary for the welfare of the Church, without the necessity of submitting them to be ridiculed or obstructed by a handful of men who may be content to abuse their position, and lower the dignity of the House of Commons, by conduct unworthy of the high traditions of Parliament. We shall see, too, by the middle of next century, the issue of the pre-

ment struggle between those who aim at bringing up the children of the poor in the knowledge of the teaching of Jesus Christ, and those who would feed the little ones on the dry husks of an undenominationalism which is only one degree better than irreligious ignorance. It rests with the men and women of to-day to determine as to which party shall prevail. And, lastly, the question will then have been to a great extent settled as to whether the Bishop of Rome shall be permitted to lay an iron hand upon this country and nation, aye, and upon the throne itself; or whether we shall, by the steady growth of the power of Anglicanism, which will have been knit together into an impregnable and irresistible authority, quietly but firmly show that we are prepared for reunion on the basis of the principles of the Reformation, but that we will not tolerate the exercise of an extraneous authority over the religious thoughts and feelings of the nation.—*Church Bells.*

THE GLOBE.

We have received from the publisher of the *Globe* a beautifully printed and illustrated manual, entitled "A Modern Newspaper Office," giving a complete account of the "Globe's New Home," which seems to be a very sumptuous habitation indeed. It would take nearly half a column even to mention the various departments of the spacious building, its chambers and contents, which are here not only described, but represented in engravings of great excellence, such as those who read the Saturday's *Globe* would naturally expect to find in a publication of this kind. It is with much pleasure, in this connection, that we can refer to the high excellence to which this paper has now attained. Its reports are admirable and impartial, its news is very complete, its articles are well written; it is admirably printed and illustrated—and its politics are not quite our own.

REVIEWS.

FUTURE PUNISHMENT—By Rev. Cameron Mann, Rector of Grace Church, Kansas City, Mo. 12mo. Pp. 198. 25c. New York: Thos. Whittaker. Toronto: Rowsell and Hutchison.

The Whittaker Library provides a valuable selection of authors, and the treatment of topics is always of a popular cast. The question of "Future Punishment" is too deeply personal to be in itself a favourite matter for discussion, and yet the thought will ever come up. These five lectures, delivered by a rector in the ordinary routine of his duties, give a very effective presentation of different theories, and we feel that the author has thoroughly studied his subject. After clearing away the manifest exaggerations and misrepresentations that morbid fancy on the one side, and infidel controversialists on the other, have laid upon the simple statements of Scripture and creed, our author considers at length the three theories of Final Restoration (or Universalism), Eternal Probation, and Everlasting Misery. The different positions he tests by Holy Scripture, the natural world and the moral sense of man, and gives his preference to the probability of Conditional Immortality. He reasons with fairness, and deprecates all dogmatism upon a topic that is left indefinite by Scripture and all our formularies. The small volume invites to a deeper study of a difficult question where we all have an interest.

MAGAZINES.—The *American Journal of Theology* (January)—We have great pleasure in recommending to students of theology the new publication of the University of Chicago now before us. Let it be remembered that it is not intended to

be the representative of any particular Church or school, but the organ of scientific theologians. Both are good, and this has its own place, and an important and useful one, in Christian literature. We can confidently assert, after a careful examination of the first number, that the articles it contains are of great value. The first article, by Dr. A. B. Bruce, on "Theological Agnosticism," contains some admirable criticism of the Ritschlian School, while acknowledging its merits. Dr. C. R. Gregory has a most interesting article on Dr. Bernhard Weiss, which we strongly commend to those who are unacquainted with that very attractive writer. Some of our readers may like to be reminded that he has written a "Life of Christ," not absolutely orthodox, but full of thought and life, and that he is working over the great commentary of Meyer, by which that work is becoming quite transformed. Dr. C. A. Briggs writes admirably on the "Scope of Theology and its place in the University"; and there are good articles by Dr. A. Menzies, on the "Canon"; by Dr. Sanday, on the "Life of Hort," and by Dr. Strong, on "Recent Tendencies in Theological Thought." These are followed by a number of valuable critical notes and reviews which are done in a careful and scholarly manner. When we add to this that the present instalment of the Review contains nearly 800 royal 8vo. pages, and that it is sold for 75 cents, so that the yearly subscription is but three dollars, it will be understood that the publishers are doing their best to satisfy all reasonable demands in this direction.

The February number of *Harper's Magazine* opens with an account of the Coronation at Moscow, graphically written by Richard Harding Davis, accompanied by many excellent illustrations drawn by R. Caton Woodville. The likeness of the young Czar is cleverly preserved throughout. "The Awakening of a Nation," as applied to progressive Mexico, is a readable paper. The illustrations, twenty in number, are superb. "Hygea in Manhattan" is an interesting description of the machinery employed by the Board of Health Department of New York. The subject is profoundly treated, and is highly instructive. There is a continuation of Mr. Bigelow's "White Man's Africa," and another portion of "The Martian," in which the reader will find the vicissitudes of Barty somewhat affecting. There are also some sketches, a story or two, mostly gay, and the Muse is well represented. An excellent thing is promised for the March number, being "The Astronomical Progress of the Century," by Dr. Henry Smith Williams.

BROTHERHOOD OF ST. ANDREW.

Notwithstanding the fact that two circulars have since the annual Convention in October, 1896, been sent out to all the Brotherhood chapters, there still seems to be some confusion as to the address of the general secretary. The acting general secretary is Mr. Horace J. Webber, and his correspondence address is 24 Adelaide street east, Toronto, to which address all Brotherhood communications intended for headquarters should be sent. Considerable inconvenience and delay has been occasioned by letters being otherwise addressed. Members of chapters should make it their business to see that their secretary knows this, and also that Mr. Webber is promptly informed as to the present officers of the chapter, as in many instances it is difficult to find out the proper person to communicate with, owing to frequent changes in the office of secretary in the different chapters.

Bishop DuMoulin went specially to Louisville on the invitation of Bishop Dudley to preach two sermons to the Brotherhood of Louisville, the last being delivered on the 24th of January last. It goes without saying that he was accorded a warm reception, and that the Brotherhood men were pleased that his services had been secured. The Brotherhood men of Louisville sent back by the hands of the bishop a fraternal communication to the Brotherhood in Canada:

Christ Church Cathedral,
Louisville, Ky., Jan. 26th, 1897.

To the Members of the Brotherhood of St. Andrew in Canada.

DEAR BRETHREN,—At a reception to the Lord Bishop of Niagara held in the chapel of Calvary Church, Louisville, Ky., last evening, we were appointed a committee to send greeting from the St. Andrew's Brotherhood in Louisville, to the members of the Brotherhood in Canada. This greeting goes by the hand of one dear to you and to us. He is no stranger here. We have learned to know and therefore to love him. We have been moved by the inspiration of his voice, and charmed by the grace of his manner, and strengthened by the profoundness of his learning. Through his visits to our National Conventions, with those of Mr. Ferrar Davidson and others, the members of the Brotherhood in Canada are not unknown to us. We feel, too, that you have been stimulated by the presence among you from time to time of men from our chapters. Our own beloved Bishop of Kentucky has visited you, and by his tongue, touched with fire Divine, has kindled your hearts and quickened your zeal for the Master's service. And so this interchange of friendly visits and kindly help has brought us very close together. The Bishop of Niagara told us last night of the rainbow, sometimes to be seen below the great falls, one end resting upon the American shore, the other touching the land of Canada. It was an indication to him, he said, of that fellowship which binds together the people of the two countries. The sun sinks below the horizon, or a cloud passes over its face, and the bow vanishes from the sight of man. But the love which fills the heart of men of the Brotherhood shall not grow dim or fade away, the ties which bind them shall not be broken. As the Arbitration Treaty just signed by the representatives of their respective governments binds together in civil union the two great English-speaking nations of the world, and marks a new and glorious era for the nations of the earth, so, we believe, will the Brotherhood of St. Andrew more and more unite in fraternal love and confidence and enduring peace, those already knit together in the communion and fellowship of the Anglo-Catholic Church. We trust we may see your faces and clasp your hands at the great International Convention in Buffalo; and that from this Convention may be gained, as never before, strength for the work of the Brotherhood in the spread and the up-building of the Kingdom of God upon the earth. By the hands of our beloved and Rev. Father in God, J. Philip DuMoulin, D.C.L., Lord Bishop of Niagara, we send you this greeting. Committee: C. E. Craik, Dean of Christ Church Cathedral; F. F. Meyer, St. Paul's Chapter; C. D. Campbell, Calvary Chapter; D. W. Gray, St. John's Chapter; Geo. A. Robinson, St. Andrew's Chapter.

ENGLAND.—We notice in a late issue of the *Church Times* an advertisement of a meeting to be held in the Church House, London, to give general information as to the objects and state of the Brotherhood throughout the world, at which Bishop Creighton was to take the chair.

International Convention.—This is definitely fixed for Buffalo, October 18th to 17th inclusive.

REPORT OF THE HURON ANGLICAN LAY-WORKERS' ASSOCIATION.

To His Lordship the Bishop of Huron and the Members of the Huron Anglican Lay Workers' Association:

The Committee of Management beg to report as follows:

As it is by quiet influences rather than by aggressive activity the association seeks to accomplish the object of its existence, the actual operations to be recorded in its reports are few in number. But the committee have sought to supplement these year by year by discussing or alluding to some phase of the lay work movement, to which they have felt that attention might profitably be directed. On the present occasion they will present statistics bearing on parochial organization, which subject occupied some space in their report for 1894.

In the first place the committee congratulate the association on the increased facility with which the above desired information is obtained. When they mention that, out of 181 requests for statistics, 127 received a full and friendly response, it will be seen with what cordiality our work is regarded by our clerical brethren and pastors. Any prejudice or doubts that may at one time have been entertained as to the movement, are evidently fast being dispelled. Of the four omissions, one arose from the incumbency of the parish being vacant, and there is reason to believe that the sum total to be obtained from the three others would not have sensibly affected the general result.

The returns as received show the following:

	1891.	1892.	1893.	1896.
Parishes,	111	114	112	127
LAY READERS.				
Licensed,	88	47	52	69
Unlicensed,	65	70	87	91
Totals,	103	117	139	160
S. S. Sup'ts,	144	158	140	169
Bible Class Teach's,	80	101	98	104
Male S. S. Teach's,	347		287	306
Total S. S. Officers	571		585	579

PAROCHIAL ORGANIZATIONS.

Chapters of B. of				
St. Andrew,	13	15	19	23
W.A.M.A.				80
Membership, (approximating)				1700
Junior W.A.M.A.				43
Y.P.S. Christian Endeavour				23
King's Daughters and Sons				20
(Including one Junior)				
Daughters of the King				5
(Including one Junior)				
Church Guilds				29
Women's				18
Young People's Guilds				18
Guilds (or Chapters) for specific purposes				26
Young People's Societies (other than C.E.)				10
Ladies' Aid Societies				29
District Visitors				2
Mite Societies				4
Church Workers' Associations				6
Mission Bands				11
Gleaners' Union				2
Willing Workers				3
Mothers' Societies				2
Boys' Brigade				3
Order of Good Shepherd				1
Dorcas Society				1
Communicants' Union				1
Band of Hope				1
Band of Faith				1
Woman's Prayer and Bible Union				1
Pound Social Society				1
Literary Society				1
Parishes not reporting any organization				20

Before alluding to the subject of organization generally, it will be proper to notice one or two of the branches of lay work, the progress or otherwise in which is indicated in the foregoing table.

LAY READERS.

