

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, DECEMBER 10, 1896.

[No. 50.]

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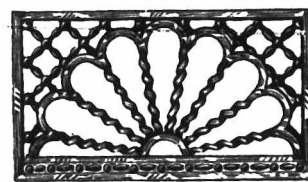
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THIRD SUNDAY IN ADVENT.

Holy Communion: 192, 312, 318, 559.
Processional: 47, 217, 280, 463.
Offertory: 49, 203, 287, 537.
Children's Hymns: 50, 334, 346, 568.
General Hymns: 46, 206, 351, 398, 456, 479

FOURTH SUNDAY IN ADVENT.

Holy Communion: 187, 311, 313, 319.
Processional: 50, 53, 432, 463.
Offertory: 52, 205, 288, 521.
Children's Hymns: 47, 337, 340, 478.
General Hymns: 48, 51, 268, 404, 474, 612.
Christmas Day: 55, 58, 59, 60, 61, 62, 316, 329, 330, 482, 484, 555.

THIRD SUNDAY IN ADVENT.

Almighty God speaks to us through His Holy Church and ministers, as well as in His Holy Word. He brings us now into His Church militant, that in it He may train and prepare us for His coming in the Church triumphant. This is what the services for this third Sunday in Advent would teach us. They point out to us the office of the Church, and of those who rule in it; they teach us our duties and privileges in it; and show us how the blessings of Christ's kingdom of grace are to prepare us for the far higher blessings of His kingdom of glory. The office and power of Christ's ministers is exactly explained to us by the word "steward," which is applied to them both in the collect and gospel for the day. A steward is one who in the absence of his master has received power to rule his house and to dispense his goods. His own circumstances may perhaps be no better or higher than those of many

of his fellow-servants, but the commission he has received entitles him to respect, for his master's sake, and any want of respect shown to him would surely be a want of respect shown to the master who sent him. Christ's ministers are the stewards whom He has set over "His household," the Church, now that He has withdrawn His visible presence. As the successors of those whom Christ sent in His Father's name, they have power to admit men into His household, and to dispense to them the outward signs through which the riches of His grace are conveyed. To them, also (as we are specially taught at this time), is committed the care of preparing their fellow-servants for the day when their "Lord shall come and reckon with them." We see, then, how in obeying the messenger we are also obeying the Master; how in submitting ourselves to those who minister to us in His absence, we are preparing for the time when He shall manifest His own glorious presence. The epistle teaches us how we are to treat those through whom we receive such high and holy privileges. Looking upon them as the ambassadors of Christ, we are to esteem them very highly for their work's sake. Instead of setting ourselves up as judges of their conduct, we are told to think of the day when both ministers and people shall stand before the judgment seat of Christ,—the former to give an account of their stewardship, the latter of the talents committed to their charge. As no fault in our ministers can now make void their commission, so no fault of theirs will in that day excuse us for having wasted the gifts it conveyed. This day, on which we are taught the merciful provision and protection afforded us in Christ's Church, is also very appropriately chosen as the time to offer up prayers for its welfare. During the ensuing Ember Week all the members of Christ are commanded to implore God's blessing on the ministers of Christ, and the people committed to their charge. For the former, we pray that they may rightly dispense God's manifold gifts of grace; for the latter, that they may not only receive them, but have grace to use them to His honour and glory; that so all the inhabitants of God's holy mountain, dwelling together in unity of spirit, and in the bond of peace, may be found a people acceptable in His sight—prepared to meet their God.

THE POWER THAT MARKS A MAN.

Every observing man, as he goes through life, must finally come to the conclusion that the most important acquisition in life is self-control; he finds himself admiring, not the repose that comes from inaction, but that which comes from fullness of vitality and faith controlled, held in bonds of reason and good manners. This is a storehouse of power. Not only in public effort, but in the privacy of the home and the superficial intercourse of society, the element that ministers most effectually to peace and success is self-control. Vitality is often wasted in acquiring habits that detract from personal appearance, or that even come under the head of bad manners. Voice, feet and hands, when uncontrolled, have been the bars that have kept many men out of desired fields of enjoyment and employment; so with the mind if it has been ungoverned. The mind that will not harness itself in maturity has acquired its uncontrollable freedom in the first

years in the home and school-room; its antagonism to order and obedience has been acquired in childhood. Many moral failures are the result of untrammelled freedom during the years when self-control is the one acquirement worthy the attention of parents and teachers. The outburst of passion that almost arouses ridicule, so out of proportion is it to the size of the offender; the extravagant love of some particular food; the toleration of a useless and nerve-destroying movement of the body, or use of the voice; unchecked emotions unnecessarily provoked; nervous excitability catered to without any attempt to teach the child quiet of mind and body; disregard of the little attentions to others that mark the difference between politeness and impoliteness; aggressiveness, that bane of the peace of life, often the result of the home training that encourages the little child to consider himself of supreme importance, the one, rather than one of the family—all these simply mark the man whose power is limited if not lost by the lack of self-control. No matter how richly a man may be endowed by nature, if the training of home and school has not made him master of his own body and mind, he fails to leave after him a work that marks him as above the average. Endowments untrained, uncontrolled, unguided, are no more valuable to a man than the power of speed would be to a horse who had never known any harness. It is trained power, not untrained freedom, that makes a man valuable.

LORD HALIFAX AND THE PAPAL BULL.

Lord Halifax, speaking of Reunion, and of the Pope's Bull condemning Anglican Orders, said: It is quite certain that the greater the work for God the greater the opposition it is sure to encounter; and if, as we believe, the divisions of Christendom are one of the most effectual instruments in the hands of the great enemy of souls to keep men from God, we may be quite sure that all attempts to reunite Christendom will meet with his most determined opposition. Opposition, then, is no reason for being discouraged. It is in reality just the opposite, and I want, very shortly, to say a few words which I think may be of use to members of the Union in regard to certain difficulties with which the Church of England is at this moment face to face. I will put in the first place this question of reunion which is so near our hearts, and which recent events have brought into such prominence. What have been our desires in regard to it? What has been the spring of all our actions? I make bold to say that we have had but one. The love of Christ and the love of souls constrained us. That something should be done to put an end, if it might be, to the miserable divisions which keep separate those who love our Lord, and love one another, which do so much to keep souls from Him, that those who are one in heart should be able to communicate at the same altars, that the essential unity of the Church should be visibly manifested, and that, inspired by love, and guided by that charity which hopeth all things, believeth all things, in a spirit also of repentance for all the many faults committed by both sides in the past, men might be brought together in order to remove misunderstandings, dispel prejudices, and distinguish between what is really matter of faith and what is

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matter of opinion, and thus to seek on the basis of the revelation made to the Apostles and interpreted and explained by the primitive and undivided Church, the very basis, indeed claimed by the Encyclical "Satis Cognitum," for a common point of agreement—that is what we wished, that is what we attempted to bring about. "On behalf of the Anglican Communion," wrote the Archbishop of York, "I may confidently say that our supreme desire is to maintain the 'faith once delivered to the saints,' *quod semper, quod ubique, quod ab omnibus*," and to "hold the truth in the unity of the spirit and in the bond of peace." In regard to our relations with the Church of Rome, while it is absolutely vain to expect that England would ever accept the idea of the Papacy as we have been accustomed to have it presented to us, we could never hesitate to admit whatever can be shown to be in accordance with the will of our Blessed Lord and the teaching of the Primitive Church. It is in this spirit we should welcome any opportunities of friendly conference which might tend to bring about a better understanding between us on the basis of St. Augustine's rule, *In necessariis unitas, in dubiis libertas, in omnibus caritas*. Is there anything to regret in such wishes or in such words? Nay, are they not the wishes, are they not the objects which any man who calls himself a Christian is bound ever to have at heart? And what have we done to give effect to such desires? When an opportunity, which is none of our making, seemed to be opening out, for showing those from whom we had long been estranged, and who for the most part were strangely ignorant of our affairs, all that God had done for the Church of England in the past—all, more especially, that He had been doing for our own souls by the revival of spiritual life and earnestness vouchsafed to us during the last sixty years—how, I say, was this effort to break down the mountain of misunderstanding which kept us apart, met by those of our own countrymen to help forward the good cause? Can it be said with truth, at least of those who spoke on their behalf, that they showed any desire to meet us half way? Was there any evidence of that spirit of love which endeavours to put the most favourable construction on the past where a choice is possible between two alternatives? Nay, is not the very opposite the case? Have we not been met by a determination to make the very worst instead of the best of the Church of England, by a total inability to look at alleged facts except in the narrowest and most party spirit? The inspirations of love and sympathy—those keys by which all who will can learn so much—have been conspicuous by their absence, and, looking back over that wonderful revival with which it has pleased God to bless the Church of England during the last 50 years, they could find nothing better to say of it than that it was the work of Satan, who by an imitation of the true Church was endeavouring to keep souls from the truth. Our Lord has been amongst us, healing the sick, giving sight to the blind, and letting the captives go free, and they said it was the work of the enemy of souls. It is an awful responsibility to attribute to Beelzebub what may be the work of the Holy Ghost; but the servant is not above his Master, and to that Master we are content to leave ourselves. It does not increase our anxieties, as Cardinal Vaughan seems to imagine will be the case, that ultra-Protestants and the press should agree with him in his view of the English Church. We have been told quite recently by members of the Roman

Communion that belief in the continuity of the English Church is the great obstacle to Roman Catholicism in England, and it does not the least surprise us that those who in other matters are as opposed to one another as were the Pharisees and Sadducees of old, should unite with the world to discredit, if they can, a truth they both dread and deny. That Cardinal Vaughan should find himself in agreement with and quoting as authorities those who look upon the Roman Church as Antichrist, and are at this moment the most determined opponents of definite religious education, is a fact which ought to suggest misgivings to him, not to us. Nor will his appeal to the East serve him any better. For upon what he tells us is the critical point of the whole controversy, the necessity of unreserved submission to the Pope, the Eastern Church denies the claim as emphatically as we do. But, in truth, such an argument sounds strange to Christian ears. Was it by following the opinions of majorities or by deferring to articles in the Press that we have been able, by God's help, to vindicate the ancient rights of the Church of England? Was it by listening to such pleas that the martyrs won their crown? When we are told that all men combine in the assertion that our Sacraments are shams and our absolutions worthless, we reply with St. Paul, "that we know in whom we have believed," and that we are content to trust our souls to Him in life, in death, and on to that great day when before all the world the truth will be vindicated. We have used the Sacraments intrusted to and administered by the Church of England as effectual signs of grace, and as conveying to our souls and bodies the grace which they represent. They have produced in us the effect which God's Word has told us to expect from them. They have been the spring, the support, the centre of our whole spiritual life, and to ask us to believe that all the time such Sacraments were fictitious, empty signs of man's invention, is to induce us to disbelieve, not merely in the Sacraments we have received, but in the reality of sacramental grace altogether. To assert such things is to make Him who is the truth itself the accomplice of a lie. It is to prepare an arm which the unbelieving world will not be slow to use against the Roman Church herself. No, I say it advisedly, I would willingly die, if God gave me the grace, rather than seem to impute such treachery to God, or imply by any act of mine that all I have known of my Lord's love and goodness to me, was a snare and a sham. It would have been a great happiness if Rome had done the Church of England justice. It would not only have removed a great obstacle to reunion but it would have inclined the minds of all to listen favourably to explanations which might have prepared the way for peace. Not for a long time will Rome have such an opportunity again. It was said by Urban VIII. of the Popes, his predecessors, Paul IV., Pius V., and Paul V., that they were responsible for the loss of England. It will perhaps be said of Leo XIII. that he threw away the opportunity he had himself created for the healing the schism. "Having begun to build he was not able to finish." Having encouraged the blessed work of those who sought corporate reunion, he ended by yielding to the traditions of the Holy Office and to the representation of those who look upon "corporate reunion as a snare of the Evil One." For ourselves our position is clear. We have shown our readiness for peace, that we at least deplore the divisions of Christendom, that we would do all in our power to heal

them, but, as before in the history of such attempts, when we spoke to men of peace, they made themselves ready for battle. The motives which lie behind the Bull are apparent. The memorandum submitted by Don Gasquet and Canon Moyes to the Pope, published in the *Guardian* and *The Church Times*, the speeches of Cardinal Vaughan, and the preparations made for the expected harvest of converts in consequence of the Bull, speak for themselves. As for the Bull itself, I may be permitted to make two remarks. A careful study of its words suggests, I might almost say necessitates, the conclusion that the invalidity of English orders being held to have been already decided by the Holy Office in 1704, in the case of Gordon, the members of the Commission recently appointed found themselves precluded from reopening that case, and, in consequence, the point at issue has been not so much the validity of English orders in presence of a free discussion of all the facts of the case, as between reopening the matter already decided by the Holy Office, and the general policy of reunion which the Pope at one time had encouraged. The traditions of the Holy Office, backed by the representation of Cardinal Vaughan and the English Roman Catholic bishops, and of those who urged the danger of reopening the question, prevailed. The policy of reunion was abandoned and the conclusion already arrived at in 1704 was reasserted. In the second place, I will point out—for it is a fact within the cognizance of all who have followed the controversy—that the alleged defects in the form and intention which the Pope's letter finds in the English Ordinal have, by anticipation, already been answered by Roman theologians and dismissed as worthless. At the proper time and in the proper place the English Episcopate will, I have no doubt, reply to the letter "Apostolicæ Curæ," and when they do the Encyclical "Satis Cognitum" will supply both their answer and its justification. If that Encyclical claims for the Pope all the rights conferred on St. Peter, it claims no less for the Episcopate all the rights conferred on the Apostles. St. Paul, in a matter which he considered vital, withstood St. Peter, and the bishops in communion with Canterbury may cite his example and reply to Peter's successor that, in a matter in which "he walks not uprightly according to the truth of the Gospel," they, too, will withstand him to the face and will know how to defend the rights of the churches committed to their keeping by the Great Head of the Church.—*Church Times*.

BORROWING TROUBLE.

