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EVANGELICAL TRUTH AND APOSTOLIC ORDER.

The Western Churchman.

A Journal Devoted to the Interests of the Church of England in Manitoba and the West.

VOL. 3—No. 2.

WINNIPEG, OCTOBER, 1897.

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PUBLISHERS' NOTICE.

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Matter for the Editorial Department should be addressed to Rev. R. C. Johnstone, Box 310, Winnipeg, Man.

All business communications should be sent, and money orders, cheques, etc., made payable to Wm. Kirkland, Business Manager, Box 310, Winnipeg.



WHY DO SO FEW OF OUR MEN ATTEND CHURCH?

This question is one which for a long time has exercised the minds of the clergy and the earnest laity, both in town and country; and, it is a question which not only concerns our fair Dominion, but the "old land" across the sea as well. It is a fact, a painful fact, that in very many of our churches the proportion of women to men is as five to one. A thoughtful observer naturally asks the question—Why is this? Can it be that the men delegate the religious duties of life to their mothers, their wives, and their sisters, and for themselves rest content with contributing to the church's support? Or, do they think that religion is something beneath the dignity of the "lords of creation"—a something that is fit only for the women and children of the household? Are the cares and worries of business so all absorbing that they leave neither time nor inclination for the public worship of God? What is the cause, or rather, we should say, what are the causes, of this apparent indifference to the services of the sanctuary on the part of a large proportion of our men?

It is a large question this, and a serious one.—a question that we can only touch the fringe of: but, it will sooner or later have to be faced, if we would keep Canada from becoming a godless country. For, be it remembered, the men who pay little or no heed to religion are not the illiter-

ate and insignificant only, but the men who have education, and wealth, and influence, and their bad example cannot fail to affect the young folks who are growing up around them. Besides, think of the goodly spiritual heritage that they are allowing to lie unheeded, a heritage which would make them more manly men, better citizens, more faithful husbands and fathers and friends.

Only the other day we asked a man, prominent in business and respected in society, to become a subscriber to the "Western Churchman." He agreed to this, but supplemented his agreement with the remark, "I am not much of a church-goer myself. I have no time to bother with religion, but my wife and the children go to church regularly, so my house is always well represented." This is not an isolated case. Too many of our men simply regard going to church as going to listen to a sermon, and forget that there is a far more important element, that of worship, which no man or woman can do by proxy.

The business methods of the present day have much to answer for. There is an unnatural mental tension pervading business life which is destructive to spiritual life and growth. Men, in too many cases, have come to regard business and worldly aggrandizement as a god, to receive the best that they have to offer, of powers and opportunities. Such men know not what it is to live, in the truest and noblest sense of the word—they only exist. When they come downstairs in the morning, they see little or nothing of their families. Even at the breakfast table they devour

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the business columns of the daily newspaper, while the meal is being taken; they hurry off to their work without a care as to the young folks, upon whom their influence for good is nil; and, when they return in the evening, their minds are so occupied with business that they cannot be troubled with such a thing as family prayers, or with finding out how the children are being trained and educated for God. We do not say that this state of things is universal (no, thank God, there are many noble exceptions among our laymen), but it is far too common. And, when Sunday comes round, they take it as a day of rest, that is of idleness and indulgence, and forget the gathering of themselves together in God's House, for common prayer, and praise, and worship. They need this rest, they say, to fit them for the business of the new week. But, is their business any the better for this day of idleness and sloth? Not at all. The men who do care for spiritual things, who do go regularly to the House of God; who do take a real interest in the spiritual welfare of their brethren; who do teach in our Sunday schools and so obey the Blessed Master's command to "Feed my lambs;" who do invite others to join them in the church's worship, and who see that these strangers are provided with seats and books when they come to church; these men are not "slothful in business" because they are fervent in spirit; they are as successful in the main as are these others. Only the other day I was told of a young lad in Winnipeg who was kept working on Saturday night till nearly eleven o'clock. His mother said to him, as he retired to rest—"You had better take a long rest to-morrow, you need not get up for the early service." His reply was an index of the influence which the example of older men have over young folks: "Oh! I shall be all right in the morning. Mr. — will be out at church, and he has been working as late as I have. If he can get up after a hard day's work, so can I." So much for the influence of example.