The committee observe with thankfulness that since the association was formed in 1891, the licensed lay readers have increased from 88 to 69, and the unlicensed from 65 to 91; the totals being 103 in 1891 and 160 in 1896. The first returns, it is true, were from 111 parishes, and those for 1896 are for 127 parishes; but this, it is believed, need not materially affect our conclusions, as non-returning parishes are not likely to be those in which lay help has attained any appreciable development. Clear it is from these figures, modest as is the number of such helpers yet, that the idea of the adult male members of the congregation being at the call of the clergyman for duty, in connection with the aggressive work of the Church, or as assistants to him in her services, is steadily growing, and that both clergy and laity are awakening to the advantages, not only to the cause served, but to the pastor and his helper jointly and individually, which efforts in common for a noble and godly purpose cannot fail to bring with them. It is also most encouraging to observe that the work in which we are engaged is strictly upon the lines on which the Church of England is travelling everywhere. In a recent issue of a very influential Church paper published in London, England, is an article advocating a certain form of organized lay work, with the character of which we have nothing to do at this moment, but the remarks of the very conservative organ of Church thought and opinion are very striking. The Editor says: "There can be no two opinions about the necessity of extending the work of lay evangelists, if the Church is to hold her own. The statistics of ordination show that fewer men are ordained than ten years ago, and this in face of an increasing population. And although the higher standard demanded by the bishops and their chaplains may in some measure account for this, yet the fact is one that has to be faced in all seriousness. The clergy are already overburdened with work; if they cannot enlist the efficient aid of the laity, the progress of the Church will be checked. Some years ago, in any discussion of the question, it was almost necessary to prove at the outset that there existed a place for lay help in the economy of the Church. Bishops viewed it with suspicion. Even the other day, the Bishop of Lichfield, when presenting the report of his committee to Convention, was constrained to lead that the dignified character of our

Church, which we all appreciate, need offer "no obstacle" to the growth of such an order as is at present at work in his diocese. The apologetic phrase reminds us of the fact there once existed a superstition that evangelizing work was never to be attempted by any but such as were in holy orders. *The superstition is dead.* What we have to obtain next is the organization and adequate direction of that lay work." The Diocese of Rochester (England), although rural in many of its characteristics, includes a large portion of the great metropolis lying south of the Thames. It contains a trifle over 2,000,000 of population, approximately as many souls as the whole Province of Ontario. At a meeting of the Diocesan Society, which has for its main object the supplying of the spiritual needs of the urban population, among the speakers was Mr. George Russell, late under-secretary of state for India, and a representative of the official and aristocratic portion of the community. After remarking that "every Churchman whose conscience was in good order must be uneasy unless he knew he was doing something for the promotion of the work of the Church in which he professed to believe," Mr. Russell went on to say: "To come out of the region of theory into fact, what was it that lay agency could accomplish? Strictly speaking there were only two functions that a layman could not perform—he could not consecrate the Eucharist, and he could not absolve the penitent. Short of these two functions, there was not a single office ordinarily discharged by the Christian priesthood which could not be lawfully discharged by the Christian layman in certain special circumstances. The degree of prominence that could safely be entrusted to a layman was entirely a matter of discipline, order and convenience. The idea in his mind was that there should be an order of Lay Preachers, an order that might be developed in a great many useful directions. There were many laymen who had an intimate knowledge of religious and ecclesiastical matters, who surely might be able to give one Sunday evening in a month to the assistance of the over-worked and preached-out clergy." Turning to the colonial field we find in the Diocese of Melbourne the idea of lay help in very full development. The 179 clergy of the Diocese of Melbourne are assisted by 53 lay-readers (who are licensed to officiate under the superintendence of the archdeacons or parochial clergy by whom they were respectfully nominated), and by 296 honorary readers who are authorized by the bishop to read Morning and Evening Prayers (except the absolution) and the Litany, and to read sermons approved by him, when requested to do so by the clergyman responsible for the services of the Church in which the honorary reader is asked to officiate. The application of the term "honorary" to the last-named class of readers suggests that the 53 first mentioned are stipendiaries, and regularly engaged in the work, men perhaps who are training for the ministerial office. In the Diocese of Exeter, (England), paid lay evangelists are, we believe, thus employed. But whatever the nature of the local arrangements, it is evident that, in the colonial Diocese of Melbourne, lay agency is an important factor. In the discussions of the hour, therefore, the question no longer is, shall the Church employ lay workers, but how can she procure enough of them, and how can they be made most effective? As suggested in an extract already quoted, it is the organization and direction of lay work that must engage attention. At the late Church Congress at Toronto, the chairman of your committee had the privilege of contributing a paper on "Laymen's Leagues," a form of organization working effectively in the United States. It is, however, best adapted for large and populous Church centres. Attention was at the same time called to the active and useful association with a similar object established in our own Sea city. From a few notes supplied to the committee, at request, by the worthy president, Mr. F. T. Harrison, we find that the London Association maintains services in nearly all the public institutions in that city, including the Jail, the Home for Incurables, City Hospital, Aged People's Home, and others. At the Hospital, with its ever changing population, the work has been most encouraging, and the services have been acknowledged by many to have been fraught with spiritual benefit. The "Aged People" appreciate the visits greatly, and no one is absent from the service who has strength to attend. The increasing value attached to the services of those members who are lay readers is shown by the ever-increasing demand for their help. The calls in fact are more numerous than can be supplied. On a recent Sunday as many as nine engagements were filled by members of the association. This branch of work has chiefly laid in country districts, but in some of the city churches help has been rendered with much acceptance. Meetings of the association are held monthly for mutual intercourse and help. Not unfrequently a paper is prepared and read by one of the members. His lordship the bishop of the diocese attended one of these meetings, and gave an address which will be long remembered by those who

had the privilege of hearing it. Very friendly relations exist between the association and Huron College. By judicious arrangements any interference with the work of the students is avoided. It is proposed to identify this and any similar association of lay workers having episcopal sanction more closely with the Diocesan Association, by giving them a representation on the Committee of Management of the latter, and an amendment to the constitution to that effect will be submitted for your approval.

S. S. OFFICIALS.

The lack of male assistance in connection with Sunday school and Bible class work does not appear to have materially lessened during the past four years. In fact the total number of such helpers seems rather to have diminished than increased. We have returns, as already stated, from 127 parishes. This will represent at least 260 congregations, in nearly all of which will be found Sunday schools. The absence of lay superintendents and Bible class teachers, in some cases to be attributed no doubt to the clergyman preferring to take those duties upon himself. But the want of male teachers, from whose ranks the superintendents of the future must be found, is painfully significant. One hundred and eleven parishes in 1891 gave a return of 347 male teachers; in 1896, 127 parishes give 306. The total male S. S. workers in 1891, were 571; in 1896, with sixteen more parishes, there were but 579. The question is continually asked, what becomes, or what is to become of our young men? If it were not a fact that a large proportion of our Sunday school male teachers are men well advanced in life, and if we credited all our male Sunday school teachers to the young men's account, we should still have to admit that no really considerable number, comparatively speaking, are engaged in this work. The committee have a word for old men, or the older of our men of the Church in this connection. If the young men are not zealous or self-sacrificing in the cause of the Church, it is to a large extent because too many of the older men are luke-warm. The young men are presumably the sons of older men. What sort of example in an interest in the Church in its work or in its affairs, do too large a proportion of our male laity set to young men? Is it seen in their regular attendance as often as the doors are open for divine worship at the Lord's House? Is it in their frequent participation in the commemoration of their Lord's atoning sacrifice and love? Is it in their anxiety to increase their pastor's comforts and emoluments, and to take less and less from the Mission Funds? Is it in their eagerness to represent the Church in its Synods and to acquire an intelligent knowledge of its affairs? Is it by each one erecting an altar in his own household with himself as the priest, offering the daily sacrifice of prayer and praise? Let us be thankful there are many who could answer every one of these questions in the affirmative with a good conscience. But, alas, how many could not! If a father cares for these things little more than a heathen Gaius for the controversies of Christians and Jews, how can he, how can we, expect his sons to care for them? Nay, if a well-minded parent even who goes to church honours the sacraments, pays his dues cheerfully, and, in fact, seems in his ordinary Church relationships an exemplary sort of person, does not show a real active, vigorous participation in the life and work of the Church, if he does nothing to lighten the burdens of his clergyman, or aught outside of the mere reception, by himself, of the Church's privileges, how can he expect those about him to grow up less selfish than himself? In early life it is the maternal influence that tells most on the habits and character, and let no one disparage its beneficent effect at any time; but it is the paternal example and guidance for good or ill that young men will usually follow. That a great opportunity for good in the Master's name is being lost by the indifference of older men to their responsibilities in that regard, who will question? That the joy and reward, as the years steal on them, of those who make the self-surrender and so can call on their young men to follow where they lead, will be great, who can deny?

BROTHERHOOD OF ST. ANDREW.

Bearing closely on the topic just disposed of is the great work of the Brotherhood of St. Andrew, which has more than once been brought prominently before our Conventions. It is mainly to young men, aided in some instances by men who can hardly claim to be any longer considered young, to whom the Church is indebted for the maintenance of this important movement. No method has yet probably been devised more effectually to reach young men than that pursued by the St. Andrew's Brotherhood. None, if it be sustained in the right way and the right spirit, is more likely to produce a crop of Church workers. The experience of some of us will confirm this. But in Huron at the present time the Brotherhood does not seem to be making very marked progress. Our returns, it is true, show a fair and steady increase in the number of chapters. Thirteen

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in 1801, fifteen in 1802, nineteen in 1808, and twenty-three in 1896 is our record. When, however, we turn to the report of the society itself, we are reminded of the many instances in which figures may be made to prove anything in the absence of facts. The report in question distinguishes between the "active" and the "dormant." It shows twelve of the former and twenty-one of the latter. How many of the twenty-one are practically defunct, and how many are only hibernating we cannot tell, but as no charter has apparently been withdrawn in Huron Diocese during the past year, as five new charters have been issued, and one chapter is reported as revived, we may hope that in tabulating twenty-three, our clerical informants have given, in addition to the vitally active, others of whose increasing vitality there is yet good hope. We commend to the clergy particularly, and to our members generally, the conditions thus revealed, and suggest that the maintenance and encouragement of this most valuable organization and agency is worthy of their close attention and interest.

KING'S DAUGHTERS AND SONS—DAUGHTERS OF THE KING.

The operations of these societies, except in so far as the former includes an almost infinitesimal proportion of sons, do not properly belong to a report of an association consisting exclusively of men. We trust, however, that along their respective, although somewhat different lines of action, they are exerting an influence for good over both men and women.

W. A. M. A.

Nor does it become us here to enter critically into the noble work of the Women's Auxiliary Missionary Association. It reports eighty branches, with a membership of (approximately) 1,700 women; and forty-three Junior societies with a membership of from 1,300 to 1,400. In this, as in a former return already alluded to, the Association's report and our returns do not show exactly the same results. But the difference is only sufficient to suggest—if the committee may dare to do so—that a few, if a very few branches, are in a state of temporary repose, your committee will not for one moment suggest they are "dormant." The success of this movement gives us all an object lesson to be studied in connection with Church organization generally, to which the committee will now call attention.

PAROCHIAL ORGANIZATION.

In a former report the remark was hazarded that, while there was no lack of organizations of every sort and variety, what was still wanting was organization. Thus in addition to the societies above referred to, we have in the returns Church Guilds, 29; Women's Guilds, 18; Young People's Guilds, 18; Guilds or Chapters for specific purposes, 26; Young People's Societies of Christian Endeavour, 23; besides 16 or 17 other variously designated societies for as many different commendable objects. It will be clear to every one that the purpose of parochial organization should be (1) to enlist every available member in the work of the Church; and (2) to promote Christian communion or fellowship, which cannot be fully accomplished by meeting together simply for divine worship under the same roof. The secret of the growth of other Christian communions is largely due to the observance of these two leading ideas. While John Wesley held that, to find every man something to do was to make good Methodists, the old conservative Church of England idea was that the only worker in the diocese must be the bishop, and the only one in the parish the parson. And we know what result the two opposite methods are accountable for. In these days we are trying to make up for lost opportunities, and if we cannot recover the lost, we may at least check the evil. Called by whatever name, every parish then should have some association with the two above stated ends clearly in view. However divided up for particular work or offices, the general organization should include every Church member of an age to do anything. And means should be taken that, under its auspices, rich and poor, educated and uneducated—if such there be—should meet together on a common footing. The next step is to find particular work for the fitting instruments. And then, whatever committees or chapters may be formed for such object, they must all have a common centre in the parochial organization. Each little band of workers should have an interest in every other band, and they must come together in order to know each what the other is doing, or not doing, which may be important in the interest of the whole. While Church affairs may bring out conflicting, or what seemed to be conflicting interests, Church work is almost inevitably a bond of union; that is, if it is entered upon systematically and with judgment. If it is allowed to develop itself at the instance of this or that fervid enthusiast, and without the whole budget of wants and the whole area of work being taken into account, there will be a great danger of cliquishness, loss of power,

unthriftiness of effort, and the square pegs getting into the round holes and the round pegs into the square ones. In the ordinary affairs of life we usually find ourselves in the places for which our habits or training have fitted us, often not in those we would have chosen for ourselves, and in the Lord's work we should be willing to submit ourselves to the same conditions.

A loyal respect for the judgment and authority of the clergyman should characterize every one pretending to be a Church worker. The soldier of an earthly monarch does not pick and choose his duty, but goes or does as required; and the last thing the soldier of Christ should desire to avoid is the habit of self-surrender. Opportunities for comparing results of different methods and plans for developing and utilizing parochial organization are now afforded by the rural deanery meetings or local Conventions held in connection with the former. A friendly rivalry in this wide field of action may thus be engendered, and a feeling cultivated between parishes of interest in each other's operations. Whatever the committee presume to say on this head must be necessarily said in the most general terms. To sum up the foregoing suggestions, there should be: (1) Organization of the whole parish, whether it consists of one or more congregations; (2) division of work among larger or smaller chapters or committees or branch societies, all reporting to the general organization; (3) the deanery Conference to bring all the parish associations in touch with one another, and the Church as a whole.

THE CONVENTION.