It has sometimes been said that a business house which does not borrow money cannot be prosperous. In other words, a growing business necessitates a certain amount of borrowing, and in such a business borrowing is not only safe but commendable. On the right basis borrowing means progress, advancement, enlargement of enterprise, and possibilities of greater profit. But there is one thing which ought never to be borrowed under any circumstances, and that is trouble. Every man and woman under the conditions of life has a sufficient capital of trouble without adding to it by the process of borrowing. The chief business of the successful man or woman is to diminish trouble by meeting it courageously and dealing with it strongly. There is neither wisdom nor wit in adding to one's stock by borrowing it, and yet this lack of wisdom is so widely diffused that the people who refuse to borrow in the market of trouble are notable excep-

tions. At this instant, when ominous clouds hang on the business horizon, the business men are few who are not wasting strength and energy in anticipating possibilities of trouble against which they cannot in any wise provide. To foresee trouble and get ready for it is not to borrow trouble. The foreseen trouble actually comes to us; the borrowed trouble is unnecessarily added. At this moment, when so many are unable to borrow money on what would ordinarily be considered good security, every man finds himself able to borrow trouble without putting up any collateral. Trouble is to be had in every market, and every man can take as much as he chooses. The more he borrows, however, the less likely will he be able successfully to deal with what actually comes to him. It is a fact of experience which we are slow to learn that the trouble we borrow never would have been ours in any other way. We appropriate what would never come to us otherwise. The real troubles of life are numerous and hard enough, but they constitute a very small proportion of its trials in comparison with imaginary troubles. To deal successfully with the real troubles we must refuse to consider the imaginary ones.

REVIEWS.

MAGAZINES.—*Harper's Magazine* for December is a worthy number. There is just enough of Christmas and its associations to make it seasonable, also a sparkling variety in other contributions of more than ordinary merit. There is a continuation of "White Man's Africa," with a speaking likeness of President Kruger; another instalment of "The Martian," even more interesting if possible than the two former chapters. A pretty story, "Romance of an Ambrotype," by Howard Pyle, which those who chatter lightly of war might read with advantage. The achievements of the "Texas Rangers" half a century ago are exciting, and the drawings which accompany the record are spirited and attractive. There is a panegyric on the lamented "Dr. Wendell Holmes," by W. Dean Howells, and many other interesting stories by favourite authors. A little science; some sport—in fact a good deal of one thing and another which the general reader will appreciate. The number is well illustrated, the engraving of Joseph and Mary being especially fine.

Scribner's Magazine for December opens with an able review of the old Pre-Raphaelite section of the Royal Academicians, and of the late Sir John Millais in particular, who is grandly represented by many familiar specimens of his art. The other portion of the number consists principally of short and interesting stories capitally told, embracing many fine engravings. There is also an emblematic figure of Christmas and other artistic embellishments of considerable splendour.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

MONTREAL.—*St. George's*.—At a special meeting of the vestry of St. George's Church last Tuesday evening, a letter was read from Mr. James Crathern asking permission to place a new organ in the church as a memorial to Mrs. Crathern and his children, and asking further that the \$2,000 to be received for the present organ be applied to the Tower Fund. Both propositions were gratefully accepted. The organ will be built by Messrs. Casavant Bros., who erected the organs in Notre Dame, St. Peter's and St. Patrick's churches.

St. Jude's.—A very successful concert was given last Tuesday evening in the lecture hall of this church under the auspices of the Church Association. The programme consisted of vocal and instrumental music, and tableaux vivants, all of which were of a very high order.

Church of St. John the Evangelist.—A successful concert was held last Tuesday night, in the school-room of the Church of St. John the Evangelist, to provide funds for the charitable branch of the Men's Society in connection with that church. The society does an excellent work in providing the poor with food, fuel and clothing during the winter months.

St. Martin's.—Last Tuesday evening's address by the Rev. G. Osborne Troop, on "Christ and Solomon," was the most delightful so far of any of his interesting talks at the Y.M.C.A. on the theme of "Christ in the Old Testament."

The Lord's Day Alliance.—A public meeting was recently held in Montreal, at which the above Society was organized for the Province of Quebec. Mr. George Haque was chairman and the meeting was addressed by some able clerical speakers. The tendency towards Sabbath desecrations in Canada was touched on by the chairman. Infidelity was given as a moving spring in this evil thing. One Mr. Harvey, from the E. T., spoke of the local desecration of the Lord's Day in the butter and cheese factories, causing financial loss in addition to the sin.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

NAPANEE.—The Clergy of the Deanery assembled in Chapter on Thursday, Nov. 19th, at St. Mary Magdalene's church. Holy Communion was celebrated by the Rural Dean, E. H. M. Baker, at 10.30 a.m., after which the business meeting took place, occupying the greater part of the afternoon.

Evangelism was sung by the Rector at 7.30 p.m., the preacher being the Rev. J. R. Serson, of Tamworth, the other clergy of the deanery taking part in the service.

At 9 a.m. on Friday a committee of delegates from each parish assembled in the Guild room and nominated a sub-committee for the purpose of waiting upon His Grace and conducting him to the conference. An address was adopted for presentation to the Archbishop, and other committees struck for promoting the success of the meeting.

On the arrival of His Grace the visitation opened with a choral celebration of the Blessed Sacrament, the Archbishop being celebrant, and the Rev. R. S. Forneri and the Rural Dean epistoler and gospeler, respectively. The pastoral staff was borne by the Rev. W. G. Swayne, of Selby. A large number of representative Churchmen and Churchwomen from Napanee and the outlying parishes were present and took part in this inspiring service.

The clergy having retired, the conference assembled in the school room. When order was called a deputation, headed by the Rural Dean, came forward and presented an address to His Grace. The address was prepared by a sub-committee, consisting of his honor Judge Wilkison and Mr. W. S. Herrington, and was beautifully engrossed by Mr. James E. Herring.

The Archbishop replied briefly, saying that the address was peculiarly agreeable to him as it anticipated much that he intended to refer to in his charge. He would not now do more than thank the members of the deputation and those whom they represented, for the kindly expressions contained in the address, feeling sure that these indicated a receptive mood on the part of the Church people of Lennox and Addington.

Adjournment was now taken for lunch.

The conference re-assembled at 1.30 p.m. The Archbishop delivered his charge. His Grace said:

He now found himself at the head of what was practically a large missionary jurisdiction. He felt that he was now very much in the same position as he was 35 years ago. We had to begin afresh. In parting with the Diocese of Ottawa we were losing the most substantial part of the old Diocese of Ontario—the portion that contained the wealth and the best prospects of growth and stability; where as with us, remained the large Mission fields of North Frontenac, North Addington, North Hastings, and a large portion of Prince Edward, he advised a more systematic and faithful working of our present admirable machinery.

The mainspring of that machinery was the Diocesan Mission fund. How well that fund had prospered during his long episcopate might be better understood by a reference to a few plain facts. During the last 25 years it had enabled him to add an average of five new missions a year to the strength of the diocese. During that time he had consecrated close upon 300 new churches. We began with practically no invested funds, whereas last week the commissioners have been called upon to divide an invested capital of nearly \$750,000 between the two dioceses. The diocese had gone forward steadily in many other respects, and all this progress was due to a very large extent to the Mission fund. It was the means blessed by Almighty God, who always works by means, and if

the means be good, and our faith and hope good, the result is assured. For some time past this fund amounted annually to about \$10,000. This year we can, in the ordinary course of events, expect to raise only about \$4,000 in the diocese as now constituted, unless by united action and determined effort we put forth all our energies. To keep up to our old record we need at least \$6,000. He wished to place five more missionaries in the field by next spring, and unless we were enabled to do so, we must remain at a standstill. An advance of \$2,000 was not much to ask for, and this, more than anything else, was the object of his present visit—to ask this deanery to do its share towards raising that amount.

Whenever the Church was given a chance and an earnest missionary placed in the field, success was sure to follow. He instanced North Hastings and North Addington. In one of these missions the clergyman had 22 stations and much solid work was accomplished under the most trying conditions. In North Addington, though the field had been neglected for 40 years, Mr. Spencer had already, after only one year's work, erected a handsome church, a credit to any parish, and built up three flourishing congregations. These were but samples of the work that lay before us. And how must this work be done? Through the instrumentality of the mission fund and in no other way. We must send young, active, energetic men into these waste places, and support them there till they can make their missions largely self supporting. We do not give them a luxurious living, we offer them a bare existence. He had plenty of good men ready to undertake such a life of hardship, if the Church would guarantee them a stipend which he characterized as barely sufficient to keep them from starvation. The Archbishop then dealt with the apparently conflicting interests of other claims upon the liberality of Churchmen, and urged the necessity of regulating their gifts in proportion to the needs of each. He fully recognized the importance of domestic and foreign missions and other Church enterprise, but he submitted that one parish at least had failed to recognize the law of proportion when it had contributed \$20 to diocesan missions and \$220 to foreign missions in China and Japan.

What we needed is not new machinery, but a faithful and patient employment of the machinery which had worked so well in the past whenever it had been put in operation. We must realize that the Diocesan Mission fund was the life blood of the Church so far as temporalities were concerned. If so, it was plain that the collection of this fund must not be entrusted to incompetent and uninfluential hands. His Grace concluded a most interesting and impressive address by an appeal to those present to do their utmost to make known the needs of the diocese to their brethren, as well as to draw their attention to the encouragements, which in God's good providence were ours in meeting these needs. He wished especially that it might be in his power to keep up the traditions of the old diocese and add five new missions to our list before the meeting of the Synod next summer.

The Archbishop then called upon those present, and especially the laity, for an expression of opinion upon the issues now laid before them.

The first speaker was Judge Wilkison, who in the name of the laity thanked His Grace for the action he had taken in holding these visitations throughout the diocese. The laity were waiting to be led, and the words they had just heard were most stimulating. In support of the Bishop's estimate of the importance of the Mission fund, he quoted from the Synod Journal figures which showed that this deanery whilst contributing \$560 towards the fund received last year, grants to the extent of \$1,200. He felt, however, that the name "Mission Fund" was a misnomer, as applied to Diocesan missions, and that the laity were often confused by the multiplicity of missionary objects to which they were asked to contribute, and this militated greatly against the success of our fund. He begged, therefore, to move, seconded by Mr. B./S. O Loughlin, of Yarker, The following resolution:

"That whereas, in times gone by, much confusion has arisen, in a large measure due to the existence of several distinct classes of missions claiming the support of the Church in the diocese, to wit: Diocesan missions, Domestic missions, Foreign missions and missions to the Jews;

And whereas, it is desirable to avoid such confusion and simplify our whole system of diocesan finance as much as possible,

Therefore, be it resolved, that the Rural Dean be requested to bring before the Synod of the Diocese at its next meeting a resolution asking for such legislation as may be necessary in order to constitute our Diocesan Mission fund, the Sustentation fund of the diocese or Diocesan fund to be known as such, and also to bring about an amalgamation of our present funds known as the Diocesan Mission fund, and the Sustentation fund, and further, to change the name of the Mission Board to "Diocesan Board," thus leaving the word "mission" to be applied to

those funds only which have a purely missionary character."—Carried.

Mr. O'Loughlin then moved, seconded by Mr. Campbell, of Flinton:

"That in view of the efforts now being made in this diocese to place the funds thereof on a more secure basis, the attention of the clergy and churchwardens of the deanery be drawn to Canon XXXVII of our Diocesan Synod respecting unauthorized collections, with a view to the more rigid enforcement of the same."—Carried.

The Archbishop was glad that attention had been drawn to this matter. He was aware that large sums of money had been collected in our parishes, for which no returns had been made, thus causing the diocese to appear to great disadvantage when comparisons were drawn with other dioceses and religious societies.

In speaking to this resolution, Mr. G. F. Ruttan drew attention to an experience of his own. At a missionary meeting in a neighboring parish, at which he was asked to speak, he had analyzed the collections made in the parish and had compared them with the published returns of one of the other religious bodies in the same place, and very greatly to the disadvantage of the Church. After the service he was set upon by a company of indignant parishioners, who told him that he had greatly wronged them, and that as a matter of fact, more than half of the large contributions of the other congregation had been made up of offerings given by church people, and these were in excess of their gifts towards our own mission fund. That is to say, added the speaker, these church men thought more of gaining credit for a spurious liberality towards their dissenting brethren, than of the just claims of their own Church, to which their alms were pledged.

Rev. F. D. Woodcock here drew attention to the mistake often made in the appointment of missionary deputations. Men who knew nothing of the mission field were sent out, who simply preached sermons on Christian beneficence, and talked of everything else in the whole range of theology except Diocesan missions. Often men were sent from one end of the diocese to the other, thus causing vast expense to the fund, besides alienating the sympathies of business men amongst the laity.

The Bishop expressed his agreement with the last speaker and would consent to each deanery managing its own affairs so far as the arrangement of its missionary meeting was concerned.

Rural Dean Baker remarked that at the Chapter meeting yesterday this deanery had assumed the responsibility of making this change in the scheme as suggested by the Board of Rural Deans at its last meeting.

Dr. Northmore, of Bath, begged to move the following resolution, seconded by Mr. Thos. Bain, of the same place:

"That in the opinion of this conference it is advisable, in order to secure greater stability and permanence to our Diocesan Mission fund, that when possible the members of the Church in each parish shall be induced to become annual subscribers to the fund, subscriptions to extend over a period of say three years, collectible by means of the parochial cards now commonly in use."—Carried.

It was then moved by Rev. F. T. Dibb, seconded by Mr. James McMath, that this conference desire to express its very hearty thanks to our revered and beloved Archbishop for his presence with us on this occasion, and more especially for his most hopeful and inspiring address.

The Rector of the parish asked leave to put this resolution to the meeting, which carried it by a standing vote. His Grace briefly acknowledged the pleasure which this expression of good will afforded him.

Mr. Jarvis then suggested that there was one point in the bishop's charge which ought not to be passed by unnoticed, viz: the appointment of stronger and more influential collectors for the mission fund. In this parish (which he assured His Grace humorously was in every respect a model one) the collectors, though ladies, were not without influence. Elsewhere it might be different. But he was afraid it would go hard with the fund if we had to depend upon the other sex to collect it. Nevertheless the church wardens and lay representatives should not be content to hand over this work to the ladies even if the latter do it better—it was too sacred a duty to be shirked in this manner. He did not wish to interfere, but hoped that a resolution would be moved by some layman present embodying His Grace's suggestion. It would come better from a layman. The mover and the seconder of such a resolution at any rate would thus be pledged to take the matter in hand and two influential collectors at least secured for next winter. He maintained in opposition to the views of a former speaker (Judge Wilkison), that the laity were the best pleaders for this cause. It was often felt that when the clergy urged it, they were pleading their own personal interests, and the clergy naturally felt a delicacy in the matter. The Judge was a living refutation of

his own statement, for since he and a few other godly laymen had begun to go through the diocese as deputations in conjunction with the clergy, the fund had been greatly popularized. The people felt that hard-headed and warm-hearted laymen could speak more disinterestedly and were better calculated to gain the attention of their brother laymen.

A resolution accordingly was moved by Mr. G. F. Ruttan, seconded by Mr. C. H. Finkle:

"That in the opinion of this meeting it is advisable that when possible the annual parochial collection for Diocesan Missions be made by the most influential members of the Church in the parish, and subscriptions of three years or more be obtained and made payable through the offertory in monthly instalments by means of envelopes provided for that purpose."—Carried.

Rev. J. R. Serson quoted the Synod Journal to show how that many families, especially in the large towns and cities, were never reached by the collectors for the Mission Fund. One parish returned 306 families, but only 93 names appeared on the parochial cards. These 93 had given liberally—over \$500—but it was a shame that two-thirds of a wealthy parish should give nothing simply because they had not been asked. The poorest are always glad to give to this fund if an opportunity is offered them, and we had no right to despise their offerings.

The bishop thought the time was now come to close. He felt greatly encouraged by the spirit that had been displayed; he thanked those present for their attendance, especially those that had come from the more distant parishes, such as Cloyne and Flinton; such devotion to the interests of the Church could not fail of its reward. Many valuable suggestions had been made for which he was very grateful. Then followed the Episcopal benediction and this most successful conference was at an end.

BROCKVILLE.—*St. Paul's*.—Thanksgiving Day was to the members of this church a day of real enjoyment. Service was held in the morning at 10.30, which was well attended, and a goodly number partook of the Holy Communion, the great thanksgiving feast. At 7.30 p.m. there was a half hour service of praise, which was well rendered by a large choir. The large congregation then adjourned to the school-house, which was very tastefully decorated. After a few words from the rector, an excellent programme was carried out, every piece being well executed and thoroughly enjoyed by all present. Refreshments were then served by the ladies of the church and their male helpers, and one of the most successful socials ever held by *St. Paul's* congregation was brought to a close by the singing of the Doxology.

ATHENS.—On Tuesday evening last there was a thanksgiving service held in Christ Church. Special Psalms, lessons, collects and hymns were used. Rev. Wm. Wright, rector, preached a very practical sermon from the text, Psalm 103, 1st and 2nd verses. There was a large attendance of the congregation. The service was closed by the singing of that grand old hymn of thanksgiving—*Te Deum*. After the service, the congregation retired to the lecture hall of the church, where a very choice programme of songs, readings and recitations were given by the young people of the congregation, ending with a very pretty waltz-drill by six young ladies. The ladies of the congregation then supplied an abundance of good things for the refreshment of the inner man. The greatest praise is due to the ladies and other members of the congregation who worked so earnestly to make the re-union a success. The rector acted as chairman, and must feel proud to have the support of such a hearty body of workers and members in his congregation.

The Standing Committees of the diocese met at Kingston last week.

OTTAWA.

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

ALMONTE.—On Thanksgiving Day services were held in *St. Paul's* Church, here, at 11 a.m. and 7.30 p.m. The church was prettily decorated for the occasion; the services were both bright and hearty, and the singing was specially good. The offertory, which amounted to over \$200, will be devoted to the Church Building Fund of the parish. On Advent Sunday, the evening service was one of special interest for the Church Missions. The Rev. W. C. Gemmill, of *St. Andrew's* Community Mission, Tokyo, Japan, preached a sermon, in which he made an earnest appeal for the sympathy and prayers of the people on behalf of the Canadian Church Mission in Japan.

HAZELDEAN.—On the evening of the 27th ult., a very pleasant time was spent at the residence of Dr. G. C. Richardson, on which occasion the Rev. A. H.

Whalley, the rector (who was invited to be present), was made the recipient of an address and a beautiful fur coat, presented by the Ladies' Guild of *St. Paul's* Church, Hazeldean, also on behalf of the other members of the congregation. The reverend gentleman, who was taken by surprise, replied suitably. The party was hospitably entertained by Mrs. Richardson, the president of the Guild. The following is a copy of the address presented on the occasion:

To the Rev. A. H. Whalley, Bell's Corners.—REV. AND DEAR SIR,—We, the members of the Guild of *St. Paul's* Church, Hazeldean, on our own behalf and other members of the congregation, desire to take the present opportunity of acknowledging your ever-ready assistance cheerfully bestowed upon us on all occasions in carrying out our Church work in connection with our congregation, and as a slight evidence of our appreciation of the same, would ask you to accept this fur coat, trusting that the same good feeling which exists amongst us may still continue to exist, and that by the direction of God's Holy Spirit, and the influence of His grace, we may be enabled to continue our labours as useful, loving and devoted members of His Church. Signed, A. M. Richardson, pres.; Addie Abbott, sec. Hazeldean, 27th Nov., 1896.

OTTAWA.—The annual meeting of the Anglican clergy and laity of the Deanery of Carleton County was convened in *St. John's* Hall last week. The meeting took the form of a Conference of the clergy, churchwardens and lay delegates as to the best means of carrying on Church work.

The following clergy were present: The Lord Bishop of Ottawa, presiding; Ven. Archdeacon Lauder, Revs. J. J. Bogart, H. Pollard, E. A. W. Hannington, T. Bailey, W. Loucks, A. W. Mackay, J. F. Gorman, of the city; W. H. Stiles, March; A. Whaley, Bell's Corners; E. Pick, Fitzroy; C. Saddington, Richmond; G. Scantlebury, Carp; G. Bousfield, Billings' Bridge; W. H. Greene, Hintonburgh; and T. Garrett, Ottawa.

Among the lay delegates were: Messrs. W. L. Marler, T. M. Clark, J. J. Smith, H. F. Macleod, T. Macfarlane, Thos. Tubman, W. R. Wright, E. Dawson, W. Graham, Henry Allen, Adam Abbott, Henry Vaughan, H. Wilson, T. Lackey, S. McCaffray, Thos. Hodgins.

The celebration of the Holy Communion took place in the church at 10 o'clock. The lord bishop was celebrant, assisted by Rev. A. W. Mackay.

The business session was convened in *St. John's* Hall at 11 o'clock. The Rural Dean, Rev. Mr. Bogert, gave a brief address on the hopeful future of the Church in the county of Carleton.

The Rev. C. Saddington then read a paper on "The Missionary Spirit among Churchmen." He advocated knowledge, work and prayer. Rev. T. Garrett continued the subject. After this there was a general discussion.

At one o'clock the ladies of *St. John's* Church entertained the meeting to an excellent lunch.

At the afternoon session, Bishop Hamilton pointed out the pressing necessity for the sub-division of several parishes. This could only be done, he said, by increased generosity of contributions to the Mission Fund of the diocese.

Rural Dean Bogert desired the formation of three new parishes in Carleton, sub-dividing Fitzroy, March and Bell's Corners.

This discussion showed an ample field for labour, but the main difficulty was to procure a "living wage" with a narrower parish.

Rev. A. H. Whaley thought that the multiplying of churches was not always in the best interest of the parishes.

A most interesting discussion on the need of arousing more interest in the Mission Fund took place, and a general sense of hopefulness was expressed. So far the contributions have shown that the congregations are determined to help in every way. *St. John's* parish had doubled its offertory.

"Preparation for confirmation" was introduced by Rev. G. Scantlebury. All other things which a Christian ought to know to his soul's health, is a wide term. The Church has only defined one mode of preparation—the catechism. A scheme was desirable for use in the diocese. The scheme should include instructions in the Sacraments, prayer, the Bible and Church history. It was necessary, he said, to impress upon candidates the solemnity of the ordinance and responsibility involved if they go back and leave the Church.

Rev. W. H. Stiles regarded it as a mark of the revived energies of the Church that more careful preparation was being given. Commendation for the number rather than the care of those confirmed was a danger to the welfare of the Church. It is still the duty of the parish priest to diligently enquire for candidates for confirmation. In the country parishes it was advisable to have classes in the houses or in the school-house.

Confirmation, he said, is the turning point in man's lives. The Church catechism should have been

learned before the classes are formed. The development of a devotional habit among the candidates is most important. He strongly recommended "The Narrow Way." Many important points were brought about in the use of the blackboard and charts.

In closing the meeting the bishop thanked those who had given such careful thought and study to the papers which had been presented, and hoped that all future Conferences of the clergy and laity would be as pleasant and profitable.

Evensong was said in St. John's Church by Rev. H. Pollard, after which the delegates returned to their homes, invigorated by mutual council and contact, and with every confidence in the stability of the Anglican Church.

OTTAWA.—The various committees of the Ottawa Synod were in session last week, considering matters that will come before the Synod at its next meeting in June. The Executive Committee held a meeting at which there were present his Lordship Bishop Hamilton, Rev. Messrs. Bogart, Pollard, Biss, Nesbitt, Low, Waterman, Phillips, Snowdon, Elliott, Samwell, Saddington, Hannington, Stiles, Chancellor Lewis, Colonel A. P. Mathieson and J. F. Orde. A somewhat important report was made in an informal way by Chancellor Lewis on the division of the Diocesan Funds between the Diocese of Ontario and the Diocese of Ottawa. At the last meeting of the Synod, Chancellor Lewis, Judge Senkler and Mr. W. H. Rowley were appointed commissioners to act with commissioners from the sister diocese in reference to the division. Mr. Lewis reported that with the exception of the \$12,000 of the Gainsford Trust Fund that is in arbitration, a satisfactory basis of settlement had been reached. The Rectory Lands Funds are to be divided according to the location of the rectories, and the other funds, including the Clergy Trust Fund, Widows and Orphans' Fund and Superannuation Funds, are to be divided almost equally. The aggregate amount of these moneys that the Diocese of Ottawa will receive is \$192,000. Some matters of detail are still to be arranged, the Chancellor reported, but it is expected that a full division will be completed, and the securities handed over by December 15th. A meeting of the committee on religious education in schools was subsequently held. There were present: Archdeacon Lauder, Revs. J. J. Bogart and H. Pollard, Ottawa; A. C. Nesbitt, Smith's Falls; C. O. F. Bliss, Eganville, and A. Elliott, Carleton Place, and Messrs. W. H. Rowley and J. F. Orde, Ottawa; Col. A. J. Mathieson, M.P.P., Perth, and Mason Mills, Iroquois. The main subject of discussion was the educational scheme, which was referred to the committee at the last meeting of the Synod. The scheme was a recommendation from a western Synod in respect to public recognition of Church schools where qualified teachers are employed, provided, however, that there is an average attendance of at least 30 pupils, and in maintaining a standard of efficiency in secular subjects. There was also a recommendation that religious instruction be given in all schools from 9 to 9.30, to be based upon a common text-book in the ordinary (State) public schools and in the (voluntary) public schools, to be such as the various religious bodies may respectively desire to impart to the children of parents of their own communion. Pupils in either case not to be required to join in religious exercises or receive religious instruction objected to by their parents or guardians. It was resolved, on the motion of Rural Dean Pollard, seconded by Mr. W. H. Rowley, that the committee give its general assent to the scheme, and especially to the provision as to religious instruction in public schools during the first half hour of each day, and that Mr. Orde, the secretary of the committee, correspond with similar committees of other dioceses in Ontario for the purpose of co-operating with them.

DEANERY OF STORMONT.—The fourth annual Conference of the clergy and lay Church workers of this deanery took place at Iroquois, on Tuesday and Wednesday, Nov. 24th and 25th, the presence of the bishop on the first day making it especially interesting and successful.

Chapter Meeting.—The proceedings began with a celebration of the Holy Communion in St. John's Church on Tuesday morning at 7.30, the Rural Dean being the celebrant, and the Rev. T. J. Stiles and the bishop, Epistoller and Gospeller, respectively. The service was partly choral, and very reverent and devout. There were 88 communicants. The Chapter met at the rectory at 10 a.m., the following clergy being present: The Lord Bishop, the Revs. Rural Dean Houston, M. G. Poole, C. E. Sills, G. S. Anderson, T. J. Stiles, R. J. Dumbrille, and R. W. Samwell (Chapter clerk). The principal business which engaged the attention of the Chapter was the condition of the county of Glengarry, where there is not a single priest or organized congregation of the Church of England, although there are known to be many Church families in various parts of the county. A very earnest desire to remove the

reproach of this long neglected field was manifested, and as the Synod had sanctioned the setting apart of a grant of \$600 for the support of a missionary for this district, it was felt that a strenuous effort should be made this winter to so increase the income of the Mission Fund that the grant might be available for the beginning of the work in the spring. It was also the opinion of the Chapter that the peculiarly difficult nature of the field required a man of tried ability and experience. The bishop expressed his satisfaction at finding the clergy so deeply interested in the welfare and extension of the Church's work outside the limits of their own parishes, and said it augured well for the future prospect of the Church throughout the deanery and in the diocese at large.

Sunday-School Session.—The Foresters' Hall was well filled with Sunday-school workers and others in the afternoon. The parishes of Osnabruck and Moulnette and Morrisburg were represented in addition to Iroquois. The Lord Bishop presided, and gave a very interesting and profitable address on "Sunday-School Work," in the course of which he said that, to his mind, the only really satisfactory solution of the religious education problem to Churchmen was the establishment of parochial schools where the Church population was sufficiently numerous to make them possible. In the meantime, there was great need of definite instruction in the Sunday-schools of the Church. A paper on "Examinations" was read by the Rev. J. F. Snowdon, and one on "Sunday-school Teaching" by Mr. Mason Mills. An interesting discussion followed, in which the Rural Dean, Revs. M. G. Poole, G. S. Anderson, T. J. Stiles, C. E. Sills and R. W. Samwell took part. The Rev. H. Patton, of the neighbouring diocese, was present, and contributed to the discussion.

Confirmation Service.—In the evening the Apostolic Rite of Confirmation was administered by the bishop to 14 candidates. The clergy robed in the rectory, and walked in procession to the church, where a very large congregation had assembled. The church was crowded to its utmost capacity, many having to stand, but throughout the service, which lasted over two hours, the greatest order and reverence prevailed, although the heat was not a little trying. The bishop's addresses were full of deep spiritual teaching, and so simple that the youngest present could understand and profit by them. They certainly made a profound impression upon the congregation, and the earnest, loving words of their Father in God will not soon be forgotten by those who came forward to receive the gift of the Holy Ghost. The music of the service was excellent, and both the rector and choir are to be congratulated upon the smoothness which characterized the service throughout. After the service, a reception was held in the rectory, when a large number of the congregation availed themselves of the opportunity given them of meeting the bishop.