The Association is now meeting for the sixth time; if we are permitted to assemble twelve months hence, we shall then hold our seventh annual meeting. And with the friendly co-operation of the S.S. Committee will also be held the seventh Lay Workers' and S.S. Teachers' Convention. The committee suggest for the consideration of all concerned whether that stage in our progress might not fittingly be marked by some special and enlarged effort. It was proposed recently that the experiment so successfully tried in Toronto lately of holding a Church Congress might be repeated at short intervals of time and in different dioceses. Could we not connect this idea with our septennial jubilee meeting next year? This would entail the necessity of occupying three days instead of two as at present, and also the selection of a central meeting place. The matter is one on which the committee would like to elicit an opinion from the Church workers attending the Convention this year. A. H. Dymond, chairman of committee; J. M. McWhinney, secretary-treasurer.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

HARCOURT.—*Deanery Meeting*—The chapter met at Harcourt, Jan. 26th. There were present, Revs. Canon Forsyth, R.D., T. W. Street, B.A., W. J. Wilkinson, M.A., B.D., James Spencer, P. G. Snow, H. A. Meek, G. L. Freeborn, B.D. The morning was spent profitably in the reading and discussion of II. Cor. xiii. In the afternoon a meeting of the S.S.T.A. was held. At this meeting an object lesson was given by Rev. W. J. Wilkinson, which was supplemented by remarks made by several of those present. Rev. P. G. Snow then gave a short address upon "How to secure the attention of the class." After the usual devotions the meeting adjourned. On Wednesday morning the chapter met again at 10 o'clock; a very thoughtful and useful paper was read by Rev. Jas. Spencer on "The duty of clergymen to parishioners leaving for distant homes." The rest of the time was taken up with the consideration of communications received, and the appointment of committees. The next meeting (D.V.) will be held at Campbellton, May 4th. The usual services were held during the session, consisting of Holy Communion, Morning and Evening Prayer. The evening services were choral, and were taken by Rev. P. G. Snow. On Tuesday evening excellent addresses were given by Revs. James Spencer and T. W. Street, and on Wednesday evening a very earnest and helpful sermon from Philippians iii. 13, 14, was preached by the Rev. A. H. Meek, the new rector of Richibucto. The clergyman then returned to their respective homes, carrying away with them pleasant recollections of their visit to Harcourt, and of the kindness they received there from the rector and his people.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The Ven. Archdeacon Phair and the Rev. Canon Rogers visited Quebec City towards the end

of last month, in behalf of the missionary work in the Diocese of Rupert's Land. During their stay they preached sermons and addressed meetings, the Archdeacon advocating the cause of the Indians, amongst whom he has devotedly laboured for 34 years, and Canon Rogers speaking in the interests of the colonists and settlers, who are sparsely scattered on the prairies of Manitoba.

Holy Trinity Cathedral.—The Rev. T. H. Lloyd, M.A., who, for about two years, has been in charge of the Mission of Valkleek Hill, in the Diocese of Ottawa, has been appointed assistant at the cathedral, in succession to the Rev. H. J. Petry, M.A., whose resignation takes effect at the end of this month. Mr. Lloyd was formerly a student at Bishop's College and subsequently a Master at Bishop's College School.

DRUMMONDVILLE.—On Tuesday, January 12th, the Rev. R. J. Fothergill was instituted and inducted into the old crown rectory. The service was conducted for the bishop by the Rev. James Hepburn, M.A., Rural Dean of Richmond.

LENNOXVILLE.—The Lord Bishop of the diocese has appointed the Rev. Thomas Adams, D.C.L., Principal of Bishop's College, Lennoxville, to the Cathedral Canonry, vacant by the resignation of the Right Rev. Dr. Thornloe, Bishop of Algoma.

MELBOURNE.—The Ladies' Guild of St. John's Church met at Mrs. Major Matthias' last month. About 40 of the congregation and friends were present, among them the Rev. and Mrs. Horner, of Kirkdale. A very pleasant evening was spent in different kinds of games and music. About nine o'clock all present assembled in the large drawing room for tea, when the Major arose from his seat and said: "Dear friends—I am asked, on behalf of the parishioners of St. John's, to perform a very pleasant duty to-night, and that is to read a short address and present to our incumbent these tokens of our esteem for the valuable work he has done amongst us in our parish."

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The teachers and scholars of the morning Sunday school at Richmond Square had a very pleasant entertainment lately in their hall, which was greatly crowded with happy children. The evening was pleasantly spent, and there was a good programme of refreshments, recitations, songs and music, chiefly given by the children. Miss Reddy presided at the organ, and short addresses were given by Mr. George Hague, the Rev. G. Abbott-Smith, and the Rev. Samuel Massey, who is the minister in charge. This important mission has outgrown its premises, and is greatly over crowded every Sunday, and also at the week evening lectures and services. A Boys' Club has lately been opened with encouraging success, and which promises to be useful to boys in their teens. The mission is situated in a locality crowded with non-Church goers, who belong chiefly to what are generally called "the working classes."

Synod Item.—In the course of the debate on the report of the Committee on Education, a clergyman asked where printed copies of the Creed could be had. Your correspondent finds the information in MacCallan & Co.'s list just received. Address, 237-9 Dock street, Philadelphia, Pa.

It is with deep regret we announce the death of Miss Margaret Isabella Blackwood, daughter of the late Thomas Blackwood, a prominent merchant of Montreal, and aunt of Mrs. Godden, wife of the Rev. T. Godden, also Miss Blackwood of Euclid avenue, Toronto. She was a very active worker of the Protestant Orphan Asylum, and a staunch member of the Church of England. The funeral from her late residence, 112 Union avenue, was largely attended. The service was beautifully rendered by Rev. Canon E. Legood and Rev. Abbott-Smith, of St. James the Apostle. The chief mourners were Clarence Porter Godden and Arthur Blackwood, grand-nephews of the deceased. A number of boys from the Orphan Asylum were also present. Grant her eternal rest, O Lord, and may light perpetual shine upon her.

St. Jude.—The reading rooms of this church presented a very pretty appearance Wednesday afternoon, Feb. 3rd, when a tree laden with nice toys, books and candies, and warm well-made dresses and underwear, a full outfit for each child, was presented to fourteen poor children, who were also treated to a hearty tea. Miss Warner, daughter of Mr. J. E. Warner, of Westmount, has for several years past invited the assistance of a number of little misses to meet at her home and contribute some material, as well as sew for the poor, and the gifts presented

were the results of the labours of Miss Warner, Mrs. Warner and the little girls for the past year. As Westmount has no poor, and St. Jude's parish has a very large number, the rector's daughter, Mrs. H. H. Dyson, was requested to elect and invite the children most needing help. Looking at the group one noticed the neglected children of two deserted wives, and of one woman dying of consumption. Canon Dixon, the Rev. Mr. Bushell, Mr. and Mrs. Warner, Mrs. Savage, Mrs. H. H. Dyson and the Misses Warner, Sadler and Pettigrew, as well as the little girls who had worked so well, were present, and had the great pleasure afforded them of seeing the radiant, happy faces of the little ones as they received their gifts. Canon Dixon and the Rev. Mr. Bushell thanked the workers most heartily for their Christ-like and blessed labour, and expressed the hope that many more children of those blessed with the means might go and do likewise.

St. Luke's.—A highly successful recital of sacred music was held recently. The singing of the choir was very good, showing evidences of careful training. The soloist, Miss Markgraf, gave a beautiful rendering of Lowthian's "Evensong." Messrs. Penning, Duke and McFarlane sang respectively "Calvary," "The Holy City," and "O Holy Night," each of which was most effectively rendered. The Bell Male Quartette sang with a balance of tone and finished manner for which they are noted. The accompanists for the evening were Messrs. R. W. B. Botcherby, pianist, and William Shannon, organist and choir master.

The Church Home.—His Lordship Bishop Bond occupied the chair at the forty-first annual meeting of the Church Home on Guy street, which was held Wednesday afternoon, Feb. 3rd. The gentlemen present included Messrs. F. Wolferstan Thomas, Charles Garth, the Rev. Canon Ellegood, Rural Dean Sanders, Archdeacon Mills and the Rev. F. Charters. The report of the committee of management was a happy one in that it showed the Home had had no particular history for the past year. The adoption of the report was moved by his lordship the bishop, who spoke highly of the Home, which he was glad to say was a Home. It was one that should commend itself to the public. The treasurer's report, which was read by Mr. F. Wolferstan Thomas, was of a most satisfactory nature. Rural Dean Sanders spoke very highly of the work accomplished by the King's Daughters, who so frequently visited the Home, and who not only made arrangements for the musical services, but also provided a five o'clock tea for the inmates of the Home once a month. The election of officers was then proceeded with.

DUNHAM.—At a meeting of the Board of Governors of Dunham Ladies' College, the managing committee reported repairs and renewals lately made upon the college buildings to the extent of \$1,300. Through the contributions of friends of the college \$670 of this amount has been paid, leaving a balance of \$630 still due. In addition to this special gifts for furnishings for the dining room and ornaments for the drawing room, amounting to about three hundred dollars, were reported as the contributions of three ladies. The lady principal reported sixty pupils in attendance last term, twenty-six resident and thirty-four non-resident. The Christmas examinations were very satisfactory, and the health of the pupils better at the close than at the beginning of the term. Professor Cornish expressed himself as pleased with the progress made by the advanced pupils in music, and the general work of the school was found to be very satisfactory. The Bursar's report showed an apparent deficit for the first term of \$154, but this included charges which should properly be distributed over the whole year. There was actually a small surplus in the school management account. The management has every reason to be proud of the results of the term's work, and proud that their efforts to have a first-class school have been crowned with success.

WESTMOUNT.—At a meeting of the vestry of St. Matthias' Church, recently held, to discuss ways and means of increasing the accommodation, a sum of over two thousand dollars was subscribed towards the new Church Fund. Three gentlemen subscribed five hundred dollars each, namely, Mr. John McFarlane, Mr. F. W. Evans and Mr. D. W. Ross, and Mr. T. Harling, of the Elder Dempster S. S. Line, superintendent of the Sunday school, followed with a three-hundred-dollar subscription. The list already foots up to about four thousand dollars, and as five thousand dollars was the sum aimed at, it would seem that the new church was a foregone conclusion. The congregation has five thousand dollars on hand in cash, and the proposal is to expend about sixteen thousand dollars. The plan submitted shows a handsome building, extending from and including the present church,

to Cote St. Antoine road, allowing for a basement for a Sunday school, and sub-basement for heating apparatus and fuel. This plan is so arranged that services will not be interfered with during building operations. Last week the Woman's Auxiliary of St. Matthias' Church called in the mission boxes left with members of the congregation about a year ago. For some reason all the boxes were not returned at the time of the meeting, but the contents of those opened were fully up to expectations, and it is thought the estimate of two hundred dollars will be reached when the final counting up takes place. The Woman's Auxiliary of St. Matthias' Church undertook to raise a sum sufficient to send out a missionary to the foreign field, and the money contributed by boxes is to be added to a subscription fund already started for that purpose. The boxes will be given out again, and no doubt there will be better results at the end of the year even than in the initial year. Those who undertook to complete the full complement of stops in the organ in St. Matthias' Church have decided to go on with the work. The cost will be about four hundred dollars.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

GALLINGERTOWN.—The Rev. M. Gower Poole, rector, was presented on Jan. 30th, by Mr. Isaiah Gallinger and Mr. Annesley Pitts, on behalf of the congregation of St. George's, Gallingertown; and members of other parts of the parish, with a beautiful and useful cutter. The cutter was made in Kingston, and has all the latest improvements; it was procured through Mr. John Elliott, agent, of Aultsville. The clergyman was also presented by a friend with some well-tuned bells.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. James' Cathedral.—Through the kindness of Mrs. Gooch, wife of one of the churchwardens, the Infant Class were given a great treat—a sleigh drive on Wednesday, 3rd of Feb. The little ones, numbering about one hundred, with their teachers, Miss Atkinson and Mr. Stanton, assembled at the school house at 3.30 o'clock in the afternoon. After they were all packed in the sleighs, 3 in number, off they started, so bright and happy. During the drive Mr. Stanton distributed to the little ones a bag containing a bun and some candies, which were greatly appreciated. The drive lasted till 6 o'clock, returning to the school house, when the little ones dispersed to their several homes. One and all felt they had had a most enjoyable drive, and were unanimous in according a vote of thanks to Mrs. Gooch for giving them so much pleasure.

St. John the Evangelist.—The annual "At Home" of the choir of this church was held last Tuesday evening. There was a large attendance. A fine musical programme was enjoyed by all.

There was a large audience in the lecture hall of the Y.W.C.A. on Elm street to hear a lecture on "Italy," delivered by Prof. Cody, of Wycliffe College. The chair was occupied by Mr. W. R. Brock, who feelingly expressed the thanks of the audience to the lecturer.

Trinity Degree.—A pleasing and interesting function took place at Trinity University on Tuesday, Feb. 2nd, in the conferring of the degree of Doctor of Divinity on the Rev. Thomas Barham Angell, rector of Harrisburg, the capital of Pennsylvania. The Rev. Dr. Angell is archdeacon of the diocese as well as rector of the parish. He is a brilliant graduate of Trinity College, and has returned to his alma mater for the last highest honour she can confer upon him. The venerable and reverend doctor of divinity is a nephew of Mrs. J. Vance Graveley, wife of Col. Graveley, district staff, Stanley Barracks.