The General Session of Conference was ushered in on Wednesday by a corporate communion of Church workers at 7.30 a.m., the bishop celebrating. There were about 50 communicants, and the service was refreshing and inspiring. The members assembled at the Foresters' Hall at 10 a.m., the Rural Dean presiding. There was a good attendance of the laity in addition to the clergy. The Rural Dean's address on the "State of the Church in the Deanery" revealed, on the whole, a fairly healthy condition of Church life. There were a few points which afforded cause for a little heart-searching, notably a slight decrease in offerings to the Diocesan Mission Fund during the past year, and the neglected condition of the county of Glengarry. He urged all to put forth their strongest efforts on behalf of the Mission Fund during the coming winter. The address was followed by an animated discussion. "Church Entertainment" was the subject of the first paper at the afternoon sitting, presented by the Rev. R. J. Dumbrille. The discussion which followed was of a very lively character, and while allowance was made by several speakers for the peculiarly poor financial condition of some parishes, yet the prevailing feeling of the Conference was that the Church should wash her hands of the many popular but questionable methods of raising money for Church purposes. A resolution proposed by the Rev. R. W. Samwell that "This Conference emphatically expresses its disapproval of all questionable means of raising money for Church purposes, and pledges itself to promote the return to the true Scriptural and spiritual standard of proportionate and systematic giving for the carrying on of the Church's work," was unanimously carried. "Elasticity in Forms of Public Worship" was introduced by Rev. C. E. Sills in a very able paper, although the line taken was of a rather academic character. The subject was discussed in its more practical bearings by the Revs. T. J. Stiles, G. S. Anderson, R. W. Samwell, the Rural Dean and Mr. H. H. Ross. There was by no means an unanimity of opinion on the subject, and after a very lively discussion, it was decided to hold the subject over for the next

Conference. After votes of thanks were passed to the rector and parishioners of Iroquois for their kind hospitality to the delegates and to the Rural Dean for presiding, the session was brought to a close with the Doxology and Benediction. Evensong was held in the church at 7.30 p.m. The Rev. R. W. Samwell read the prayers, the Rev. R. J. Dumbrille the lesson, and capital addresses were given by the Rev. G. S. Anderson and the Rural Dean on "Public Worship" and "Missions" respectively. The weather was cold and stormy, but there was a good congregation. Much satisfaction was expressed on all sides at the success of the fourth Conference of the deanery, and we are encouraged to look forward to the fifth, which will be held at Morrisburg, with bright anticipations.

TORONTO.

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

St. Stephen's Church.—Last Thursday evening the Rev. Provost Weich delivered a lecture entitled "The Religious Reformers in the 18th and 19th Centuries." He dealt particularly with the Wesley and Oxford revival. Of the work of Wesley and Whitfield he gave a very comprehensive and fair account, pointing out many excellencies and a few weak points. The attendance was very large.

St. James' Cathedral.—On Sunday, Nov. 29th ult., and the following Thursday, the infant class-room was prettily decorated for the little ones with wheat and Indian corn. On Saturday, the little children brought their thankofferings of flowers, apples, grapes, figs, oranges, bananas, cakes and candies, all of which were arranged in order by their teacher, Miss Atkinson, and Mr. O. B. Staunton, the assistant. On Sunday afternoon, the bishop Sullivan, gave them a most interesting address, which was listened to attentively by the little children, after which the hymn, "We plough the fields and scatter," was heartily sung by all. The collection amounted to 45 cents, and was put on the plate in church and designated to diocesan missions. It was quite touching to see the children bringing their various parcels with such eager delight at being able to bring some small contribution for their thanksgiving offering. The cakes were distributed amongst the wee ones after Sunday-school, and on Monday morning the fruit was taken to some of the invalids in the parish. The self-denial practiced by this little flock should teach many of their seniors a very thoughtful lesson, especially at this season of the year.

Rev. Professor Clark lectured to the Literary Society of Bishop Strachan School last Thursday afternoon. There was a very large attendance both of members of the society and their friends, and the lecture was enjoyed. It was entitled "Literature and Art," and delivered in the professor's usual charming style. The connection between literature and art was strongly brought out and brief mention made of the great men in both.

The Sisters of the Church opened a very successful sale of work and Christmas cards at Broadway hall, Spadina Avenue, last Thursday afternoon. Afternoon tea was given, and in the evening a pleasing programme of theatricals and music was rendered.

The Bishop of Toronto and the Chapter of St. Albans Cathedral have granted the Canon Missioner a year's leave of absence to take up work in England on behalf of the cathedral. As he has been very successful in arousing the interest of Church people throughout the diocese in the cathedral scheme, it is to be hoped he will be equally successful in the Old Country. On Sunday, Nov. 29th, Canon Macnab preached in St. Albans a sermon especially addressed to the St. Andrew's Brotherhood men and based on the words of St. John: "I have written unto you young men because ye are strong and the Word of God abideth in you." The Canon will be the bearer of fraternal greetings from the Brotherhood men of St. Albans to their fellow Churchmen in England. In recognition of her unsparing zeal and efficient work in the Sunday-school of St. Albans, Mrs. Macnab was made the recipient of a handsome leather writing case. The Bishop made the presentation on behalf of the teachers and members of the Bible class. Canon and Mrs. Macnab sail from New York on Dec. 5th. Their address will be S.P.G. House, 19 Delahay St., Westminster, S. W. London.

A special Convocation was held at Trinity University last Tuesday morning, when the degree of D.D. was conferred upon Rev. J. D. Lewis, of the Church of the Reconciliation, New York. The ceremony took place in the library, and the degree was conferred by the Provost in the presence of a few of the professors. Dr. Lewis preached Sunday

morning at Trinity College Chapel, and in the evening at Grace Church. Dr. Lewis is an old Torontonian, having been a member of the *Globe* staff, vicar of St. Albans Cathedral and private secretary to the Bishop of Toronto, and later a curate of St. James' Cathedral. He is one of the best Hebrew and Chaldeæ scholars on the continent.

The annual meeting of the Brotherhood of St. Andrew was held Nov. 30th, and while the progress of the work during the year was reported as not discouraging, renewed efforts will be put forward as a result of the influence for a more active prosecution of the objects which the society is endeavouring to forward. In the morning at 7 o'clock the Sacrament of the Holy Communion was celebrated in St. James' Cathedral, the celebrant being Bishop Sweatman, who was assisted by Bishop Sullivan, Rev. G. L. Starr and Rev. E. W. Capp. About 200 members of the society were present. After the service breakfast was partaken of at the St. Lawrence Coffee House, at which those present were addressed by Bishop Sullivan. The evening session, which was devoted to business, was held in All Saints' school-house, and was presided over by the president. The financial statement showed a deficiency of \$26.27. Attention was drawn to the fact that, while the collection at St. James' in the morning had been \$8, the breakfast at the coffee house had cost \$17. The hospital report showed that 9 chapters had been engaged in this work during the year, and had been represented by 19 members. The average number of patients visited have been 40. The report of the dock work was not very encouraging. This work had been something of an experiment, and it had not been supported as earnestly as it might have been by the other chapters. One member asked for a report from the council, but the chairman said that it was not the intention of that body to submit one. The work done by it, he said, spoke for itself. The society's work in Toronto, he said, was not what it should have been as compared with that of New York and Montreal, when it was considered that the clergy here gave their warmest support. Rev. H. C. Dixon gave a short address, in which he spoke of the Rescue Mission in Pittsburg, Pa., which he had visited. That institution was doing the only work of the kind in America, and he thought that it might be taken up here with advantage. He made some suggestions for the conduct of such a work. The secretary of the society, Mr. O. B. Staunton, also spoke on the same line, and made some reference to what was being done in the mission on King street west. The election of members of the council, which was taken up, resulted as follows: T. R. Clougher, John Maughan, R. Taylor, Evans Lewis, M. Gowan, Geo. Garret, T. J. Johnson and E. A. Paget. A committee composed of Rev. H. C. Dixon, O. B. Staunton and T. J. Johnson, was appointed to lay the recommendations of Rev. H. C. Dixon regarding a rescue mission before the clergy at the meeting of the Rural Deanery on Monday, 7th inst. On Tuesday evening, 1st inst., an open meeting was held in the school-house of St. Stephen's Church, at which Mr. John D. Wood, general secretary of the Brotherhood in the United States, and Mr. Silas McBees spoke.

A meeting was held in St. James' school-house last Friday at 3 p.m., under the auspices of the Church of England Woman's Auxiliary. Addresses were given by Miss Leslie and Miss Rose, Zenana missionaries from Foo-Chow, China. Miss Leslie was in Foo-Chow at the time of the recent massacres, and returned to England in charge of Miss Codrington, who was severely wounded. Both ladies are eloquent speakers.

NORWAY.—*St. John's.*—The first of a series of socials in connection with this church, was given by the Woman's Association at Boston's Hall, East Toronto. An excellent programme was prepared, and refreshments served during the evening. The Rev. G. F. Davidson, of St. Anne's Church, preached the sermon.

SHARON.—On Sunday evening last the church here was filled to its utmost capacity to hear from the Rev. H. M. Little his farewell sermon. Mr. Little leaves to take the position of rector of Bolton, and leaves many warm friends behind, who, while grieving to part with him, are pleased to know of his advancement, and wish him every success in his new field. He is to be succeeded by Rev. F. E. Farncomb.

PETERBORO.—The new curate of St. John's Church is Rev. W. L. Armitage, formerly curate of Rev. Canon Richardson, of the Memorial Church, London. The Memorial is one of the most completely organized churches in London, and Canon Richardson is a very active worker and good manager, under whose superintendence a curate's experience is large and valuable. Mr. Armitage is a graduate of Huron

College, London, and also passed the Provincial Synod voluntary preliminary examination.

MARKWORTH.—The Rev. Geo. Scott, late of Cookstown, has been appointed to this mission.

BOLTON.—The Rev. H. M. Little has resigned Holland Landing, and been appointed incumbent of this parish.

HOLLAND LANDING.—The Rev. F. G. Farncomb, of Hamilton, has been appointed to this mission.

PORT HOPE.—*St. Mark's.*—For some weeks past the rector of St. Mark's, Rev. C. B. Keurick, has been giving popular instructions on Sunday evenings to large congregations on "Things not Generally Understood." The course has embraced a wide range of subjects, and is still going on. Among the matters treated of have been: "Forms of Prayer," "The Use of Ritual," "Certain Specific Acts of Ritual," "Regeneration," "The Baptism of Infants," "Immersion vs. Pouring," "Confirmation and the Christian Year." The subjects for the Sunday evenings in Advent are: "The Judgment," "The Bible," "The Priesthood and the Incarnation," and addresses are in contemplation on further subjects as: "The Church," "The History of the Church of England," "The Position of the Church of England," "The Creeds," "Absolution," "The Real Presence and the Eucharistic Sacrifice." Great interest has been taken by the congregation in these instructions. The Sunday evening services in St. Mark's are now fully choral, except that the Psalms are not sung, and choral celebrations of the Holy Communion are being arranged for. The choir consists of fifteen ladies, twelve men and eighteen boys. The female portion of the choir is seated in the north transept in front of the organ. The men and boys wear surplices and cassocks, and occupy the chancel. Four of the eighteen boys officiate as altar boys. Vestments of white linen are worn at celebrations. The work of the Sunday-school (held in the church) ceases, so far as the teachers are concerned, at 3.30. A service then follows consisting of shortened Evensong, with the omission of the Psalms and lessons, and catechising. The service otherwise is exactly like those held at the regular hours, and the dreary Sunday-school "liturgy" formerly used has been quite discarded. The children are thus becoming familiar with the prayers and responses authorized by the Church. The canticle used is invariably the Magnificat. During the catechising, the boys of the choir occupy the two front benches of the nave. During Advent after-meetings are being held after the Sunday evening services. They consist of hymns, a short address and extempore prayers.

NIAGARA.

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

HAMILTON.—The annual meeting of the Local Assembly of the St. Andrew's Brotherhood, of Hamilton, was held in Christ Church Cathedral Sunday-school on Thursday evening, 3rd inst. Before the business of the assembly commenced, an open meeting was held, the Rev. Canon Bland occupying the chair. His Lordship Bishop DuMoulin delivered a grand address on Brotherhood work, and gave a most interesting account of his recent visit to the American Convention of the order recently conducted in Pittsburg, Pa. There was a very large attendance. After his lordship's address was concluded, the election of officers for the Local Assembly and other business was transacted, Bro. John Boustead, past president, presiding. The following are the officers for the ensuing year: Bro. W. Davis, president; Bro. T. McKechnie, vice-president; Bro. J. Boustead, sec.-treas. His Lordship Bishop DuMoulin, chaplain.

St. Matthews.—The Rev. T. McCallum, rector of St. Thomas' Church, Toronto, preached at both services in this church on Sunday, the 29th November. The Rev. C. E. Whitcombe, the popular rector of St. Matthews', who met with a serious accident recently, is progressing favourably.

HURON.

MAURICK S. BALDWIN, D.D., BISHOP, LONDON.

HENSALL.—In accordance with the general custom, Thanksgiving Day was observed in Hensall by holding a union service in St. Paul's Church. Rev. C. S. Mills, incumbent, conducted the opening service. Addresses were given by Rev. C. C. Kane "Philosophy of Thanksgiving;" Rev. W. A. Kerr, "Personal and Domestic Reasons for Thanksgiving;" Rev. J. C. Henderson, "Utility of Thanksgiving." In the evening, the thanksgiving supper was well patronized. The concert held in Coxworth's Hall afterwards was a great success. Among those on the platform were Revs. W. A. Kerr, C. E. Roy, C. L. Mills and Mr. T. B. R. Westgate. Rev. W. A. Kerr

ably acted as chairman. A very interesting programme was rendered. The proceeds realized nearly seventy dollars over and above expenses.

MITCHELL.—Thanksgiving Day was observed in this town by a union service in Trinity Church under the direction of the rector, Rev. J. T. Kerrin. Rev. Mr. Holmes (Methodist) gave an address on "Thankfulness for National Blessings." Rev. Mr. Brädley (Presbyterian) gave an address on "Thankfulness for Personal Blessings." The collection realized \$80, and is devoted to the poor of the town. Service, on Dec. 6th is to be conducted by Rural Dean Hodgins, who is on his visit to this church in the interest of the Diocesan Mission Fund. Mr. Hodgins is appointed to canvass the county of Perth for this purpose.

British and Foreign.

The Bishop of Honduras left Queenstown last week for Belize.

The Bishop of Lincoln recently opened a mission room for the parish of Holy Trinity, Louth.

The Bishop of Marlborough will lay the foundation-stone of St. Gabriel's Church, Willesden green.

The Bishop-designate of Peterborough, Mr. Carr Glynn, makes another addition to the ranks of the bishops who are total abstainers.

The Bishop of Chester has conferred an honorary canonry in Chester Cathedral upon the Rev. S. Cooper Scott, M.A., rector of St. John's, Chester.

After the service at Manchester Cathedral recently, the Rev. Henry Wescoe, vicar of St. Thomas', Blackburn, was installed as Hon. Canon by the Dean.

The Bishop of Marlborough preached on a recent Sunday evening at St. Giles-in-the-Fields, on the completion of some improvements in the internal arrangements of the church.

The Bishop of Ripon recently opened a new Church Army Lodging Home for Men in Leeds. The Home adjoins, but is quite separate from, the Ripon Church Army Labour Home.

It is suggested that, as a memorial of the 60th year of the Queen's reign, Churchmen should concentrate their energies upon making the Central Clergy Sustentation Fund a real success.

It is proposed to confer the degree of Doctor in Divinity on the Right Rev. G. F. Browne, Bishop of Stepney, and "in view of his services to the University to remit the fee for the degree."

The 87th birthday of the Rev. William Henry Walter Bigg Wither, rector of Harwicke, Bucks, was celebrated recently with great rejoicings. Mr. Bigg Wither takes the whole of the duty himself.

Bishop Tufnell, who is upwards of 80 years of age, has been lying seriously ill at Chichester for several weeks. Lately he has become much weaker, and his condition is causing the gravest anxiety.

Lady Sudeley has caused a handsome new pulpit of carved oak and brass to be erected in the parish church at Buckminster, near Grantham, to the memory of the Hon. Frederick James and the Hon. Algernon Gray Tollemache.

The Very Rev. Alexander Orme, Dean of Adagh, died at Mydown, recently, in his 83rd year. He graduated at Trinity College, Dublin, in 1838. He was ordained in 1838 by the Archbishop of Dublin, and priest in the following year by the Bishop of Cork.

The Archbishop of Dublin has written to the papers asking for funds to establish a memorial to the late Archbishop of Canterbury in the Irish Cathedrals. The scheme has the approval of the Irish Primate, and a meeting to consider it has been called.

The Bishop of St. Albans, who has since his coming to the See been living close to St. Pancras railway station, has now determined to move to his See city, and he will shortly take up his residence at the "Old Rectory," a Georgian house situated near the Abbey.

Miss Murray, who has done good service to the

Mission cause as General Secretary of the Oxford Mission to Calcutta, has resigned that post, and Miss Edith Argles (Lady Margaret Hall, Oxford, and a daughter of the late Dean of Peterborough) has undertaken the work.

On the 26th inst., and following days, a Missionary Loan Exhibition and Sale of Work will be held at Colston Hall, Bristol, in connection with the C.M.S. There will be three thousand exhibits, representing manners, customs, and modes of worship in different parts of the world.

Cardiff and Swansea Churchmen exhibit a marked aptitude for collecting money. The result of three days' bazaar at the latter town in aid of the rebuilding of the parish church amounted to no less than £1,400; while for the restoration of the church tower at Cardiff £900 was promised.

There was an interesting and important discussion at the Synod of Glasgow and Galloway on the question of the desirability of constituting a pro-cathedral in Glasgow. It was agreed that St. Mary's Church was the most fitting to become the Glasgow Cathedral for the time being.

The Rev. J. F. Keating, M.A., Principal of the Theological College, and Pantonian Professor of Theology, has been selected by the Bishop of Edinburgh, from the Canons of his Cathedral, to hold the office of Chancellor of St. Mary's Cathedral, vacant by the death of the Rev. Dr. Cazenove.

The Church of All Saints' in the parish of Clydach, West Glamorgan, was erected by one Mr. Arthur Gilbertson, in memory of his father, and is his private property, all the expenses of stipend maintenance being provided by him. The church is open to the public, and is crowded on Sunday evenings.

Fridaythorpe, a village on the Wolds, has, owing to the fall in land values, become too small to support a clergyman. Efforts have therefore been made to procure a small endowment, and a sum of £36 per annum has been added to the value of the benefice. The income may now be reckoned as about £3 a week.

Recently Canon Body presided over a meeting in the lecture-room of University College, Durham, when the Bishop of Lebombo gave an address on the occasion of taking leave of three graduates—the Revs. H. T. Hancock, E. A. Gee and F. J. Evans—who are proceeding to Africa under the auspices of the Universities' Mission to Central Africa.

The Aberdeen Diocesan Association met recently, the bishop of the diocese, president, in the chair. At the commencement of the proceedings the bishop read a letter from Mr. E. F. Benson, on behalf of Mrs. Benson, thanking the bishop and the association for an expression of sympathy forwarded on the death of the late Archbishop of Canterbury.

The Dean and Chapter of St. Paul's are again trying an experiment in the lighting of this vast edifice. It is proposed to use incandescent gas, and the authorities are now having large globes, with five burners to each, suspended from the top of the columns of the quarter arches, with the view of spreading a more effective and beautiful light around.

The personality of the late Ven. George Anthony Denison, Archdeacon of Taunton and vicar of East Brent, Somersetshire, has been sworn for probate at £13,842 Os. 7d. gross, and £3,233 6s. 10d. net. The testator, who died, aged 91 years, on March 21st last, appointed as his sole executrix his wife, Mrs. Georgiana Denison, and to her probate of the will with two codicils has been granted.

The service at the Liverpool Cathedral Church on a recent Sunday morning was most impressive, when the newly-elected Lord Mayor, accompanied by aldermen and city councillors, attended in state. The judges of assize were also present. Notwithstanding the inclemency of the weather the sacred edifice was crowded, and an impressive sermon was preached by Ven. Archdeacon Diggle.

The Dean of Canterbury, speaking at the mayoral banquet held at Canterbury recently, said he had been in communication with the Prince of Wales and had used his best exertions to secure for the city a visit from the Prince and Princess next year. Although he was not perfectly certain that the Prince would come, yet he could say that the communication had been received by his Royal Highness with that gracious courtesy and kindness which distinguished every member of the Royal family, and that His Royal Highness was sincerely interested in the fact that almost every sovereign of

England had visited Canterbury in state, with the exception, through accidental circumstances, of Queen Victoria.

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.

Extracts from Browne on Thirty-Nine Articles.

SECOND COMMUNICATION.

4. The Christian Ministry.—“The English Church has been content to give her decision as to the right mode of ordaining, ministering sacraments, and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters which would cause other communions to cease from being churches of Christ. (On Art. XIX.) The evidence, therefore, of the New Testament, seems clear and uniform that there ever existed three orders of ministers: First, (1) our Lord; (2) the apostles; (3) the seventy. Secondly, (1) the apostles; (2) the elders; (3) the deacons. Thirdly, (1) persons like Timothy and Titus, called angels by St. John; (2) the elders, presbyters or bishops; (3) the deacons. Moreover we find that in all these cases ordinations were performed by the first order of these ministers, by the laying on of hands, except where our Lord Himself ordained, when He did not lay on His hands, but breathed on His disciples, John xx. 22. (On Art. XXIII.)

5. Power of Remitting and Retaining Sins.—“No more is meant by these solemn words in our ordination service than that, as Christ has left to the Presbytery the right of ministering His sacraments and of excluding from His sacraments, so the newly ordered presbyter now receives by Christ's own ordinance that right—a divine commission to minister and at the same time a divine commission duly to exercise the authority of excluding the unworthy and remitting again the penitent sinner.” (On Art. XXXVI.)

6. The Word “Catholic.”—“The first five articles (of the thirty-nine) treat of the Trinity, the Incarnation, the Redemption of the world, the Sanctification of Christians and the Judgment of all men. Unity on these points was of old times considered to constitute Catholic Christianity; and by declaring her orthodoxy on these Catholic doctrines, the Church of England, in the very front of her confessions, declares herself orthodox and Catholic. (On Art. VI.) “The term “Catholic,” which at first applied to all who embraced the religion of Jesus, was afterwards used to express that one Holy Church which existed through all the world, undivided, and intercommunicating in all its branches, as contradistinguished from heretics and schismatics. Hence, Catholic in one view of the term became nearly identified with orthodox.” (On Art. XIX.) The word “Catholic” is much used in the Church press to-day in a sense much narrower than that given by Bishop Browne.

7. The Word “Sacrament.”—“The use of the term ‘Sacrament’ was very different among the Fathers from its ordinary use amongst us. Yet there was with them also a more restricted use of the term; and there is abundant proof that the two great Sacraments of Baptism and the Eucharist were markedly separated from and preferred before all other Sacraments and ordinances. . . . as for the number seven insisted on by the Church of Rome, we cannot find it in the writings of the Fathers. . . . But the final judgment of the Reformed Church of England appears first in this article (No. 25). Secondly, in the language of the catechism . . . and thirdly, in the second ‘Book of Homilies,’ which ‘according to the exact signification of a Sacrament,’ says there are ‘but two,’ ‘but in general acceptation the name of Sacrament may be attributed to anything whereby a holy thing is signified.’ (On Art. XXV.) In view of recent controversy respecting this word, it may be interesting to add what Procter (‘History of the Book of Common Prayer,’ 18th edition, 431) says: “The language of the Ancients applied the word to any religious ceremony. But in the restricted signification defined in the Catechism, only Baptism and the Supper of the Lord can be correctly and really Sacraments.” Browne teaches us if we go outside of two according to the old use of the word, there is no reason for stopping at seven. But Procter and Browne give two as ‘correct.’”

The Homilies.—“All writers on the subject have agreed that the kind of assent which we are here

called on to give to them is general, not specific. We are not expected to express full concurrence with every statement, or every exposition of Holy Scripture contained in them, but merely in the general to approve of them as a body of sound and orthodox discourses and well adapted for the times for which they were composed. . . . The ‘Homily of Salvation’ is of greater authority than the rest, being referred to in Article XI.” (On Art. XXXV.)

The Proper use of the Sacraments.—“The Tridentine definition that ‘the grace of the Sacraments is contained in the Sacraments,’ naturally led to the adoration of the elements themselves, whereas the doctrine that Sacraments have no efficacy of their own nature, but are ordinances of God, which He is pleased to honour, and by which He has promised to work, will lead to a reverent esteem and diligent use of them, but not to a superstitious veneration of the mere instruments. This is the difference between Rome and England. (On Art. XXV.) (To be Continued.)

Priest or Preacher.

SIR,—In considering the above titles with their different significations, our thoughts naturally turn towards the great fundamental principles of “Law and Order.” Whenever law and order are respected and maintained, there can be no trouble nor confusion, but the moment either one or the other or both of these are set aside, the result immediately is strife and confusion, contention and disagreement. I am sure all men having a grain of common sense will agree with me on the above points, and those who do must also agree with me in the following facts, as they are all consistently built upon this foundation. Christ established a Church, and to it He gave all power and authority in heaven and upon the earth, power to forgive sins in the name of the Father, Son and Holy Ghost, power to baptize in the same name, power to administer His Body and Blood, power to discipline men, and power to excommunicate those who stubbornly refuse to obey and be disciplined for their sins by her, the Bride of Christ. Yes, He gave to her the keys of the kingdom, saying, “Whoso sins ye remit they are remitted unto them, and whoso sins ye retain they are retained.” Imagine a Church like that if you can, and what would she be like? I will tell you. She would be honoured, and revered, and respected, and loved of men. Why? Because she would have and would exercise the power Christ gave to her, and would demand the respect and admiration of the world, because she could compel men to obey her. But alas! to-day, on account of the awful canker of Dissent eating away at her vitals and sapping her life's blood, she cannot discipline men, for if she offends them by trying to exercise the authority over their sinfulness that Christ gave to her, they run away to a dissenting body, and there they are received with open arms. May I ask the majority of Dissenters how long they would continue in their pet sin if they had to confess it to Christ's ambassador, the priest? When Dissent has spent itself, and has become a thing of the past, then we will see the Bride of Christ in her beauty, and then nations will be born in a day, as the Scriptures tell us. Oh Churchmen, beware of false doctrine, beware of itching ears, as the apostle tells us. Is it man you wish to worship, or is it God? Is it amusement you want, is it a flowery sermon you want to hear? For my part, if I never heard a sermon at all nor an organ's peal, I could still enter the house of God, the Catholic Church of Christ, and there on my knees in that holy place make my confession of sin and ask for pardon, and there at His holy altar receive from the hand of the priest the Bread of Life, and be satisfied. Yes, satisfied with “that peace of God that passeth all understanding.” This kind of worship produces a humble and a contrite heart, which God tells us He will not despise. Again, bogus authority means bogus administration. Take all the societies in the world, and are they not conducted on the same plan, the plan of direct succession, as we have it in the Church? Are not all the Dissenting bodies compelled to institute a succession of their own? Are not all lodges in direct succession from the first lodge, receiving each their charter from headquarters by a legally instituted ceremony for that purpose, and what is the difference of the Church of Christ, the society of God on earth—is it not to be conducted similarly? Are not Methodists, and Baptists, and Presbyterians, and others, almost too numerous to mention, for there are, I believe, nearly or quite a hundred on this continent—all claiming to be the Church of Christ, and asking men to become adherents to them on those grounds, compelled to each institute a succession of their own? And do they not appoint their preachers in their way in order that law and order may be maintained? Then I say, what is the matter with the Church of Christ having its succession coming down from the early Church, yea even from the twelve apostles of the Lamb? The mode of perpetuating this suc-