Holy Trinity.—The choristers, assisted by an excellent orchestra, gave a successful concert in the school house, Trinity Square, last week. Two splendid features of the programme were a concert solo by Thomas R. Jones, and a cello solo by Paul Hahn. The choir sang several part songs, unaccompanied, and gave evidences of careful handling by the organist and choir master, A. R. Blackburn.

DEER PARK.—The Sunday school scholars of Christ Church were last Tuesday evening provided with an evening's enjoyment in the form of a sleigh drive to Newtonbrook.

KING.—The eight days' mission which has been held in this church has just closed. The Rev. G. B. Morley, the missionary, has been delivering a series of powerful addresses every morning on "Self-Ex-

amination and Confession," and every evening the subject has been "How to Begin a New Life." A special children's service has been conducted every afternoon.

COLLINGWOOD.—The annual entertainment of the Band of Hope came off very pleasantly, with first a programme of singing, recitations and prize-giving, then abundance of tea and cake. The judges at the boys' Bible question competition class, Messrs. Moulton and Kinneer, awarded the 1st prize, Mr. S. P. Miller's silver medal, to Gerald Hamilton, and the 2nd prize, a book from Mrs. Bernard, to Willie Camplin. The organist, Maude Jardine, and the registrar, Maude Bayley, were presented with C.E. T.S. badges, as a mark of appreciation of their services. The rector, who is, of course, president, was chairman, and made the presentations.

CREMOR.—The annual Sunday school entertainment and Christmas tree was held Wednesday, February 3rd, in Leonard's Hall. Five sleigh-loads of jolly children spent the afternoon in sleigh-driving to Stayner, and afterwards at tea, after which the programme, consisting of children's pieces, was given to a well filled hall. The rector, Rev. C. H. P. Owen, will be absent from his parish on Sunday, February 14th, and on that day begins a series of missionary addresses in Toronto as follows: Feb. 14th, morning, Church of Ascension; evening, Church of Epiphany; Feb. 15th, evening, St. Thomas' Church; Feb. 16th, evening, St. Cyprian's Church; Feb. 17th, evening, St. Philip's Church.

STAYNER.—The new rector, Rev. A. H. Wright, has now been in this parish some five months and is doing excellent work. Mr. Wright brings to this, his first parish in Ontario, a very wide missionary experience, having been a C.M.S. missionary in the Dioceses of Rupert's Land and Saskatchewan for some 23 years, his last station having been Fort-ala-Corne, in the latter diocese, where the work is mainly among the Indians. Mr. Wright left the mission filled with the greatest reluctance, and only when the doctors held out no hope for his recovery from the physical breakdown under which he suffered, but the more settled life in Ontario has so far agreed with him and he is much improved in health. He is much in demand for missionary meetings, and his own deanery has appointed him to conduct its missionary meetings. He has already held these meetings in Penetang, Elmvale and Creemore, and stations connected therewith; and he is yet to visit Collingwood, Duntroon, Barrie and Allandale.

CALEDON EAST.—This point and the stations in connection therewith, Sand Hill and Campbell's Cross, are under the care of Rev. A. S. Madiil, B.A., of Trinity College, who during his year and a half in this place has been doing active work. Among the recent events of interest in this parish are the last meeting of the Rural Deanery which met there, and at which Revs. Swallow, Walsh, Little, Tremayne and Rich were in attendance; also an interesting mission of a week's length conducted by Rev. Mr. Davidson, one of the recent graduates of Trinity, who held two services every day and did a work that will be sure to strengthen and upbuild the Church there; and also the missionary services conducted in all three churches on Sunday, Jan. 31st, by Rev. C. H. Shortt, of St. Cyprian's Church, Toronto. A very enjoyable parish "At Home," attended by about 100 of the people, was lately held in this parish, and another is in prospect for the present month.

ACTON.—The Rural Deanery of Halton met in chapter at Acton on Feb. 1st and 2nd. In carrying out a resolution passed at our last meeting, the chapter commenced its proceedings with divine service in St. Albans Church on Monday evening, Feb. 1st, at which the Rev. A. J. Belt, M.A., of Guelph, was the preacher, and delivered an admirable address, the service being opened by the incumbent, J. K. Godden, the lessons and prayers being taken by the Rev. J. Fennell, of Georgetown. The bright and hearty service was enjoyed by all. The offertory was devoted to the R.D. Library Fund. On Tuesday morning at 8.30 there was a celebration of the Holy Communion, after which the chapter, though few in number—Revs. the Rural Dean, Mignot and Godden—met for business in the study of the parsonage. After some parochial matters were attended to, discussion was engaged in on one or two important subjects, and an admirable essay was read by Mr. Mignot on "The Life and Times of St. Augustine of Canterbury." The only thing that was lacking to make the meeting a complete success, was a full attendance of the chapter, which is much to be regretted, especially if all would consider the vast benefit that might be derived from such meetings to the different parishes where they are held, and to the clergy themselves, and to our dear Church itself, if more enthusiasm were only invoked.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

HAMILTON.—*That Industrial School.*—In a strong and convincing letter which appeared in the *Herald*, the Rev. Thomas Geoghegan endorses the proposal to establish an industrial school for boys as the Hamilton memorial of the Victorian jubilee year. That eminently practical philanthropist has for many years recognized the need of an institution of this kind in or near Hamilton, and has from time to time tried to interest our citizens in his efforts to establish one. "Father" Geoghegan is a master of the subject, having studied it from more than one standpoint. He is therefore competent to speak with authority, and his letter will hardly fail to convince the reader that the reverend gentleman has practical and specific reasons for advocating the project in addition to his general philanthropy. The *Herald* gladly makes room for the letter, and hopes it will bear fruit.

CALEDONIA.

WILLIAM RIDLEY, D.D., BISHOP, METLAKATLA, B.C.

PORT ESSINGTON.—(ON THE SKEENA RIVER).—This station is under the care of Rev. Benjamin Appleyard and his excellent wife, who is a trained nurse and able to render him very valuable help owing to the many calls from the Indians for medical advice and help. It doesn't take much, says the missionary in a letter to Rev. T. G. A. Wright, Millbrook, Ont., to make an Indian sick; and when sick, they have implicit faith in the white man's medicine, and under Mrs. Appleyard's advice most of their sicknesses are successfully treated. One of the obstacles in the way of Christian work here is the loose morality of the place, men and women living together not married, and perhaps, to make matters worse, the man or woman may have a wife or husband elsewhere living in sin. The missionaries are succeeding in inducing husbands and wives to come together again, and in inducing those living together, without marriage, to be married. But great sorrow and distress often ensues when the Indian woman begins, as they say, to "make her life clean." If she gives up a paramour and goes to seek her lawful husband, he may be found living with another woman, whom he is unwilling to leave; and his lawful wife must go back to a life of sin, or otherwise of cold loneliness. Cheering signs of progress, in the midst of very much discouragement, are not wanting. The missionary writes: "I see several men in church on Sundays that until lately never entered a church door. My communicants are increasing also," and very interesting reports are given of the Indians renouncing drink and signing the pledge. The missionary's work is of a very varied character. He says: "I have nine small villages under my care besides Port Essington. The population is in no case over 12 in the winter, but in the summer it must be between 300 and 400. The Indians come from the interior for the great fishing season; Chinamen also from Victoria, and Japanese. I have the help of three C.M.S. missionaries for this extra work. They come with their Indian congregations and depart with them. I travel a great deal in winter, going by boat, which is the sole means of travelling in this country." In this connection, it is interesting to note that Mrs. Miller, wife of Rev. H. G. Miller, rector of St. Thomas' Church, Hamilton, and formerly Principal of Huron College, London, during Mr. Appleyard's college days, has most kindly sent Mr. Appleyard money to buy a new boat for his work.

BRIEF MENTION.

It is announced that two million persons are now employed upon the relief works in the famine-stricken districts of India.

Very Rev. John Owen, M.A., principal of Hampton College, London, has been appointed Bishop of St. David.

The present season's crop of cotton in Egypt promises to surpass all previous years in quality.

There are 600 women journalists, editors and authors in England and Wales, according to the last census reports.

Rev. J. D. Morrison, late of Ogdensburg, was recently consecrated a bishop at Albany Cathedral. Henceforth he will be known as Bishop of Duluth.

The Sultan has forbidden the pilgrimage to Mecca because of the prevalence of the pest.

The growth of nails on the left hand requires eight or ten days longer than those on the right.

In the public schools of Germany the bright pupils are separated from the stupid ones. Medical men do the sorting.

Maine farmers take butter, eggs and other products to market on their bicycles.

The citizens of Belfast, Ireland, are to erect a

statue of Queen Victoria, to cost \$25,000, in commemoration of the sixtieth anniversary of her reign.

The difference between a planet and a star is this: A star shines by its own light; a planet by light reflected from another body.

There is a law in France compelling physicians to write their prescriptions in the language of the country, and forbidding the use of Latin.

Policemen in Vienna must be able to swim, row a boat and understand telegraphy.

In the British Isles during the present century seven instances have been recorded in which the bride has married the best man by mistake.

The official estimate is that 50,000 Armenian children under 12 years of age have been made orphans by the Turkish massacres.

It is reported that Heath Charnock, Lancashire, England, with 1,100 inhabitants, possesses neither church, chapel or school, the only public erection being a pillar letter box.

It is said the Queen's daughters are to be made Duchesses in their own right, to mark the diamond jubilee year.

The lightest known wood is that of the *Anona palustris*, of Brazil, which is much lighter than cork. The heaviest is the iron bark of Australia, which weighs nearly 100 pounds to the cubic foot.

The itch-wood tree grows in Fiji. It is said that to touch the leaves or stem of the tree "is like letting the hand come in contact with a red-hot poker."

Queen Victoria's book will be published in the United States by the Century company. There will be 100 copies on Japanese paper at \$50, and 600 on fine paper at \$15. Both editions are strictly limited and no more will be printed.

The walls of Babylon were made of sun-dried brick. They are said to have been 300 feet high, and wide enough at the top for from three to five chariots to drive abreast. The material, however, was so friable that of these gigantic structures not a trace now remains.

In the British Museum, London, there may be seen specimens of birds' eggs which are almost as large as a two-gallon jar. These eggs were laid by the *epiornis*, an extinct and gigantic bird of Madagascar.

In the public schools of Japan the English language is by law required to be taught. The brightest and most ambitious of the young men in the open ports and commercial cities of Japan are all eager to learn English as a passport to wealth, position and employment.

The name of Big Ben is familiar enough to every Londoner, yet very few people know from whom the great Westminster bell derived its title. Big Ben was so christened after Sir Benjamin Hall, who was in 1857 the Chief Commissioner of Works.

Rev. Dr. Raingford, of St. George's Church, New York, with which Rev. Dr. Wilson was so long connected, has created a sensation by protesting against a waste of money upon the proposed Bradley-Martin masquerade ball, which he rightly interprets as an occasion for the ostentatious display of wealth by those who have it.

The Rev. A. Corbett, late rector of St. James' Church, Wallaceburg, has been appointed to the charge of the Protestant Episcopal Church at St. Clair, Mich., the beautiful and popular summer resort on the St. Clair river.

Dr. Temple, says the *St. James' Gazette*, has started an official campaign on Church Reform. The new Archbishop of Canterbury declares that there are four subjects ripe, or almost ripe, for legislation. In the first place, the Benefices Bill of last session is to be passed, "is certain to be passed," next year. In the second, a bill for power to remove incompetent clergymen, and to put them on a retiring fund, is to be "dealt with next session." And the two questions of giving the congregations a voice in the selection of a pastor and the sort of service to be used, "will probably come before Parliament a couple of years later."

British and Foreign.

The Bishop of Gibraltar has just consecrated an annex to the Protestant cemetery at Malta.

The Bishop of Ely has contributed £500 towards the erection of a new church for the parish of St. Saviour's, Luton.

By the death of the Bishop of St. David's the Bishop of Carlisle will be entitled to take his seat in the House of Lords.

The Rev. Dr. Robertson, Principal of Bishop Hatfield Hall, Durham, has been appointed Principal of King's College, London, in succession to Dr. Wace.

The Marquis of Salisbury has most generously sent a cheque for £50 to the incumbent of St. Peter's, Everton, Liverpool, for the carrying on of the work in that parish.

Canon Punchard, vicar of Christ Church, Luton, Bedfordshire, has been offered, but has declined, the Bishopric of Antigua, West Indies, and this is the third bishopric which he has refused.

Canon Warneford, who has just completed the fiftieth year of his ministry as incumbent of All Saints', Salterhebble, Halifax, has been presented with a silver waiter and a purse of 100 sovereigns.