cession was by the laying on of hands, with these words: "Receive ye the Holy Ghost; whose sins ye remit they are remitted, and whose sins ye retain they are retained." Again, a bogus, counterfeit priesthood represents a bogus, counterfeit Sacrament, and they who take the bread and wine from the hands of other than a validly ordained priest of the Church of Christ, are simply getting bread and wine, and not the Body and Blood of Christ. Whatever plea we may offer those who sin in ignorance, we must acknowledge that the more light, the more responsibility, hence woe unto him who knoweth the truth and observeth it not, for such a one is indeed sinning against the Holy Ghost. The Church of Christ teaches the real presence of the Lord's Body and Blood in the Eucharist. After the priest utters the prayer of consecration over the elements, they become verily and indeed the Lord's Body and Blood, not the carnal, fleshy body, as some would think, but the resurrected, glorified, purified body, free from all carnal lusts of the flesh, and purified and glorified. We know that when Christ rose from the dead His body was like unto the carnal body, as it was sustained by food just the same, as He ate with the disciples on several occasions, but He could vanish out of their sight and appear again just as suddenly, even though the doors were locked, and we believe that that body is present in the elements on the altar after the priest has uttered the prayers of consecration over them, invoking the name of the Father, Son and Holy Ghost—that presence there and then; the believer partakes of that glorified body for the substance of his soul, and understands what his Lord meant when He said, "I am the living bread which came down from heaven; if any man eat of that bread, he shall live for ever; and the bread that I will give is my flesh"—mark He said He would give, meaning that it would be His resurrected, glorified body He would give to men for food for their souls; food pure and wholesome, free from all carnal taint and disease, to purify and make healthy the soul that partook of it in faith, believing it will do as Christ has promised. The Jews, when they heard these words, said, "how can this man give us his flesh to eat?" and the disciples also said, "this is a hard saying, who can hear it?"—showing that at that time they could not understand the mystery; but our Lord, after His resurrection, spent forty days with them, teaching them all things pertaining to the kingdom, all matters relative to the ritual and ceremony of His Church, and explained all that had hitherto been mysterious; and for sixteen hundred years this great central truth of the Real Presence in the Eucharist kept the Church whole. But, alas! this truth upon which unity wholly and solely depends, was nearly lost sight of; hence division commenced, and the law and order and discipline of the society of God was cast to the winds by many more ambitious and zealous for their own glory than for the glory of Christ and His Church. No—I, for my part, have no ambition to belong to John Wesley's Church, or to John Knox's, nor to William Booth's, nor to Robert Brown's, nor to Roger Williams', nor to John Murray's Church; but to the Catholic Church of Christ, and not to a man-made institution. In conclusion, let me put this question to all who wish to obey the Commandments of Christ, "Do you partake of His Body and Blood, or is it a bogus Sacrament you are taking part in?" That is the vital and all-important question of the present day to each and every one.

D. H. A.

The Preacher's Duty.

SIR,—Mr. A. Bisset Thom says that in my last letter to THE CHURCHMAN, I forgot to be polite. But was Mr. Thom himself very polite to the clergy in general when he wrote that "many of our clergymen, probably from a consciousness of the want of a good education, and an objection to undergo the drudgery of continued study," preach insipid sermons, and so educated men will not go to church, and it is not to be wondered at that four-fifths of our congregations are women? I am not now misrepresenting him, nor did I misrepresent him in my former letter. The words I quoted were an exact transcript from his own letter. He did indeed go on to say that "if we know and try to keep the Commandments," etc., to which I may now reply that if men try to carry out God's will, they will certainly delight to learn more and more of it, but if they "ignore and think lightly" of it, they can hardly be considered Christians, or even Theists, at all. Mr. Thom charges me also with trying to make it appear that he sneers at women. That is not at all necessary. His own letter makes it so apparent. But it is not because "they do what they think is right," but because "their mental calibre is so inferior that they think it right and fitting to attend church and listen to what he calls "mere platitudes," which, he says, educated men will not do. Is it possible that Mr. Thom does not understand his own words? And can he not see the probability there is that the good influence he admits these women

have on men, may be due to the very fact that they are such constant worshippers, and are willing to be reminded by their clergy again and again of those "things they ought to do, and those things they should refrain from doing"? And now I will quote Mr. Thom as "saying simply," yes, "very very simply," and yet with an air of wisdom, and moreover with some appearance of anxiety, as though he half suspected a little mental weakness in myself as well as the "women." "Does Mr. Roberts really mean to assert that every sermon is so good," etc. But he need not be alarmed. The hallucination is the offspring entirely of his own brain. Mr. Roberts neither thinks nor asserts any such nonsense. And I may further say that neither "I, nor" (I imagine) "any ordinary clergyman" (whatever extraordinary specimens may do I trow not) "think that most sermons are remembered," though probably none are entirely lost, and I have reason to believe that the sermons of most of us are listened to with more or less attention, and I am sorry if Mr. Thom's own clergyman hasn't that happy experience. And to conclude, let me say that I, in my former letter, "pecked" at no "grammar," "questionable," or unquestionable, but merely at a little bit of ungrammatical language which appeared in Mr. Thom's letter. Surely a man who, like Mr. Thom, considers himself "educated," should know better the meaning of words, and write more correctly and intelligently, or failing that, write not at all.

WILLIAM ROBERTS.

The Children's Aid Society.

SIR,—The Children's Aid Society has no applications at present for boys, and is anxious to have some on file so that boys becoming wards of the society may at once be sent to good homes. For girls of all ages there are a number of unfilled applications still on hand. But there is always a lack of applications for both boys and girls of from six months to three years, and in consequence we are unable to help many of these poor little defenceless ones. Let the reader who thinks of applying for a child think of this, and try and make some sacrifice, if necessary, and take a boy. At present we have for adoption, "Jack," a boy of two, with auburn hair and blue eyes, a bright, lively little fellow; and "Willie," a 13-year-old boy, with dark brown hair and brown eyes; a very active boy. Then we have "Miriam," a little girl of three with fair hair and hazel eyes, and "Tilly," a three-year old girl, who is one of the pets at the Shelter. Now that the winter months are on, when young people and children frequently give entertainments, bazaars, &c., in aid of any good work with which they may have become acquainted, may we ask that they will keep this society in mind? We have a debt for furniture for the Shelter, which has been a weight on us for some time, and parlour entertainments might be given for the purpose of helping to pay this off. Another way it might be done is by means of \$1.00 subscriptions. Many of the Sunday-schools of the city, and a few outside the city, are helping the society with annual collections. We would welcome more in this list. The work of this society is, in a measure, connected with the whole province, for many of the children it deals with are the children of people who came from other parts of the province to live here, and again the little wards of the society are sent into foster homes in all parts of the province. For these reasons we do not hesitate to ask help from all over the province. To any one who contemplates giving an entertainment in aid of our funds or giving us a subscription, we shall be happy to forward a copy of our fifth annual report, which is now in press.

J. STUART COLEMAN, Secretary.

32 Confederation Life Building, Toronto.

When was St. Paul Ordained?

"A Country Teacher," who evidently reads the *Assistant* with great care, has written to the CANADIAN CHURCHMAN asking the authorities for the following statement on page 180 of our last volume, under the head of "Ember Collects," in Lesson XLIX:

"For an example of an ordination, see Acts xiii. 1-3, which describes the setting apart of Barnabas and Saul for the ministry."

He quotes from Farrar's "Christian Ministry," page 6, the author's dictum that

"This transaction can only be regarded as a valedictory benediction on the part of the College of the Apostles, which was situated at Antioch, to two of their members on the occasion of their undertaking a new mission, and not as an ordination."

It is of course unnecessary to say that the Farrar quoted by "A Country Teacher" is not the Very Rev. Frederick W. Farrar, Dean of Canterbury, the well-known author of the "Life of Christ," "The Life and Work of St. Paul," "The Lives of the

Fathers," etc.—but the Reverend Thomas Farrar, rector of St. Paul's, Guiana, and chaplain to the Bishop of Barbadoes.

Dean Farrar does not agree with his less illustrious namesake. Commenting, in his "Life of St. Paul," on this very passage, he says:

"Already, in his vision, Paul had been predestined to be an Apostle of the Gentiles: henceforth, after this solemn ordination, he receives the title of an Apostle in its more special significance." And again, "he tells the Roman Christians of his solemn setting apart to the Apostolate." And again, "his solemn ordination, when Silas, who was a prophet (Acts xv. 32), was present, among others (Acts xiii. 3)."

Bishop Wordsworth, in his Commentary on the New Testament, says (*ad loc.*):

"Hence, therefore, in the passage now before us, which describes the first ordination to the Apostolic office after the day of Pentecost, we hear the voice of the Holy Spirit Himself." (The italics are his).

He also clearly distinguishes between St. Paul's call (at conversion) and mission (Acts xxvi.), and his ordination (Acts xiii. 1-3), after which he is called an Apostle and exercises apostolic functions.

Prebendary Sadler, in his Commentary, says:

"The work whereunto I have called them." This was the work of the Apostolate. It has been supposed by some to have been the journey upon which they were entering, but, if so, there would seem to be a separate consecration required for each journey, of which temporary consecrations there is certainly not the smallest evidence. (Italics ours.)

"And when they had fasted and prayed," etc. The fact that they fasted seems to necessitate that the ordination was postponed till the next day.

"Sent forth by the Holy Ghost." This may refer either to the ordination or consecration which had just taken place, and which was by the special command of the Holy Ghost; or it may be that the Holy Ghost ordered the way by which they were to begin this first missionary journey," etc.

Conybeare & Howson ("Life and Epistles of St. Paul," vol. 1, page 133) say:

"A fast was appointed and prayers offered up, and with that simple ceremony of ordination which we trace through the earliest periods of Jewish History, and which we see here adopted under the highest authority in the Christian Church, they laid their hands on them and sent them away."

Reference may also be made to Lewin's "Life and Epistles of St. Paul"; to the S.P.C.K. Commentary on Acts xiii. 1-3, and to a recent Commentary on the Acts, by Professor Stokes, in the "Expositor's Bible."

Last, but not least, the address to the congregation with which "the Archbishop shall move the congregation present to pray" in the Office for "the consecration of Bishops" in the Book of Common Prayer, immediately after the "oath of due obedience to the Archbishop," while it does not distinctly term this incident an ordination, at least seems to imply that the compilers of our ordinal so considered it.

It is only fair to say that the notion held by the Rev. Thomas Farrar is not without support, e.g., the article on "Paul" by the Rev. J. Llewellyn Davies in "Smith's Bible Dictionary"; but the statement of the *Teachers' Assistant* is supported by a decided preponderance of authority.

We thank "A Country Teacher" for this letter, and hope it may be taken as a criterion of the interest felt by some, at all events, among our S.S. teachers, in the soundness of the Church teaching imparted in our Sunday-schools.—From the *Teachers' Assistant*.

BRIEF MENTION.

Archdeacon Bedford-Jones will be in full charge of the diocese in the absence of the Archbishop in Europe.

The British mint coins half a ton of pennies, half-pennies, and farthings weekly.

The wealthy Hebrews of Bagdad now own all that remains of the ancient town of Babylon.

In 1801 it was estimated that the English language was spoken by 20,520,000 people; in 1890 the number had increased to 111,100,000.

The English name of lilac is almost unchanged from the Persian name of the same flowers.

Professor Worrell has been appointed by the Archbishop upon the council of Trinity College in the place of Rev. J. Francis Lewis, now representing Ottawa diocese.

Raphael showed his artistic abilities at the early age of 12, when he was widely known as an artist in oil.

Michael Angelo, at the age of 16, entered an artistic competition with the best known artists of his time.

The Salvation Army in St. Louis intends giving a Christmas dinner to three thousand persons.

The dahlia was named in honor of Andrew Dahl, a celebrated Swedish botanist and pupil of Linnaeus.

Rev. D. F. Bogert, Belleville, has been appointed Rural Dean of Hastings, in the place of Rev. F. Stanton, who has resigned the office because of ill-health.

By the law of Moses, provision was made for the deliverance of a Jewish slave who was in bondage to a foreigner residing among the Jews.

Emperor William takes a special interest in the building of the Church of the Redeemer in Jerusalem, work on which is progressing rapidly.

The Lord Mayor of London is inviting subscriptions to endow in perpetuity the Queen Victoria Institute for Nurses, founded for the purpose of nursing the poor in their own homes.

Rev. W. L. Armitage, late of the Memorial Church, London, has been appointed curate of St. John's parish, Peterboro', in succession to Rev. Carl Smith.

An observer at Dumfries, Scotland, says that there is a stretch of heather in that district which in the season of bloom is simply swarming with bees, and the nearest hives are from six to seven miles distant.

Miss Braddon, the novelist, is so opposed to being photographed that she recently refused \$100 in cash and a royalty on all photographs of her that might be sold.

When little Queen Wilhelmina was in England recently, it is said that, to an inquiry from the Prince of Wales as to how she liked the English people, she replied: "I am astonished to find them so nice and amiable. I never should have thought it from the specimens I see in Holland."

A strange custom prevails in Siam when a funeral is passing. The female observers take down their hair, and the men feel in their pockets for a piece of metal to place between their teeth.

The late Archbishop of Canterbury had a favourite dog named Watch. Once, as he lay on the mat at the open door of the chapel, the Archbishop read impressively this sentence of the Scripture lesson: "What I say unto you I say unto you all—watch." The dog sprang up, came forward and lay down before the reading desk at his master's feet. One hearer, at least, heeded the lesson and responded.

Family Reading.

Light.

Lord, send Thy light,
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right—
Then send thy light.

Teach me to pray.
Not only in the morning gray,
Or when the moonbeam's silver ray
Falls on me—but at high noonday,
When pleasure beckons me away,
Teach me to pray.
—Constance Milman, in the Spectator.

Church Terms Explained.

VARIOUS VESTMENTS.—*Alb.*—A linen garment longer than the surplice, with tight sleeves. It is confined at the waist with a girdle.

Amice.—A broad linen collar fastened with strings.

Biretta.—A square cap of black silk, worn at processions and other outdoor functions; also during certain parts of the service.

Cassock.—A long coat reaching to the feet, sometimes confined at the waist by a sash.

Chasuble.—An oval garment without sleeves, open at the sides and having an aperture at the neck through which the priest passes his head.

It is more or less embroidered and is the peculiar vestment of the priest, and is called the Vestment.

Cope.—A large semicircular garment, of silk or other material, fastened in front by a clasp or morse.

Cotta.—A vestment of linen, shorter than the surplice and not quite so full.

Dalmatic.—(See Tunicle.)

Girdle.—A white cord used to confine the alb at the waist.

Maniple.—The vestment worn on the left arm of the priest, used sometimes as a napkin.

Stole.—A narrow strip of silk of the colour of the season, embroidered, passed round the neck and hanging in front to about the knees.