Snareston, near Burton-on-Trent, possesses an aged chorister in the person of John Siddons, who has just celebrated his ninetieth birthday. He joined the parish church choir in 1814, and has continued to chirp his sacred lay to the present time.

To the list of those English cathedrals having a daily Eucharist, published in a recent issue, should have been added the Cathedral Church of Newcastle. The service was begun last Lent, and, in consequence of the satisfactory attendance, has been continued since that time.

Some handsome stained glass has been inserted in the east window of the chancel of Leasingham Church, near Sleaford. It is in memory of the late Mr. William Sleaford Daubney, solicitor, of Great Grimsby, sometime patron of the benefice, and has been presented by his son, the present rector.

A meeting of the congregation of St. Aidan's, Kirkdale, Liverpool, has just been held to consider the advisability of having a surpliced choir. The majority present voted for the change, but, owing to the strong feeling manifested both at the meeting and in the congregation generally, the matter stands in abeyance.

The work of demolition of the north gable of the west front of Peterborough Cathedral is proceeding rapidly, and despite the fact that only one week has elapsed since it commenced, it has progressed so far that the rose window and the surrounding masonry has been removed. About sixteen skilled workmen are employed on the demolition.

The body of the late Bishop of St. David's was removed on Tuesday week from Aberystwyth Palace, near Carmarthen, to Gwynfryn, Cardiganshire, the ancestral home of the deceased Prelate. There was a public procession from the palace to Carmarthen station, and almost every section of the community was represented, whilst 120 clergymen attended in robes.

In view of the hostility of prominent local Churchmen to the proposal of the Archbishop of York to establish a South Yorkshire bishopric, with Sheffield as the centre of the See, it is possible that his grace may so far amend his scheme as to make Doncaster the centre of the new diocese. The offer of his grace to give up £1,000 of his income would remain good.

A curious probate suit, involving some £100,000, will shortly come on in the law courts. The above sum has been left by an old gentleman to found and endow a church on condition that every Sunday before service the whole of the Thirty-nine Articles are to be read by the clergyman outside the church door. Disinherited relations are contesting the validity of the will.

An effort is being made to raise the cost of an English Church at Kobe, a flourishing town at the head of the beautiful Inland Sea of Japan, where there is an English settlement at present without a church. The total cost in that country of cheap labour will not be more than £1,500, of which the British Colony engage to raise £500, and they appeal to those at home to raise the remainder.

Recently at St. Michael's, Edinburgh, a large audience listened with great attention to the Bishop of Lebombo, who graphically sketched the character of the country, and the nature of the work he was engaged in in his South African diocese. He explained that the purpose of his visit to this country just now was to obtain both men and means to help carry on the work. The bishop preached twice in St. Michael's.

The resignation by Bishop Ingham, of the See of Sierra Leone, is now completed. The delay was caused by the death of Archbishop Benson. In a

letter to his late diocese Dr. Ingham says that they have in Archbishop Temple one who is "prepared to be specially interested in Sierra Leone, and knows far more about it than any of you imagine." It will be remembered that the archbishop was born in Sierra Leone, of which his father was governor.

When it was stated in connection with the death of a clergyman at ninety-three that he was the oldest clergyman, the inevitable correction was not long in forthcoming. Mr. Charles Good, son of the Rev. Henry Good, LL.B., has written to say that his father will attain his ninety-eighth birthday on the 16th of June next. This venerable clergyman was ordained in 1822, and has been senior priest, vicar of Wimborne Minster, Dorset, for fifty-six years.

The annual "Quiet Day" for the clergy of the Diocese of Edinburgh was held in the cathedral recently. The conductor was the Rev. J. Moore Lister, vicar of St. Andrew's, Newcastle-on-Tyne, and Honorary Canon of Newcastle. There were four addresses of a very practical and suggestive nature. The clergy who attended were much indebted to the Dean of Edinburgh for his hospitality, as well as the spiritual refreshment afforded by the opportunity of those "quiet days."

In a small rural parish in England the following notice was for some weeks affixed to the church doors: "The Holy Communion is administered in this church before the general congregation, without the least wish to put undue pressure upon them to stay and partake, but with the firm persuasion that the witnessing such a service prayerfully will be a means of grace to non-communicants, and a help to the young who are preparing hereafter to be partakers of that blessed Sacrament."

The *Watch Fire*, the organ of the Foreign Aid Society, has some cheering news from the Gironde. The Rev. F. Faivre, the earnest and devoted pastor of St. Anbin de Blaye, Gironde, reports numerous tokens of blessing. The Departments of the Charente and Charente Inferieure have caught the glow of Gospel light as well as the Gironde. Several young ex-priests, after due testing and training in Protestant theological colleges, are hard at work in the picturesque villages of these western pasture lands of France.

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.

Religious Education.

SIR,—Some time ago circumstances led to my having some conversations with a clerical friend—a professor in a Church College in the United States—upon the above topic. Our conversations were followed up by a letter from him which contains so many striking remarks and useful suggestions on the subject that I venture—with my friend's permission—to offer extracts from it for insertion in the CANADIAN CHURCHMAN. The condition of matters in the States, as described by him, corresponds so closely with that in Ontario, and indeed in all the Provinces of the Dominion, except Quebec, perhaps his statements respecting the evil and suggestions for its remedy may be of interest and lead to efforts on the part of both clergy and laity toward the mitigation and removal of the dangers which are sure to result from a system of education devoid of definite religious instruction.

S. G. WOOD.

100 Pembroke St., Toronto, Feb. 3rd, 1897.

Outside of the Church and the Roman Catholics, I think that the general tendency is to support the policy of purely secular State schools. "Public funds must not be applied" (the saying is) "to sectarian purposes." "The State must provide for every child an education, and leave its religious instruction to the Sunday school and the home." In a few exceptional homes religious teaching is, undoubtedly, of a very high order, but in the great majority of average American homes it is practically nothing. The absence of family prayers in the ordinary modern household, even of grace before meals in an exceedingly large number, removes even that example from the children's minds; and the truth of the matter is that a very great number of parents have neither the ability nor the desire to devote themselves to teaching their children in the Chris-

tian religion; so we are practically thrown upon the Sunday school to carry the whole burden of modern education from the Christian point of view. Practically, I suppose it does accomplish a good deal, more perhaps than we are apt to think, and it is certainly ever so much better than absolutely nothing at all. But at the best, the instruction given in the Sunday school is more or less superficial and sketchy, and it can hardly be expected that children, from it alone, will obtain anything like an adequate knowledge of the truths of the Bible, or of Church doctrine. The question now naturally arises, what is it that we can do, or endeavour to do, or what, under existing conditions, is it possible to do, to supplement the very obvious insufficiency of the present means for imparting religious instruction. First of all, there are the confirmation classes; their efficiency varies, however largely, with the abilities and disposition of the individual parish priest. Some clergymen take almost infinite pains with their confirmation classes; there are those who hardly ever present a candidate for confirmation who has not received a course of careful and effective instruction extending over several weeks; but then, other clergymen are not so painstaking; though it may be hoped and believed that there is a steady improvement going on in this respect, for the work is of immense importance. Then there are week day Bible classes both for boys and girls; but those who attend them are, for the most part, older pupils, who either have already left or are about leaving Sunday school, or who are grown up men and women. Of course, the Church services and the pastoral work of the parish priest has a great educational influence, and a hard working parish clergyman in the United States has quite enough to do, very often every single night in the week is taken up with some branch of pastoral work. But all this is not the definite religious education of children. There is one plan which I have known to be tried with success in certain instances, and to which, personally, I am inclined to attach great value. It is to put daily morning prayer at half-past eight o'clock and to try and get the children to attend it on their way to school. The Rubric in the American Prayer-Book now permits of a shortened service ending with the third Collect. This consists largely of the lessons and psalms, and of course the recital of the Creed. The psalms the children can take part in, and the reading of the lessons is, in fact, the reading of the Bible about which there is so much controversy in the schools. It can easily be explained both to the children and to their parents that this attendance at morning prayer is the service with which they begin their daily studies. Of course no more than a certain number of children can be persuaded to attend these services, but to those who do so it is a great benefit, and the very fact that such attendance must be purely voluntary, and that it involves some degree of self-denial, tends to give them an interest in the service and to make their prayers more of a reality than in any other way they are likely to be made. With some the idea exists that it might be possible to arrange that the schools should give up certain hours, or a portion of certain days, for religious purposes, during which such denominations as have a sufficient number of pupils in the school may be allowed to form their own classes under their own teachers for religious instruction. This plan, I believe, has been tried in Germany. Of course in the case of any of the teachers in the public schools who are members of our church, their services might be employed to teach such classes, and they might prove the very best persons to take charge of them. Again, it might be possible to give the children a certain day in the week, or part of a day in the week, to be devoted to religious instruction, and then allow the Church to employ such an opportunity in the best way that she can. I believe that some such plan has been actually tried in France. My own opinion is that the important thing at present to impress upon men's minds is that the Sunday school by itself must be considered entirely unsatisfactory, and that what is required is that the children should study their religion upon a week day. What the particular arrangement may be by which this can be carried out is a consideration to be taken up after having established the important point that religion should be taught not only on Sunday, but upon week days. We want the children to practice their religion on Sunday, but to learn it during the week. Sunday is becoming with many good people nowadays nothing but a sort of drive. The attempt to crowd everything that is connected with religion into this single day is liable to make it often as much a day of spiritual exhaustion as of recuperation.

"Practically Regenerate."

SIR,—Archbishop Whately includes the word "regeneration" in his list of ambiguous terms (vide *Elements of Logic*, p. 845), which I have had occasion to refer to in your valued journal more

than once. He says: "This word is employed by some divines to signify the actual new life and character which ought to distinguish the Christian; by others, a release from a state of condemnation—a reconciliation to God—adoption as His children, &c. (vide Ch. Catechism and Baptismal Office), which reconciliation being a necessary preliminary to the entrance on such a state," i.e., renewed condition (as the hymn sets forth, "Renew my will from day to day," &c.) "These applications of the term regeneration are, of course, as different things as a grain of seed sown and the full corn in the ear. Much controversy has taken place as to the time at which, and the circumstances under which, regeneration takes place; the greater part of which may be traced to this ambiguity." As matter of fact, in quoting from the Anglican Pulpit Library for next Sunday's work, I am using in my M.S. the term "practically regenerate" as a convenient, and, as I think, desirable epithet of the modern expression, as it somewhat prevents ambiguity, and clearly separates the meaning between the regeneration as applied to the birth rights given in baptism by adoption or new relation, and the change of heart, as when applied to the renewal of conversion.

L. S. T.

Statement with Thanks.

SIR,—In sending you the enclosed statement of sums received by me for the Diocese of Athabasca during the past year, may I ask you, through your valuable paper, to assure the kind donors of our gratitude for their generous help. It has been a great boon to the bishop and his fellow workers, and in their name I offer sincere thanks to our friends. I would also thank you, sir, for your own kindness in publishing appeals, etc., which have often resulted in welcome responses. I am, dear sir, yours very faithfully,

WM. A. BURMAN, Commissary.

383 Selkirk Ave., Winnipeg, 5th Jan., 1897.

Statement of amounts received for Diocese of Athabasca by Rev. W. A. Burman, Winnipeg, bishop's commissary, from Jan. 1st to Dec. 31st, 1896:

General Unspecified Work.—Per Miss D. Kenny, Sarua, \$25; Nanticoke W.A., for freight, 5; St. Luke's, Tor. W.A. (Peace R. Church) 10; St. George's, Winnipeg, Bible class, 13 50; Toronto W.A. Thank-offering, 5; Niagara W.A., 8 65; St. Paul's S.S., Halifax, 37 31; Per Miss Dixon, Toronto, 84 50; per Miss Dixon, Toronto, 25; Thorold S.S., 15; Ontario Diocese, 10; Per Bishop of Qu'Appelle, 14 40; Mrs. Webster, Niagara W.A. (for Mrs. Young), 5.

Lesser Slave Lake, Rev. G. Holmes.—Toronto W.A., Miss Durtall's salary, \$60; Toronto W.A., from Mrs. Osler, medicine, 2 50; Toronto, St. Luke's, 10; St. John's, Port Hope, support of boy, 23 36; St. John's, Toronto, S.S., 30 11; Toronto W.A., Miss Durtall's salary, 2nd payt., 60; Diocese of Huron, 4—*Wapiscou, Rev. C. Weaver.*—Mrs. Walker, Dartmouth, N.S., \$5; per Miss Macleod, support of two children, 50; Huron W.A., 5 30.

Christ Church Mission, Rev. H. Robinson.—Toronto Diocese W.A., \$50; Niagara Diocese, 73 50; All Saints', Whitby, 4; collected by Miss Dixon, Toronto, 116; per Bishop of Qu'Appelle, from Eng., 24; Missionary Leaves Association, Eng., 4 87; Niagara W.A., per Mrs. Webster, 2 75; total receipts, \$783.75.

The Bull on Anglican Orders.

SIR—Encouraged by your note at the head of correspondence, I venture to quote your correspondent "W. D. P." in your issue of the 28th ult. *apropos* "The Bull on Anglican Orders": "But I have waited in vain for a short readable statement of what are the grounds expressed in it on which English orders are said to be invalid . . . which I am sure your readers would be glad to get . . . if free from any adjectives or offensive expressions." I am afraid your correspondent is very delicate in his own tastes and over-apprehensive for his readers, lest the use of adjectives should infuse too much vigour into the information he seeks. Therefore as vigorous expression in denunciation of error, as of vital truth, is sure to offend in some direction, I would not propose to supply that information even if I were able. That which is the most deplorable is not the absence of those "grounds," but that any Christian man, lay or cleric, of whatever station or dignity, should attach one iota of value to them or to the Bull of the head of a dead Church (Zech. xiii. 7-9, and xiv. 5 6), whose very official title, even "Pope," is assumed in defiance of the commandment of the Lord Jesus—(Matt. xxiii. 9)—on the question of English orders or anything else. Let your correspondent, if a minister of the Gospel, be well and fully assured that he is "separated unto the Gospel of God" (I. Cor. i. 1), having been "called" by the Holy Ghost (Acts xiii. 2), and an unbroken Apostolical succession will appear to

him of supreme insignificance; if a layman, "make his calling and election sure" (II. Peter i. 10), being "sealed" (Rev. vii. 3) with "the spirit of adoption" (Rom. viii. 15-16), and with "His Father's name written in his forehead" (Rev. xiv. 1.) Then the Pope and his contreres may continue their awful parody on religion without disturbing the full, satisfying stream of his assurance that his "living sacrifice" (Rom. xii. 1), body, soul, spirit, life and effort—is "accepted in the beloved." G. C.

Family Reading.

Alleviation.

Sometimes there comes a sense of cradled peace,
When the whole world is dark, and life is set
With sore perplexities; and we forget
All these in that sweet moment of release.

Our head seems pillowed on some arm unseen,
That stretches far beyond, and holds the key
Of all the future's labyrinth that we
In vain have toiled to solve from morn to e'en.

This seems no hour of time's, but something spared
From dim eternity's imagined calm:
A leaf of pity from the heavenly balm
To which in hope earth's hopeless wounds were
Bared.

Or so the loneliest wanderer may prove,
In the black night without one guiding gleam,
The darkness and its weariness a dream
Of some vague sheltering home, some tender love.

The Keeley Treatment for Inebriety.

In 1880, Dr. Leslie E. Keeley, of Illinois, surgeon of the C. and A. Railway, made an announcement which was in the nature of a surprise. He declared that inebriety was a disease, having a definite pathology, and that he had discovered a remedy which, as the principal factor in a course of medical treatment, would cure the disease, removing every trace of alcohol craving.

That his theory was correct, and that his treatment was scientific and successful, would seem to be established beyond question; for in the seventeen years since he made the announcement, it is claimed that more than three hundred thousand persons have made trial of it, with most satisfactory results. Among others who have investigated this matter, and given unqualified testimony to the excellence of the results accomplished, are a committee of the Church of England Temperance Society of London, Eng., with Canon Fleming as chairman, and the well-known temperance advocates, Donald Baynes, M. D., and Amos Schofield, Esq., among its members.

An institute has lately been opened in the fine mansion at 582 Sherbourne Street, Toronto, which is officially authenticated by Dr. Keeley as the only one in Ontario having right to use his remedies and his system. It is in charge of gentlemen of wide experience in this line of work, Dr. A. Boutbee of Toronto, who has studied the system under Dr. Keeley, being the medical director. Visitors are made welcome, and will be given all desired information.

From its credentials and indorsements, we are led to believe this Institute one which merits the confidence of all who have interest in the reclamation of the victims of drink or drug—the morphine and other narcotic addictions being also subjects for treatment.

Your Present Need

Is pure, rich blood, and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye to-day is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

Believe in God.

Believe in God—that is our Lord's first precept—if we would believe in Him. All faith must base itself on this fundamental factor: Believe in the Father, believe in God. Start there, that is the only way; believe in God, not only in the hidden recesses of your own secret spirit, but in your practical every-day working life in the world; see this world with the eyes of men who believe that God is in it, that God is to be seen and heard there; spread out this timid, shrinking, nervous faith that lurks there in your secret souls cringing in the shadow; carry out in the interpretation of life that which is your own conviction. If you believe in God in yourselves, believe in Him in others; believe that what He proves Himself to be to you, that He is in all. Believe in God when you look out in life. So different, so much harder it is, this belief, from that of our private affairs. We may try it sometimes, we may exercise ourselves in it in this way. We who pray, and pray earnestly, with real assurance, may nevertheless try what we feel if we turn our eyes to watch another man at his prayers as he kneels there in the church, if we quietly think it over in cold blood as a spectator, and say, "Look there, that man there is speaking into the ears of the living God; those lips of his that I can see moving are actually conveying to a present God what it is he desires. God is there with him then in that place, and is moved by what He hears, and is acting back again in answer. God and the soul, look at them there, actually communing together before my eyes." If we remember that, now we recall, how we start! Our usual apparatus for taking in the visible world has not allowed for this. It seems a dream and a fancy in other men, and yet it is no dream, no fancy at all when we do it ourselves: it is natural, secure and reliable. Let us believe that first in our own experience, let us know it, try it, and hold by it, and live in it, and then, if we do believe it, if we do know it with all the intense conviction of a life-long piety, then believe it wholly, believe it everywhere, give it objective reality, throw yourself out in it in your estimation of life in this great round earth, believe that the Father is there, that this world is full of His energy, His breath, appealing to this under-world of living Spirit: then you will have got to the roots of that faith which, by believing in God, cannot but go on to believe in Jesus Christ, whom He raised from the dead.—*Conan Scott Holland.*

Ennobling Daily Work.

Do you ever grow tired of the every-day duties that come to you, girls? Do you find it hard to fill up the cracks in the home-life, those little places that don't seem to amount to much and for which you get very little credit? Do you sometimes almost rebel at your place in life? We were led to think of these things by talking with a friend not long ago. This friend, Isabel, used to think she had to work very hard. Her mother had no servant, and as the family was large, the daughter had for her task the making of her own bed, sweeping and dusting certain rooms, paring potatoes, and other matters. To be sure these duties left plenty of time for going to school, besides several play-hours every day; but Isabel was not satisfied.

"I wish," she would say, "I could get these things done, and that they would stay done: but every day I have to do them over again. I wish I were a woman and were not obliged to wipe dishes and dust rooms." And if any one suggested that being grown up usually brought more and harder work instead of less, Isabel would declare that she wished she could grow younger then instead of older. You see she had not yet learned the true spirit of work, doing it "heartily as to the Lord and not unto men," nor had she found out that the play and rest that come after work well done are the sweetest, because we have earned them.

Now what a change has come over this once discontented girl! She is one of the working bees in this world-beehive, and she goes about her daily toil with as cheerful a hum as any brown bee in a summer clover-field. Her eyes grow bright as she tells of what she is doing and

of her hopes and plans for the future; her step is brisk, and her face sunny. Ah, you see she has let Christ into her heart now, that Master for whom all labour is sweet. And then she is working with a purpose. She sees that God did not mean us to be idlers, and more than that, that He gives us problems to conquer, difficulties to overcome, and disagreeable things to do, so that we may grow strong and sensible and trustworthy in accomplishing them. Even paring potatoes and making beds, if done in the right spirit, will help to develop a girl into a true, womanly woman: and that we are sure every one of our girl readers wants to be, only some of you haven't realized yet that these homely tasks are one way toward that end.

So we say, don't look upon the work and self-sacrifice that come to you as bothers and hindrances. They will be so if you take them fretfully; but if you do them in the spirit of love you will find after a time they will become even pleasant. "Whatsoever thy hand findeth to do, do it with thy might."

Growing Through Habits.

One whose daily life is careless is always weak. But one who habitually walks in the paths of uprightness and obedience grows strong in character. Exercise develops all the powers of his being. Doing good continually adds to one's capacity for doing good. Victoriousness in trial or trouble puts ever-new strength into the heart, the habit of faith in the darkness prepares for stronger faith. Habits of obedience make one immovable in one's loyalty to duty. We can never overestimate the importance of life's habits; they lead our growth of character in whatever way they tend.

New Creatures in Christ.

Christians are new creatures by present, ever-growing holiness of life—by the renewing of their very inmost soul. They are absolutely new creatures—new in the truth of moral reality; new altogether, but still the same. It is moral contradiction, moral conflict, the clash of moral antagonists, that makes God and man to be two, and the race of man as divided as it is numerous; and so is it in every living soul changed by the grace of God. He was an evil creature, he is a holy one; that is, he was an old, he is new. When the flesh is subdued to the spirit, and Satan bruised under our feet, this old world passes away as a shadow, and the new stands out as the visible reality from which the shadow fell; and the whole man grows into a saint. The lowliest and most unlettered man, to whom written books are mysteries; the tiller of the ground, the toiling craftsman, the weary trader; the poor mother fostering her children for God; the little ones whose angels do always behold the face of their Father in heaven—all these, by the Spirit of Christ working in them, are changed into a saintly newness and serve with angels, and look into the mystery of God with the cherubim and adore with the seraphim of glory.

Judging Men.

Never take any man at his worst; God always takes us at our best. If ever we touch the reality of prayer, He answers us then; He knows we must offer a million words before we come to the one word, and no sooner do we utter it than He gathers the clouds in His heavens and sends rich rain upon the thirsty land. You may talk six times to Him and hear nothing, see nothing, by way of response; but in the seventh time you will come upon the right chord, the right word, the right appeal; He will then open the windows of heaven and pour you out a blessing so great that there shall not be room to receive it. As God therefore takes us at our best, so let us take each other at our best. When we are infirm, and when our whole course is deflected, when our very speech is blurred, wanting in distinctness, and our prayers reel because charged with selfishness, do not judge one another then. When there is a deed of nobleness done, a word of kindness spoken, an indication that the soul wants to attain a higher level, say concerning each other—There, that is the man!

"Good Bye God Bless You."

This poem was one of the last written by Eugene Field before his death.

This seems to me a sacred phrase,
With reverence impassioned
A thing come down from righteous days.
Quaintly but nobly fashioned:
It well becomes an honest face,
A voice that's round and cheerful,
It stays the sturdy in his place,
And soothes the weak and fearful
Into the porches of the ears
It steals with subtle unction,
And in your heart of hearts appears:
And all day long with pleasing song
It lingers to caress you—
I'm sure no human heart goes wrong
That's told "Good-bye—God bless you!"
To work its gracious function.

I love the words—perhaps because,
When I was leaving mother,
Standing at last in solemn pause
We looked at one another,
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies.
Whatever fate befell me;
She put her arms about my neck
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me,
But, kissing me, she said good bye,
And asked our God to bless me.

The Singer of the "Holy Angels."

BY GENEVIEVE IRONS.

(Continued.)

I am afraid that Prosper didn't run home to his dinner that day quite so nimbly as usual. I shouldn't wonder if he put his hands in his pockets and strutted through the town with something of an air, as he heard himself pointed out by one and another along the road as "the beautiful new solo who sang at the Cathedral this morning." It was silly, no doubt, but you wouldn't have been much wiser yourself; do you think you would?

Prosper, you see, in spite of his pretty face and his beautiful voice, was a regular boy, and not the least of an angel. If he had been an angel he would not have been spoiled by all this flattery, which I am sorry to say soon began to be the case.

He often sang alone now. The master was so much pleased with him, and was so sure that he would not break down, that whenever there was a particularly beautiful or difficult solo, it was certain to be given to Prosper. On those days the Cathedral was often quite full, for people used to come from a distance on purpose to hear him. I dare say some of the other boys felt jealous, and I know that Prosper felt vain, but no one seemed to think of this. Madame de Coulanges was charmed at his success, and when she gave parties she often had him to her house to sing to her friends. Besides this, she was so good to him in many ways, and so kind to his grandfather, that Prosper soon became very fond of her. He had found another friend, too, since he had come to the Cathedral, and that was Simon, the old sacristan. Simon took a fancy to Prosper from the first, for his own son had once been chorister here, and Prosper reminded him of Marc. There was nothing that this kind old man liked better than to hear him sing, and the next best thing was to stand in the porch as the people went out after service and listen to their praises of him. I wonder if Simon or any one else noticed that the boy never sang really quite so well as he did that first time? It couldn't be helped, I suppose, but the fresh innocence of his voice was gone; it was beautiful still; but in the old days he used just to sing to himself, without caring whether any one else heard him or not, and now he *did* care. That was the difference.

But Simon only knew that Prosper reminded him of Marc, and that was reason enough in his eyes why he should be perfect. It was a pity, he thought, that Prosper hadn't come to be chorister before, for he couldn't remain as sacristan much longer, since he was getting very old. Some hints

had already been dropped about his leaving, but Simon declared that he wouldn't go. "I've been here now these forty years," he said, "and, if God will let me, I mean to stay here a while longer. If I am turned away from the Cathedral, where I have served for more than half my life, I shall die of a broken heart." So he was allowed to remain on, but every week he grew more and more feeble, and at last a day came when old Simon's place was empty.