Surplice.—A linen vestment of various degrees of fineness, and with long, wide sleeves.

The Eucharist Vestments are the Amice, Alb, Girdle, Stole, Maniple, Tunicle, Dalmatic, and Chasuble.

The Church Year.

Advent tells us Christ is near;
Christmas tells us Christ is here;
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter then
Tell Who died and rose again
On that happy Easter day
Christ is risen again, we say.
Yes, and Christ ascended, too,
To prepare a place for you.
So we give him special praise
After those great forty days.

Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide.
Well may we keep Whitsuntide.
Last of all, we humbly sing
Glory to our God and King;
Glory to the One in Three,
On the Feast of Trinity. Amen.

Being-Doing.

There is a silent personal influence, like a shadow, that goes out from every one, and this influence is always leaving results and impressions wherever it touches. You cannot live a day and not touch some other life. Wherever you go your shadow falls on others, and they are either better or worse for your presence. Our influence depends upon what we are, more than upon what we do. It is by living a beautiful life that we bless the world. By this we do not wish to underestimate activity in good work. Good deeds must characterize every true life. Our hands must do mighty works. But if the life is noble, beautiful, Christ-like, one that is itself a benediction, an inspiration, the worth of the influence is many times multiplied.

Closed and Locked.

Quiet times are essential to Christian character and spiritual growth. They may be hard to secure, but if they are known to be indispensable, one will find that what must be had, can be had, although not without cost.

Yet the many distractions, and run-away thoughts and wandering fancies in the most sacred seasons of prayer and communion, are a grief of mind to many a thoughtful and conscientious young Christian. The Bible rule is always safe and satisfactory: "When thou hast shut thy door, pray to thy Father." There must be shutting out, as well as shutting in, and there is great need to be resolute in the matter. There are some persistent things that are not easily shut out, and it often seems as if disturbing thoughts lingered outside, so determined to get in that it appears probable they will push the door ajar presently and come back in spite of everything. Some one gives this timely advice for the hour of prayer. "When you have shut your door, lock it with a promise." Try this. It locks out and locks in. "My peace I give unto you" is a strong bolt to draw against fears and fancies without. "I will give you rest," is another.

"It is your Father's good pleasure to give you the kingdom," is another; try locking the door with this, when the matters of the earthly kingdom clamor outside.

It is not enough simply to enter into the closet: the door should be shut and locked.

Advent Season.

This solemn Advent season should bring us face to face with our very selves. Let us ask ourselves questions like these:

Am I truly trying to live a holy life?
Am I careful of my thoughts, and words?
Am I trying to overcome my besetting sin?
What have I ever given up for the love of God?
Which pleases me most: things earthly or things heavenly?
Am I trying to set a good example?
Do I receive the Holy Communion prayerfully, pleading for full forgiveness of my sins?
If I should die to-day, should I be afraid to meet my God?

These are solemn questions, but life is solemn, death is certain, and the Judgment and Eternity are as sure as God Himself.

In view of all this, if your conscience condemn you, humble yourself in your own wretchedness; seek pardon; throw yourself at the feet of the merciful Lord; give up your sins, and live henceforth with eternity ever in view, that the righteous Judge may not condemn you then.

Lord have mercy upon you?
Christ have mercy upon you!

What is Your Way of Life.

What is your way of life? Is it what God approves; is it all that you yourselves could wish? Look into your heart whilst I speak. Is there nothing in your way of life that you are sorry for, nothing that you could wish altered? I know there is, and you know it too. Well, do not stop short at wishing; if you are in the wrong way, quit it. "Let the wicked forsake his way." A man sometimes tries to excuse a fault by saying, "It is a way I have got." If it be a bad way, get out of it. And more than this, the unrighteous man is commanded to forsake his thoughts. Many people sin inwardly in their thoughts who appear very good people outwardly in their words and acts. There are people who appear very good Christians outside, whose heart is like a sepulchre full of corruption; the thoughts of their hearts is only evil continually. There are people nowadays who profess to be thought-readers, to be able to tell us what we are thinking about. Would you like anyone to be able to read your thoughts? There is only one Thought-reader, One to whom all hearts are open, all desires known, and from Whom no secrets are hid. You cannot hide your thoughts from God; if they be evil thoughts, ask for strength to forsake them, ask God to cleanse the thoughts of your hearts by the inspiration of His Holy Spirit.

Teaching by Precept and Example.

There are two ways of teaching duty—by word of mouth or precept, and by personal conduct or example. The first is necessary; it is indispensable. The second is more effective than the first. Teaching by precept is the method common to the saints and to the philosophers. Teaching by example is the high prerogative of the saints. Teaching by precept begins with the understanding; it may or may not reach the heart. Teaching by example begins with the heart. The understanding can hardly fail to learn its lesson at a glance. Now our Lord Jesus Christ uses both methods. Between the Sermon on the Mount and the last discourse in the supper-room He was continually teaching by word of mouth, sometimes single souls, sometimes His disciples, sometimes the Jews, now those who listened, and again those who refused to listen. But side by side with the method of precept He employed the method of example. All through His life He reinforced His precepts by the eloquence of His conduct; but He gathered up all these lessons, or the most difficult of them, into one supreme appeal to the dormant moral sense in man when He raised Himself upon the cross and stretched out His hands to die.—H. P. Liddon.

The Child Heart

The Child heart is so strange a little thing—
So mild—so timidly shy and small,—
When grown-up hearts throb, it goes scampering
Behind the wall, nor dares peer out at all!—
It is the veriest mouse
That hides in any house—
So wild a little thing is any Child-heart!

Child heart—mild heart!—
Ho, my little wild heart!—
Come up here to me out o' the dark,
Or let me come to you!

So lorn at times the Child-heart needs must be,
With never one maturer heart for friend
And comrade, whose tear-ripened sympathy
And love might lend it comfort to the end,—
Whose yearnings, aches and stings
Over poor little things
Were pitiful as ever any Child heart.

Times, too, the little Child-heart must be glad—
Being so young, nor knowing, as we know,
The fact from fantasy, the good from bad,
The joy from woe, the—all that hurts us so!

What wonder then that thus
It hides away from us?
So weak a little thing is any Child-heart!

Nay, little Child-heart, you have never need
To fear us;—we are weaker far than you—
'Tis we who should be fearful—we indeed
Should hide us, too, as darkly as you do,—
Safe, as yourself, withdrawn,
Hearing the world roar on
Too wilful, woful, awful, for the Child-heart!

Child heart!—mild heart!—
Ho, my little wild heart!—
Come up here to me out o' the dark,
Or let me come to you!
—Jas. Whitcomb Riley.

"Be Careful for Nothing."

The Lord Jesus Christ is always at hand, therefore turn all anxiety into prayer. Be anxious about nothing. Anxiety is an idle thing; it eats the very life out of the energies; it leaves the man not only where he was, but ten times less capable and less vigorous than at the beginning: an irritating thing; it ruffles the temper; it upsets the balance of the spirit; it is the sure source of moodiness, and sharpness, and petulance, and anger; it sets a man at war with himself, with his neighbour, with God's providence and God's appointments. Anxiety is a sign of mistrust; a sign of feeble faith, of flagging energy and languid obedience. In Christ's presence, in His human soul, in His compassionate heart, we may lay aside our anxieties, we may rest from our burdens, and we may take refuge from our fears and from our sins.—Dean Vaughan.

The Bible Theory of Man.

The Bible theory of man is this, that he is not his true self, that he is a creature not in his proper and true element. What the Bible tells us concerning man is this, that he differs from all other creatures in the universe, not in a fine and imperceptible degree, but in kind; not in an anatomical difference of structure, but in this essential difference, that the God who made him—whether it were by an instant act of creation, or by infinitely protracted creative act of evolution—in the hour when he produced man on the earth, He made him and fashioned him in His own image, and gave him that mystery of mysteries, a spiritual nature, with a free and self-determining will; and that is the nature of this spirit of man that only in communion with and obedience to the Spirit which made it can it find its true happiness, that the only place where he can be happy, if he can attain to it, if he can find it, is the Father's home. It tells us more. It tells us that it has been the curse and the disorganization of the nature or man, that in the exercise of this strange and mysterious spiritual power of which I have spoken, the power of free will, he has wandered away from the Father's home and claimed the selfish and solitary possession of the goods that the Father

lavished upon him. It tells us that the origin of all human sin and sorrow has been this, that he has said, "Give me the portion of goods that falleth to me;" give me the wealth of the imagination, the treasures of the affections, the strength of the intellect; give me all that makes me and glorifies me as a man; let me carry all these away into the far country of selfish possession and enjoyment without God. The Bible tells us that man's misery is the result of this vain effort to do in this world of God without the God who made him, that his weariness comes from this, that all the immense ennui of life, all the wretchedness of satiety that makes man from time to time, and now more than ever, ask, "Is life worth living?" is but the sublime discontent of the soul that was made to rest in its God, and cannot rest in anything less than God; the soul that was made to find its peace and enjoyment, its aliment and sustenance in the infinite God, and cannot rest and cannot satisfy itself until it finds peace in the infinite. This is the Bible explanation of the satiety of man, and of the remorse of man when the lower part of his nature conquers the higher.—Archbishop Magee.

The First Christmas Gift.

"If you had the wealth of the world you could not equal that first Christmas gift," writes Ruth Ashmore in an article on "Girls and their Christmas-Giving, in the December *Ladies' Home Journal*. "And you can only imitate it by making your gift a pure one, and giving it with love. You want to share, this Christmastide, your faith, your hope and your charity with those you love. You want to make your very 'good-morning' tell of that good morning that came so many hundred years ago when the little Child first wakened on this earth. You want to think of the gifts that were brought to Him and what they typified. You want to have your heart full of joy, and love, and hope—so full that it will brim over and the rest of the world share it with you. You want to tell, in your speech and in your eyes, and from your heart, of the gladness of the time. You want to make this gladness go out to some one who is in grief. These are the days when you must needs give of your good things, and among all your possessions there is nothing so good as a belief in God and a hope for the future. That was what the little Child came to tell about. Surely the Christmastide is the feast of all others that appeals to women, and as the story is told again and again by the bells as they ring, by the carols as they are sung, by the preacher from the pulpit, we know that 'Unto us a Child is born,' and peace and good will reign all over the land. Let peace and good will be in your heart, and from you they will go and spread all over the land. It is to the women, thank God, that the happiness of the Christmastide specially comes. And women are generous, else one of them never would have given her Son to die that all might live. She gave to all the world her only Son—the gift that meant eternal life."

Self-Sacrifice in Love.

Self-denial, self-sacrifice, self-surrender! These are hard doctrines and impossible! Whereupon, in silent hours, we sceptically ask, is this impossible? Is it natural? Let preacher or moralist say what they will, I am not here to sacrifice myself to others. God sent me here for happiness, not misery. Now introduce one passage of scripture, and the dark doctrine becomes illuminated: "the love of Christ constraineth us." Self-denial for the sake of self-denial does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender

truth, or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was an actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus: "Let me suffer for him?" This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the life of Christ, the life of God, the blessedness and only proper life of man.—F. H. Robertson.

Hints to Housekeepers.

A noted physician says one of the finest remedies for liver disorders is to be found in apples, eaten raw, or baked, if the raw fruit is not easily digested. Of course, a disordered liver causes the complexion to be "muddy," and the constant eating of apples will do a great deal toward clearing and beautifying the skin. Eat them raw, if no inconvenience is experienced; otherwise, have them baked or stewed, and partake of them freely.

TURKEY SALAD.—The cold meat, dark and white, may be cut or chopped in small dice, and mixed with an equal amount of white celery stalks, cut in half-inch lengths, but split if the stalk is thick. Beat with the yolks of two eggs, one-half teaspoonful of salt, a teaspoonful of sugar, one-half saltspoonful of mustard, a dash of cayenne pepper, and mix with a cupful of cream or one of milk with melted butter. Stir in gradually a few drops of lemon juice, or a little vinegar. Put the bowl in boiling water, stirring the dressing constantly till of a thin custard consistency. When cold, pour over the prepared turkey and garnish with celery tips, and olives, if you have them.

TURKEY TOAST.—If few bones remain from the turkey, and the meat is somewhat dry, pick the bones clean, mince the meat, adding the dressing, heat it in the gravy, using a little milk, cream or water if very thick. Toast small slices of bread nicely. Put a spoonful of the prepared turkey on each. Do not butter the bread. Dust the turkey with celery salt, and if the dish is garnished with celery leaves it is the nicer.

ROAST GOOSE.—Chop six onions very fine, season with salt, pepper and sage; add bread and butter or mashed potatoes, and stuff the fowl. Sprinkle with salt and pepper; baste frequently. Two hours will bake a good-sized goose. Boil the giblets for gravy three hours, with salt and an onion in the water.—C. A. D.

ESCALLOPED SWEET POTATOES.—Peel and wash the sweet potatoes, and cut them, lengthwise, into slices about a quarter of an inch thick. Put a layer in a pudding dish, sprinkle with sugar, add bits of butter, and salt and pepper to taste; then put on another layer of potatoes and season, and so continue until the dish is full. Pour over a little water, then bake them, serving them in the dish in which they were baked. They are delicious.—Edith M.

CORNMEAL CAKE.—Mix thoroughly together two cupfuls of sweet milk, one cup of cornmeal, one cup of flour, one egg, one teaspoonful cream of tartar, one scant half teaspoonful of soda mixed with boiling water, two tablespoonfuls of sugar and a pinch of salt. Bake in a hot oven and serve hot.

It is well to remember for use in cases of illness where the burning thirst of the patient cannot be assuaged by cracked ice or water, that a teaspoonful of glycerine will afford prompt and comparatively long relief.

When the lungs, stomach or throat bleed give a teaspoonful of salt and repeat it often. For bleeding at the nose use ice on the back of the neck or keep the head elevated and pour cold water on the neck.

Children's Department.

November Party.

November gave a party;
The leaves by hundreds came—
The Ashes, Oaks and Maples,
And those of every name;
The sunshine spread a carpet,
And everything was grand;
Miss Weather led the dancing
Professor Wind the band.

The Chestnuts came in yellow,
The Oaks in crimson dressed;
The lovely Misses Maple
In scarlet looked their best.
And balanced all their partners
And gaily fluttered by—
The sight was like a rainbow
New fallen from the sky.

Then in the rustic hollows
At "hide and seek" they played;
The party closed at sundown,
And everybody stayed;
Professor Wind played louder,
They flew along the ground,
And then the party ended
In jolly "hands around."