Prosper was not long in finding out what had happened to his friend. He had been seized with a terrible illness, from which, though he might live for some months, it was certain that he could never recover. When he saw Prosper he burst into tears.

"Ah! my son," he said, "I shall never again hear you sing in the beautiful service of the Church. It grieves me; it makes me weep; it is foolish, but I cannot help it."

"Never mind, good Master Simon," said Prosper, "I will come and sing to you whenever you like, and you can hear the Cathedral chimes, and perhaps with the window open you'll get some of the music too, as it comes up from the valley."

"It will never be the same, never the same," said poor old Simon. "But God's will be done; and if I have you to come and sing to me sometimes, I'll not complain. Only you musn't forget me."

"Forget you? indeed I won't! I'll come to you every Sunday afternoon, and once in the week besides, as long," said Prosper, kissing the old man's withered cheek, "as long as ever you live."

Prosper kept his promise truly until the day came, a sad one for Simon, when the doctor told him that he must leave Val-d'or, and go over the other side of the hill to a place where his married daughter lived, which was more healthy, and where he would have some one to take care of him and nurse him as he required. I am sure that Simon would rather have died neglected and alone in his own cottage, than have lived on for months in greater comfort in a strange place, away from the sound of the Cathedral bells and of Prosper's sweet singing. But he had very little to do with deciding the matter, for one day his daughter came and took him away over the hill to live with her. Simon didn't say much, but he wept quietly to himself. He thought they really might have left him there a little longer, for next week was Christmas, and what would Christmas be to him away from Val-d'or?

"Poor old Simon," said Prosper, when they told him of it; and he thought to himself, "he shall have some Christmas singing all the same, even if I have to walk both ways to give it to him."

Christmas eve came with all the excitement and bustle which, somehow, it always seems to bring. No snow had fallen yet, but the north wind blew pitilessly over the hill, through the leafless forest, as you know the north wind does when it says, "there will be snow." Everything looked about as cheerless as it could, yet Prosper, as he buttoned his warm coat across him to set out for the Cathedral service at four o'clock, thought of poor old Simon, and determined to keep to his resolution. "It will be cold work going over the hill," he thought, "but perhaps this will be Simon's last Christmas here, and I shall like to think I helped to make it happy."

So an hour later, in the teeth of that bitter wind, while the other choristers were sitting down to a nice hot supper, Prosper set off to go to Simon's cottage. For need I tell you that in spite of his little vanity he was a brave, unselfish boy?

Simon was fretful this evening. It was colder here, he told his daughter, than in Val-d'or; the wind would blow the house down, he was sure—even now his bed was rocking as if it were aboard ship. And poor Marie, as she bustled about to wrap the old man up with shawls and blankets, and tried her best to steady the rickety bed, was forced to own that father was "very difficult" tonight; by which she meant hard to please.

Suddenly the wind went down. It does stop so at times in the midst of a storm. Marie was thankful, for now she hoped her father might drop

off to sleep and forget his troubles. Instead of this he turned round and tried to raise himself in bed.

"Marie, what voice is that?" he said.

"There is no voice, father; you are dreaming. The wind has gone down, and it is quiet now; try and go to sleep."

"Don't talk nonsense, Marie. Don't tell me there is no one out there singing. It is Prosper, I know it. I am sure of it. What is to-day?"

To be Continued.

Hints to House-keepers.

Dried orange and lemon peel in equal proportions will prove a useful flavouring for milk puddings, custards, &c.

When ironing, if the iron is rough and sticks, and is difficult to work, sprinkle a little salt on the ironing board and rub the iron well up and down on it. It will speedily make the iron smooth again and prevent its sticking.

Sliced onion fried in butter or in butter and flour, and rubbed through a sieve and put into soups just before serving, gives a fine flavour and good color.

Clean japanned trays with a sponge wrung out of tepid water, rub dry with a cloth and polish with flour. If the trays are very dirty a little soap may be used, but on no account apply boiling water, for it will certainly cause the varnish to crack and peel off in a most unsightly way.

Dishes should be arranged for washing in the following order: Glass, silver, cups and saucers, plates, and other dishes. Wash the cleanest first, and only a few at a time. Two pans, one for washing, and one for rinsing, should be used. Plates should be well scraped before washing, and dish cloths and towels kept very clean and sweet.

APRICOT CHARLOTTE.—Butter a mould. Cut a stale loaf into fingers, and a round the size of the bottom of the mould; fry them in butter and arrange them in the mould. Pare and stone one and one-half pounds of apricots; boil them in one pound of sugar for half an hour. Pour into the mould, cover with slices of bread dipped in butter, and bake in a moderate oven. Turn out on a dish and sift powdered sugar over it.

CORNMEAL GEMS.—Beat two eggs, add half a cup of sugar, two coffee-cups of sour milk, one teaspoonful of saleratus, one teaspoonful of salt, one cup of flour, and enough cornmeal to make a stiff batter. A tablespoonful of shortening improves it. Have the pans very hot and greased well; bake twenty-five minutes.

Idealized baked apples are not baked at all, but steamed. When they are done fill the core cavities with candied fruit. For the filling of eight apples a cooking school recipe is four ounces of candied cherries and two of candied pine apple. Chop the fruits and simmer them in a half-cupful of sugar and a cupful of water. Arrange the apples, when cooked, on an ice-cream dish; fill the centres heaping full of the fruit, draining it free from the syrup. Boil the syrup till thick as honey, flavor with vanilla or good sherry, and baste the apples with it. Serve cold, with whipped cream heaped around the apples just as they are sent to the table.

CURRENTS.—It should be remembered that currants are a particularly dirty fruit, and should always be washed before they are used. The best way to do this is to put them in a colander, sprinkle a little flour on them, then rub them round and round for a minute or two, shaking the colander well to detach the stalks, and make them fall through the holes. When this is done we may pour cold water gently over them, drain them, lay them gently on a towel, and dry them gradually at the mouth of a cool oven or before the fire. When quite dry lay them on a white cloth, and look over them carefully to see if there are any stones. As currants must be dry when used, they ought to be washed as soon as they are sent from the grocers, and be put in jars ready for use. If they have not been washed it is better to be content with rubbing them well in the colander, rather than to wash them and use them wet, for wet currants will make a heavy pudding or cake.

Children's Department.

Such a Fright.

'Twas only a little grey-coated mouse
That pattered across the floor,
Which Gredel had swept on that very
morn,
And scrubbed for an hour or more.

It was only a bright-eyed mouse, I say,
A creature so small and weak;
But two little girls gave such a jump,
And you ought to have heard them
shriek,

"A mouse, a mouse! oh, what shall we
do?"

It was really absurd, you know,
For the poor wee thing was as scared as
they,
And hardly knew where to go.

They climbed upon chairs, those little
Dutch girls,
Their wooden shoes went clack clack,
While the mouse ran here and the mouse
ran there,
And at last to its hole ran back.

Oh, little Dutch maids, one might have
thought

It was some great terrible beast,
Who would gobble you up without stop-
ping to think—
A lion or tiger at least.

What brave little people you are, my
dears,

To be left to take care of the house,
While your mother is out, when you
shiver and shriek
At the sight of a harmless mouse!

—Sheila.

A Wonderful Story.

One day a wonderful bird tapped at
the window of Mrs. Nansen's home at
Christiania. Instantly the window
was opened, and the wife of the fam-
ous arctic explorer in another moment
covered the little messenger with kisses
and caresses.

The carrier-pigeon had been away
from the cottage thirty long months,
but it had not forgotten the way home.
It brought a note from Nansen, stating

Exhaustion

Horsford's Acid Phosphate.

Overworked men and wo-
men, the nervous, weak and
debilitated, will find in the
Acid Phosphate a most agree-
able, grateful and harmless
stimulant, giving renewed
strength and vigor to the en-
tire system.

Dr. Edwin F. Vose, Portland, Maine
says: "I have used it in my own case
when suffering from nervous exhaustion,
with gratifying results. I have prescribed
it for many of the various forms of nervous
debility, and it has never failed to do good."

Descriptive pamphlet free on application
to

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations
For sale by all druggists.

that all was going well with him and
his expedition in the polar regions.

Nansen had fastened a message to
the bird and turned it loose.

The frail courier darted out into the
blizzard air. It flew like an arrow
over a thousand miles of frozen waste,
and then sped forward over another
thousand miles of ocean and plains and
forests, and one morning entered
the window of the waiting mistress,
and delivered the message which she
had been waiting so anxiously.

We boast of human pluck, sagacity,
and endurance; but this lovely little
carrier-pigeon, in its homeward flight,
after an absence of thirty months, ac-
complished a feat so wonderful that we
can only give ourselves up to the amazement
and admiration which must over-
whelm every one when the marvellous
story is told. Mrs. Nansen's pigeon is
one of the wonders of the world.

The Best Way to Cure

Disease is to establish health. Pure,
rich blood means good health. Hood's
Sarsaparilla is the One True Blood
Purifier. It tones up the whole system,
gives appetite and strength and causes
weakness, nervousness and pain to dis-
appear. No other medicine has such
a record of wonderful cures as Hood's
Sarsaparilla.

—Hood's Pills are the best after
dinner pill; assist digestion, prevent
constipation. 25 cents.

How to be Happy.

Yesterday a young friend visited a
lady past eighty-five years of age.
Much good talk they enjoyed together,
and when the time came for saying
good-by, the aged friend said,—

"My dear, if you would be happy,
make yourself useful as the days go by:
a life of usefulness is the keynote to
happiness!"

Dear girls, pause a little to consider
this thought—a life of usefulness is the
keynote to happiness!

A lady was once asked the object of
her little girl's life in the world to her-
self, meaning the child.

"Oh, to be happy," she answered;
then quickly added, "and to be use-
ful."

Wise mother! the second clause in-
cludes the first, for I believe no one is
happy unless useful.

In being useful we bless not alone
ourselves. A busy life touches all
with whom it comes in contact, and is
often an inspiration in its influence.

In a rural village of my acquaintance
a city family make their summer home.
Early in the season they come, and
busy workers they are, especially the
daughter of the household—methodical
and thrifty are her ways.

A neighbor's daughter, somewhat
inclined to idleness and indolence,
noticed the cheerful face and bright
activity of her city friend. It seemed
to her that every minute was turned to
account.

The outcome was a new influence
in her own life. As she sought to be
useful brighter days dawned. Her
friends noticed the change, and the
city girl, her example and influence,
was the impetus that started the stag-
nant current. So do we build better
than we know, and help or hinder
those about us.

And there are many ways of work-
ing—avenues opening on all sides, if
one is looking for them. The church
with its Sabbath-school and societies

will give mission work in abundance.
Getting outside of oneself and work-
ing for others is a good thing even for
those who have regular work and a
livelihood to earn.

"Give, give! O give," said the little
streamlet, and everything in nature an-
swers this call with like request.

"Give, give! O give," and the supply
never ceases because the work never
ceases.

So, my dear girls, with the aged lady
let me urge, "Give of yourselves, and
give yourselves to usefulness," so shall
you bless and be blessed.

Habits formed in early years are
those that cling. A life dedicated to
usefulness will bring lasting satisfac-
tion and blessing.

A life with worthy purpose will bring
a glow to the cheek and lustre to the
eye that time does not efface.

—Prevent sickness and save doctors'
bills at this season by keeping your
blood rich and pure with Hood's Sar-
saparilla.

Jamie's Post.

"Oh! he's tip-top at starting things,
but you can't tell how long he will
hold out," said Ralph, doubtfully.

"He seems interested enough now,"
answered Rob.

"Yes; but by the time he gets the
rest of us into it he may have lost his
interest and have forgotten all his fine
promises. He means all right, I sup-
pose, but he doesn't do to tie to."

Both boys laughed, and little Jamie,
sitting on the gate, looked soberly
from one to the other. He waited un-
til Ralph walked away, and then slowly
questioned his brother.

"Wobert, what does a to-tie-to
mean?"

"A—what?" asked Rob, suddenly
becoming aware of the small presence.

"That boy," declared Jamie, point-
ing one plump finger after the retreat-
ing Ralph, "said another boy didn't
be a to-tie-to."

"Oh! Jimsey, what a wretched
'little pitcher' you are!" groaned Rob.

"No; he said the other boy wouldn't
do to tie to—to tie to, you understand?
It isn't all one word."

"What kind of a boy does it mean,
Wobby?"