The Safe Side.

Rudolph was not much to look at, but that was because he was hungry most of the time. After a good day he slept at "The Newsboys' Home," but lodging and breakfast of the cheapest often cost more than his earnings, especially if the day were stormy. Then too, it cost a little to keep Feathers, so if the day's work turned out poorly, Rudolph and Feathers just crept into any convenient shed or other place and spent the night there.

This had been one of the hardest days of the spring. The rain had fallen since daybreak and it looked now as though it might keep on for a week.

Rudolph stood in a doorway with his bundle of papers under his arm.

He watched the men hurrying home from business and wished that he had some sort of home to hurry to. Feathers was crouched at his feet, looking forlorn.

Exhaustion

Horsford's Acid Phosphate.

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire 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.

Price Reduced **\$10** by express.
from \$25 to **\$10.25** by registered mail.

Delivered free of duty in Canada.



An Oxygen Home Remedy Without Medicine.

IBERVILLE, Que. Can., Feb. 20, 1895.

I have been a sufferer for a long period from nervous debility and dyspepsia. I had an attack last summer and was under care of two excellent doctors: confined to my bed for three months without experiencing any permanent relief, and was so weakened down that I could with difficulty walk in the room; even across my bed-room; I was gradually losing weight. Hearing of the Electro-Poise I was induced to purchase one of these instruments. After using it on the second course of treatment I experienced two good and attending results: my business I gradually regained my strength and weight, putting on twenty-two pounds in two months; in fact I am a new man to-day. I can safely recommend its use. I have also tried it for inflammation of the joints, rheumatism and neuralgia, and find that the Electro-Poise has done all the patentees claim for it. I consider it a good investment for the amount it costs.

G. H. FARRAR.

Often Cures Cases

PRONOUNCED "Incurable"

"HOW?"

By its new method of introducing oxygen directly into entire circulation

BOOK FREE

telling about the Electro-Poise, with 250 letters like above by mail to any address.

Electrolibration Co., 4122 Broadway, NEW YORK CITY

Under better conditions, Feathers might have been a good-looking dog. Now, he looked like a big, ragged chrysanthemum that had been trampled in the dust. He was Rudolph's firm friend and the boy would not have exchanged him for the finest dog that ever trotted beside a master.

The entire day's sales amounted to forty-seven cents. The boy had eaten nothing since breakfast, and as he must keep his money for tomorrow's papers, there would be neither supper nor bed to-night.

Well, it was not the first time, and maybe he could dispose of the fifty papers under his arm. Fred Clark came along at this moment and stopped to talk to Rudolph.

Fred had been badly hurt in a street accident some years before, and on account of his lameness, the other newsboys had tacitly agreed to give him certain privileges.

The gentlemen in the Equity Building—and there were between twenty and thirty of them—always bought their papers of him; no other boy would think of trying to sell a paper there. This was true of other localities so no matter what the weather, was, Fred's sales averaged about the same.

"I am all through for to-day," said Fred, "excepting with the Equity Building, so I am going in here to

rest;" and he turned to go into a neighbouring office where he was well-known.

"I should think you would be afraid you might miss your Equity customers," said Rudolph.

"Oh, no!" answered Fred. "They never leave the building till half-past five." And he went on, leaving Rudolph standing in the doorway.

The Equity Building was exactly opposite, and the boy could hardly help envying Fred's certain sale of at least twenty papers there. That meant sixty cents—a good deal to a hungry boy.

Two men stood near, waiting for a car, and they spoke admiringly of the handsome buildings in that part of the city. One of them said:

"By the way, the offices in the Equity, beginning to-day, close at five instead of half-past, so Sanford told me." Here he broke off, for his car was coming.

Then Rudolph's battle began. He looked at a neighbouring clock; it was almost five o'clock, so he must decide quickly.

Should he go tell Fred of the change in the closing hour? Or should he sell the papers himself, and let Fred find out in some other way? Rudolph knew the difference between right and wrong, but he was fighting a battle with temptation, that at some time comes to each one of us.

He had been selling papers for only two years. Before that, he had a happy home with father and mother. Sickness and death had come, and at twelve years of age he had to go out and fight his own way through life.

Once his mother had left home for a few days and had written a letter to him. It was the only letter he had ever received, and he kept it always in his pocket. Now, one sentence of it came into his mind. It was this:

"When you are tempted to do a thing that may be wrong, but you are not sure about it, keep on the safe side by not doing it."

He looked at the clock again.

Four minutes of five!

"I'm so hungry, and Fred has plenty; he even has some money in a savings bank. He will never know that I sold to his customers, and I don't see why I have not as good a right to them, after all."

It was a struggle such as boys who were never really hungry know nothing about.

"Keep on the safe side," something whispered to Rudolph.

"I'll tell him," said the boy, drawing a long breath; and, though no person saw him, a shamefaced look crept into his face at the thought of the mean advantage he had almost taken.

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla.

Merit in medicine means the power to cure. Hood's Sarsaparilla possesses actual and unequalled curative power and therefore it has true merit. When you buy Hood's Sarsaparilla, and take it according to directions, to purify your blood, or cure any of the many blood diseases, you are morally certain to receive benefit. The power to cure is there. You are not trying an experiment. It will make your blood pure, rich and nourishing, and thus drive out the germs of disease, strengthen the nerves and build up the whole system.

Hood's Sarsaparilla

Is the best, in fact—the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills Do not purge, pain or gripe. All druggists, 25c.

self-help

You are weak, "run-down," health is frail, strength gone. Doctors call your case anæmia—there is a fat-famine in your blood. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is the best food-means of getting your strength back—your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

SCOTT & BOWNE, Belleville, Ont. soc. and \$1.00

He hurried to the office where Fred was.

"Hurry over to the Equity, Fred, for I heard a man say the offices close to-day at five."

"Fred gathered up his papers and started off, saying:

"Thank you ever so much, Rudolph. If I ever get a chance I'll do you a kind turn."

He little knew how soon the chance would come.

Walter Baker & Co., Limited.

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The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates



on this Continent. No Chemicals are used in their manufactures. 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 good 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.

CANADIAN HOUSE, 6 Hospital St., Montreal.

Fred sold twenty-four papers, and was turning away when one of the gentlemen who knew him well, stopped him and asked him to wait a minute.

"Would you like to do easy office work, Fred?" he asked.

"Yes, if I could earn as much," said Fred.

"I ask because I want a boy to help me. I want one who has a fair knowledge of arithmetic, and if he improves the opportunities I will make for him, he will have a good chance for promotion," said the man.

"I would not do," said Fred reluctantly, "because I do not know anything about arithmetic: but, I'll tell you," and his face brightened. "Rudolph Melton is about the smartest newsboy in town. Why, he can figure out interest—sometimes in his head!" and Fred looked very happy as he told of his friend's ability.

"Where can I find this boy?" asked the man.

"You just stand here two minutes and I will send him to you."

Straight across the muddy street went Fred, and astonished Rudolph by telling him that Mr. Warner was in the vestibule of the Equity Building and wanted to see him.

"I don't know any Mr. Warner," said Rudolph.

"You go over and hear what he has to say," said Fred mysteriously.

Rudolph crossed the street and found Mr. Warner waiting for him.

He told the boy what he wanted, and then said:

"I suppose you have no references?"

"No, sir," answered Rudolph, "for I never worked at anything but these," and he looked down at his bundle of papers. "But if you will try me I will do my best."

Mr. Warner noticed that the boy held his cap in his hand while he talked, and he noticed too that Rudolph looked at him with modest, straightforward eyes.

"Where do you stay?" asked Mr. Warner.

"At the Newsboys' Home when sales are good," said Rudolph.

"And when they are not?"

"Anywhere I can find shelter," answered Rudolph.

Mr. Warner took a card from his pocket and wrote something on the back of it, and gave it to Rudolph.

"I want you to take this to Mr. Rudd at the office of 'The Home.' He will understand. You can stay there to-night, and need not pay for lodging or breakfast. Then come to me at Room 39 to-morrow and we will arrange about your work. I am glad to help you while you try to help yourself."

What a different place the world seemed to the lonely boy!

Even Feathers soon felt the improvement, for, in consideration of the good fortune that had befallen his master, he was treated to five cents' worth of meat from the nearest butcher shop.

Hurrying through the rain toward "The Home," Rudolph's thoughts went back to the writer of the letter whose advice had helped him that day.

"She used to say, 'God help us to resist temptations;' and after this I will always ask Him to help me keep on the safe side."

—Do not allow your system to get weak and debilitated. It is easy to keep well and strong by taking Hood's Sarsaparilla.

Penitent Crow.

This is a story of a tame crow named Ritchie, who once showed a feeling of penitence, or at least a disposition to "make up." He was in the habit of receiving cracker and water from his mistress' window, but sometimes requited the kindness by seizing the tumbler in his bill and hurling it to the ground.

At other times he would enter the room unobserved and commit such havoc as only crows are capable of—removing the corks from bottles and emptying the contents in perfect torrents over the floor, plucking the pins from the pin cushions and scattering writing materials, letters and bric-a-brac in every direction.

One day he entered the window, seized an unused lead pencil, and, before the indignant servant could snatch it away from him, he flew off with it to a neighboring tree.

His mistress, incensed by this theft, refused to recognize him in any way and pushed him away from her window when he came for his food. He flew off, and within five minutes appeared again bearing in his bill the stolen pencil, bereft of its rubber end piece, but otherwise uninjured. He deposited it with all solemnity on the window sill, and then bowed and cooed in his most captivating manner, evidently begging for a restoration to favour.

Blood is Life.

It is the medium which carries to every nerve, organ and fibre its nourishment and strength. If the blood is pure, rich and healthy, you will be well; if impure disease will soon overtake you. Hood's Sarsaparilla has power to keep you in health by making your blood rich and pure.

—Hood's Pills are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

Friendship between Girls.

Choose your friends as one chooses a gown, for good wearing qualities. A showy, brilliant girl may have just as good wearing stuff in her as a plain, dowdy girl, there being no special merit in plainness. One's friends must be sincere and kind-hearted, must be loyal to one through everything, and, of course, one must be loyal to one's friend. Never remain silent if an absent friend need to be defended. Never indulge in criticisms of your friends, nor laugh at their foibles. Never, at any temptation, hurt a friend's feelings. Try to see their, and to show your own, best side.

There are some beautiful examples of friendship between women, which were begun when the two concerned were children, and which lasted all through a long life. Maria

You'll enjoy the Winter



sells for 25c a yard gives the whole story, and easily proves that for health and comfort's sake you can't do without it.

through all its varying moods if you have your clothing interlined with **Fibre Chamois**. This wonderful fabric is so light that you never notice its presence in a garment till you get out into the wind and cold, then you realize that you are cosily warm even tho' lightly clad. **Fibre Chamois** is a complete non-conductor of heat and cold, not the strongest wintry blast can penetrate it, nor can the natural warmth of the body escape through it—This explanation and the fact that it

Harper's Weekly

In 1897

With the end of 1896 HARPER'S WEEKLY will have lived forty years. In that time it has participated with all the zeal and power at its command in the great political events of the most interesting and important period in the history of the country, and it has spread before its readers the accomplishments of science, arts and letters for the instruction of the human mind and the amelioration of human conditions and of manners.

What the WEEKLY has been in its spirit and purpose, as these have been manifested principally in its editorial pages, it will continue to be.

It is impossible to announce with precision all that the WEEKLY will contain during the year 1897. It were as easy to announce what is about to happen in the world, what triumphs for good government are to be won, what advances of the people are to be made, what is to be the outcome of the continuous struggle between the spirits of war and peace, what is to happen in the far East, what is to be the state of Europe twelve months hence, what new marvels of science are to be revealed, or what are to be the achievements of arts and letters, for the WEEKLY is to be a pictorial record of all this.

Caricatures will continue to be a feature. Serial Stories, A New England story by Miss Mary E. Wilkins, will begin in January. A tale of a Greek uprising against the Turks, by Mr. E. F. Benson the author of "Dodo," will follow. A sequel to "The House-Boat on the Styx," by Mr. John Kendrick Bangs, illustrated by Mr. Peter Newell.

More Short Stories will appear in the WEEKLY than it has been possible to publish during 1896.

Department: Mr. W. D. Howells's "Life and Letters" have been among the most charming features of periodical literature; Mr. E. S. Martin and others will contribute observations on what is going on in "This Busy World;" "Amateur Sport" will remain the most important department of its kind in the country.

The WEEKLY will continue to present to its readers the world's news most interesting to Americans, to make important advances in both the literary and artistic features, and to retain for itself the leading place in the illustrated journalism of the world.

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P.O. Box 959, N. Y. City.

Hare and Lucy Stanley fell in love with one another when they were seven, and were just as much in love when they both were seventy. They wrote long letters to one another all the way from youth to old age, and had gay times and sorrowful times, as people

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TROY, N. Y., and NEW YORK, CITY.
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F. B. GULLETT, Sculptor
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Now at 740-744 Yonge Street, Few doors
south of Bloor street.

do, but never ceased to be devoted and true through everything.—Harper's Young People.

The Dog and the Doctor

An English setter, owned in the city of Portland, became lame about a year ago, and the family physician, noticing his infirmity, told Jack's master that if he would bring the dog to his office he would try to cure him. This was done, and the leg became as good as new. The other day the same dog was run over by an electric car and badly mangled. He was noticed by the people in a house that he often visited dragging himself past that house and on to the doctor's office, where he climbed the steps and waited at the door until he was let in. But though the doctor tried all means to help him, he was past cure this time, and was killed to end his suffering.

We heard years ago of a dog that had his leg injured, and a kind gentleman took the dog in and cured him. Weeks afterwards the cured dog returned bringing another dog with him who had been injured. The dogs would have been turned away from the house had not the gentleman been looking out of the window and chanced to see the dogs coming up the steps. He said he never saw an animal that acted so much like a person as that dog when he came into the hall bringing the limping dog with him. He took them both in and kept them until the injured dog had entirely recovered.

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For quick and easy work
For cleanest, sweetest
and whitest clothes
Surprise is best

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See for yourself.

Toronto Markets.

Table of market prices for grain, meats, dairy produce, and vegetables. Includes items like wheat, beef, butter, and potatoes with their respective prices.

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Our stock is complete with all the newest styles for fall and winter including ladies' button shoes at \$1.25.

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