"Mean? Why, when you say a fel-
low won't do to tie to, you mean that
you can't exactly trust him. He isn't"

—Rob hesitated, realizing that some
common phrases that seem to convey
to one a very clear meaning, are, after
all, not easy to explain. "It's this
way, Jimsey. If you were going to tie
a horse somewhere, would you find a
good strong post that would hold him
where you wanted him to stand, or

Sour

Stomach, sometimes called waterbrash,
and burning pain, distress, nausea,
dyspepsia, are cured by Hood's Sarsa-
parilla. This it accomplishes because
with its wonderful power as a blood
purifier, Hood's Sarsaparilla gently
tones and strengthens the stomach and
digestive organs, invigorates the liver,
creates an appetite, gives refreshing
sleep, and raises the health tone. In
cases of dyspepsia and indigestion it
seems to have "a magic touch."

"For over 12 years I suffered from sour

Stomach

with severe pains across my shoulders,
and great distress. I had violent nausea
which would leave me very weak and
faint, difficult to get my breath. These
spells came oftener and more severe. I
did not receive any lasting benefit from
physicians, but found such happy effects
from a trial of Hood's Sarsaparilla, that I
took several bottles and mean to always
keep it in the house. I am now able to
do all my own work, which for six years
I have been unable to do. My husband
and son have also been greatly benefi-
ted by Hood's Sarsaparilla—for pains in
the back, and after the grip. I gladly
recommend this grand blood medicine."

MRS. PETER BURBY, Leominster, Mass.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1.

Hood's Pills cure all Liver Ills and Sick Headaches. 25 cents.

There are thousands of
sickly school-girls all over
this broad land that are
dragging their way through
school-life who might enjoy
that abundant life which be-
longs to youth by simple at-
tention to hygienic laws and
a proper course of treatment
with Scott's Emulsion. This
would make the blood rich,
the heart-beat strong; check
that tendency to exhaustion
and quicken the appetite by
strengthening the digestion.
Our book tells more about
it. Sent free.

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Their **Breakfast Cocoa** is absolutely pure, delicious, nutritious, and
costs less than one cent a cup. Their **Premium No. 1 Chocolate**
is the best plain chocolate in the market for family use. Their
German Sweet Chocolate is good to eat and great to drink.
It is palatable, nutritious and healthful; a great favorite with
children. Consumers should ask for and be sure that they get the genuine
Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
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would you tie him to any loose peice of brush lying on the ground?"

"No; I wouldn't tie him to some bwush," said Jamie, scornfully. "He'd wun and dwag it off."

"That's it," answered Rob, delighted with his own clearness of exposition. "And if you were going out into the water and wanted a rope to pull yourself in by and hold you so you couldn't be swept away, you would fasten the end of it to something strong and solid that wouldn't pull loose and let you sink. Well, the folks that do to tie to are the ones that stand fast to what they say—the ones you can always trust to do the right thing, no matter how much pulling there may be in other directions."

"Yes. I tie to you, Wobert," said Jamie admiringly. "You're that kind of a boy to tie to, ain't you?"

Was he? Rob wondered a trifle uneasily as he walked away. He had never thought of asking himself such a question before, but his attempt to explain the subject to Jamie had made it stand out very clearly. He knew the two kinds of boys he had been describing and he could count the few who always stood where they ought, for everything good and right, and who could be depended upon to hold others fast, instead of being moved themselves. But the many "who went with the crowd," and yielded to every influence that touched them—he could not be sure that he was wholly unlike them. He knew that he was carrying the definition farther than Ralph had thought of doing when he used the words, but the thought would not be put away, though he impatiently tried to do it. He found himself watching his companions, and noting contrasts, watching himself and making deductions not altogether comfortable; but, after all, the strange study taught him more than many of the professor's wise lectures had done.

At dinner Jamie suddenly looked up from his plate and remarked; "Papa, Wob is going to be a hitching post."

"Indeed? Well, that's a new profession for a young man, but if he is really going into it I hope he will make as good a one as those I had put in front of the house last week—sound through and through, good tough fibre, rooted deep enough to be firm, standing upright, strong, reliable, and useful."

Everybody laughed at the pretended gravity with which Jamie's funny speech was answered, but into Rob's face came a look of earnest purpose. He liked the description.

"That's the kind of a man I want to be," he thought. "It's the kind I will be, God helping me."

The Most Delightful Emotion.

"Which is the most delightful emotion?" said an instructor of the deaf and dumb to his pupils, after teaching them the names of our various feelings. The pupils turned instinctively to their slates, to write an answer; and one with a smiling countenance wrote *Joy*. It would seem as if none could write anything else; but another with a look of more thoughtfulness, put down *Hope*. A third with beaming countenance wrote *Gratitude*. A fourth wrote *Love*; and other feelings still claimed the superiority on other minds. One turned back with a countenance full of peace, and yet a tearful eye, and the teacher was surprised to find on her slate, "*Repentance is the most delightful emotion.*" He returned to her with

marks of wonder, in which her companions doubtless participated, and asked, "Why?" "Oh," said she, in the expressive language of looks and gestures, which marks these mutes, "it is so delightful to be humbled before God!"

Idol Gods.

A mother was describing to her little son the idols which heathen nations worship as gods. "I suppose, mamma," said the boy, "that these heathens do not look up to the same sun, and moon, and stars which we do." "Yes, my dear, they do." "Why, then, I wonder that they do not think there must be a better God than these idols."

DROPSY CURED WITH ONE BOTTLE.

A great cure and a great testimony. "For ten years I suffered greatly from Heart Disease. Fluttering of the Heart and Smothering Spells made my life a torment. I was confined to my bed. Dropsy set in. My physician told me to prepare for the worst. I tried Dr. Agnew's Cure for the Heart. One dose gave me great relief, one bottle cured the Dropsy and my Heart." Mrs. James Adams, Syracuse, N.Y.

Beautiful Hands.

"Oh, Miss Roberts, what coarse-looking hands Mary Jessup has!" said Daisy Marvin, one Sunday afternoon, as she walked home from Sunday-school with her teacher.

"In my opinion, Daisy, Mary's hands were the prettiest in the class." "Why, Miss Roberts, they were just as red and as hard as they could be. How they would look if she were to try to play on the piano!" exclaimed Daisy.

Miss Roberts took Daisy's hand in hers, and said, "Yes, your hands are soft and white, Daisy, just the hands to look beautiful on a piano, and yet they lack one beauty that Mary's hands have. Shall I tell you what the difference is?"

"Yes, please, Miss Roberts."

"Well, Daisy, Mary's hands are always busy. They wash dishes; they make fires; they hang out the clothes, and help to wash them too; they make bread, and sweep, and dust and darn, and sew; they are always trying to help her poor hard-working mother."

"I never thought of that," said Daisy regretfully.

"Besides, they wash and dress the children; they mend their toys and dress their dolls; yes, and they find time to bathe the fevered head of the little girl who is so sick in the next room to theirs. They are full of good deeds to every living thing. I have seen them patting the horse and dog in the street. They are always ready to help those who need help, from the little fellow who gets a tum-

ble because his legs are too short to keep up with the big brother who is running away from him, to the poor old rag-picker who is too stiff to stoop for some coveted scrap or bone."

"I shall never think Mary's hands ugly any more, Miss Roberts."

"I am glad of that, Daisy; and I must tell you their best beauty is that they do all this service cheerfully, gladly, for the sake of Him whose hands were pierced through with nails for us."

"Oh, Miss Roberts, I feel so ashamed of myself, and so sorry," said Daisy, looking into her teacher's face with tearful eyes.

"Then, my little Daisy, show your sorrow by prayerful deeds. And if you ask Jesus to help you, you will be sure to succeed."

"I'll try, Miss Roberts."

Prayer.

Prayer is a haven to the shipwrecked mariner, an anchor unto them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the cloud of our calamities. O prayer! O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy.

An Old Daguerreotype.

In looking over an old trunk a few days ago, I came upon a pile of small morocco frames containing the likenesses, grandma says, of several members of our family. Among them was a crimson velvet case, slightly faded by age, which held what seemed to me the sweetest face I ever saw. It was that of a girl some eight or ten years old, with a wealth of light curling hair and great dark eyes.

"Certainly those lips never uttered hasty words," I thought, as I musingly studied the picture, vaguely wondering who it might be.

Just then grandma came through the room; and, seeing what I was doing, came and looked over my shoulder at the picture

CATARRH FOR TWENTY YEARS AND CURED IN A FEW DAYS.—Nothing too simple, nothing too hard for Dr. Agnew's Catarrhal Powder to give relief in an instant. Hon. George Taylor, of Scanlon, Pa., says: "I have been a martyr to Catarrh for 20 years, constant coughing, dropping in the throat and pain in the head, very offensive breath. I tried Dr. Agnew's Catarrhal Powder. The first application gave instant relief. After using a few bottles all these symptoms of Catarrh left me. It is a great remedy."

"Isn't she lovely?" I cried, passing it up for her to get a better view. "Do you know who it is?"

Grandma gave one of her soft little laughs, which always make one forget she is an old lady, as she answered, "I ought to, for I sat for that picture nearly fifty years ago."

Can you imagine that fresh, beautiful face wrinkled and drawn with age, or those eyes hidden by spectacles, while the hair, still curling, is as white as the kerchief she even now wears around her neck.

Character.

True character is positive. We are never at a loss to know where the one of positive character stands. When a man's character is wanting in the quality of positiveness, it is worthless, and indeed is characterless. The one-talent man was a man of this type: he was a negative element. If he had been a man of positive character, he would have said to his Master: "Keep your talent; I want nothing to do with it." Then the Master would have made a different disposition of it. There are thousands of persons moving along through this world on this negative, one-talent platform. They content themselves simply because they are doing no harm—doing nothing—folding their hands, and floating with the current, forgetting the starting question, "How shall we escape if we neglect so great a salvation?"

What Chance has the Lesson?

Lida is very careful, in getting ready for Sunday-school, to see that her dress is just right, that her hat is neatly placed, and her hair as she likes best to have it.

There is no harm in this, for one should see to it that all is neat, and then forget about the dress altogether.

But, while so carefully preparing her body, Lida takes no thought for her mind and heart. She does not think of the day, nor the lesson, nor of the reason for going to Sunday-school at all. Her mind is not ready to be taught.

After school, Lida begins at once to talk with the girls about week-day things, and that crowds out what the teacher may have put into her mind and the minds of the others. Is this right?

What chance has the lesson, when such things come before and after it.

DR. AGNEW'S OINTMENT CURES SALT RHEUM, Eczema, Tetter, Barber's Itch, and all like skin diseases and eruptions. It gives relief in a day. Its cures are legion; its failures are few. Years of testing, and grows daily in favor of suffering humanity. Good for Baby's Skin. Good for young, middle-aged or old folks. 35 cents.

Best for
Wash Day
For quick and easy work
For cleanest, sweetest
and whitest clothes
Surprise is best

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SURPRISE
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Best for
Every Day
For every use about the
house **Surprise** works
best and cheapest.
See for yourself.

Toronto Markets.

Grain.		
Wheat, white.....	\$0 86 to	\$0 87
Wheat, red winter.....	0 00 to	0 86
Barley.....	0 30 to	0 34½
Oats.....	0 22 to	0 23
Peas.....	0 43 to	0 44
Hay.....	12 00 to	14 00
Straw.....	7 00 to	9 00
Rye.....	0 00 to	0 34

Meats.		
Dressed hogs.....	\$4 50 to	\$5 50
Beef, fore.....	2 50 to	3 50
Beef, hind.....	4 00 to	5 50
Mutton.....	4 00 to	6 00
Beef, sirloin.....	0 14 to	0 17
Beef, round.....	0 10 to	0 12½
Lamb.....	6 50 to	7 50

Dairy Produce, Etc.		
Farmer's Prices		
Butter, pound rolls, per lb.....	\$0 17 to	\$0 22
Butter, tubs, store-pack'd.....	0 14 to	0 17
Butter, farmers' dairy.....	0 18 to	0 19
Eggs, fresh, per doz.....	0 18 to	0 21
Chickens.....	0 25 to	0 50
Turkeys, per lb.....	0 07 to	0 08
Geese, per lb.....	0 06 to	0 07

Vegetables, Retail.		
Potatoes, per bag.....	0 30 to	0 40
Onions, per bag.....	0 25 to	0 30
Apples, per barrel.....	0 50 to	1 00
Carrots, per bag.....	0 20 to	0 30
Parsnips, per bag.....	0 40 to	0 50

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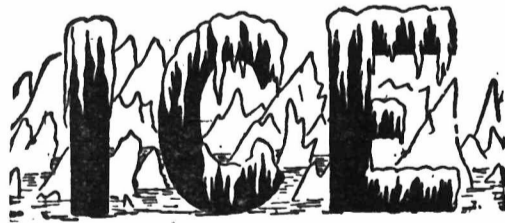
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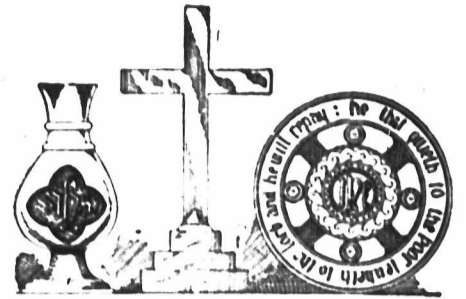
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