We do not place the sermon upon the high pedestal that many do: at the same time, the exposition of The Truth has its own place in the service, and that one of considerable importance. If our clergy would only take more pains with the preparation of the teaching they are to give to their people, many men would be drawn to church to hear the sermon, and, as the Truth broke in all its fulness upon them, they would come from higher motives,—to pray, to worship, to adore. There is too much of the mere commonplace in the pulpit of to-day. Platitudes are linked together so as to form a goody-goody twenty minutes talk; the faith, for which the apostles and martyrs gave their lives, is in too many cases conspicuous by its absence. The clergy have a good deal to answer for in respect of this indifference on the part of laymen. These come to get food for their higher natures,—to get a fuller knowledge of their own place in the world of grace,—to get something that will be a real help to them in their home life, in their business life, in their life as members of the community,—and, in too many cases, they are offered chaff without a grain of nutriment in it. The truth of this is well seen in the fact that where the clergyman does make careful preparation,

and does give of his best, the men are more in evidence than elsewhere.

Our laymen need to be taught. They need to understand what the Church of Christ really is; what claims it has upon them; what advantages and privileges it offers towards making life worth living. When they have grasped this, and not till then, we shall see a greater number of our men at every service. The Holy Communion will once more become what it was in the church of the first days—the viaticum, the one great means of grace to strengthen men for the battle of life.

THE BOYS' BRIGADE.

Of the various schemes and organizations which have been devised to solve the problem, "How to keep hold of our 'big boys,'" we feel no doubt the most successful has been the Boys' Brigade.

There is a peculiar attraction about soldiering that attracts the boys who are wild and difficult to handle, and so makes this a most useful bait for catching fish otherwise most shy of religious bait.

For the benefit of those who know little of the Boys' Brigade, it may be well to state briefly what the Brigade is.

To begin with, then, a regular company of militia boys is formed much on the same lines as any ordinary militia company, the age limit being from 12 to 17. Every boy is clearly told that while there will be military drill and soldiers' camp, the aim of the Brigade is distinctly religious, as the constitution plainly sets forth, it is "to advance the Kingdom of Christ among boys;" and, this great aim should never be lost sight of. Like the Y. M. C. A., with its reading room, gymnasium, baths, etc., it is "seeking to save" all the time.

The Boys' Brigade aims at doing its work more by quiet personal influence and talks, than by set and formal methods of spiritual work, though the Boys' Brigade Bible class, which is voluntary, should be a centre of company work. The idea is that each officer should be a definite Christian, who will seek through the company to gain a personal influence over the boys under his care, and make it his great aim to lead those boys to Christ.

That the Brigade is meeting with general favor may be judged by the following statistics.—Of the Boys' Brigade, in the United Kingdom, there are 790 companies and 35,000 boys; and in the Church Lads' Brigade, a similar organization on church lines, there are 783 companies and 31,300 boys, or a total of 66,300 boys.

In Canada there are many companies; and the organization is making its way steadily among us.

In addition to the winter weekly drills, ambulance classes and other instructive courses are often given. A reading-room and gymnasium have often been added, and have proved most useful counter attractions to the temptations which the street offers.

Beside the great general aim of the Brigade, carried out by the individual work of the officers, the Brigade has un-

doubtedly other good qualities. It teaches obedience, respect for authority, punctuality, tidiness, and the like.

Perhaps a few suggestions, bought of experience, might be helpful to those who propose starting companies.

Don't begin until you have a good captain and a good instructor. The instructor need not be an officer.

Don't be discouraged at small beginnings or fluctuations. Most companies go through their ups and downs. Sometimes a struggle for life precedes the most popular season in the company's history.

A band is a great adjunct, and a life band is a very inexpensive affair.

An entertainment is a good thing as giving the boys something to work up to. Let this close the season's drill, and be the opportunity for prize-giving, etc.

Don't neglect the Bible class. Sunday morning before church has been found a good time to hold this.

A summer camp is an essential. In closing, some personal experiences may be useful. Our company is four years old. It numbers over 50 members, but has been nearly dead for some weeks. It has developed an esprit for our church and Sunday school; it has helped to make some of the wildest boys regular attendants at church and school; it has made boys change their views of Christianity,—not fight shy of it, but view it as manly, etc. By its system of non-commissioned officers, it has developed some splendid characters, making them feel their responsibility. The Bible class has been the means of promoting steady and thorough Bible study.

Our camps have afforded golden opportunities for dropping seed, at the same time bringing pastor and boy in close relationship.

Never forget that mere organization can do nothing; definite, prayerful work must be done by the officers, if the work is to prove a success.

C. C. OWEN.

THE PLACE OF TEMPERANCE IN CHURCH WORK.

It is related that when the Breton mariner put to sea, his prayer was, "Help me, my God, the ocean is so large, and my bark is so small." Such may well be the leading thought in the mind of a temperance writer, when he is embarking on the wide subject of temperance.

We shall try in this article to limit our remarks to two main divisions. First we want to show that there is a place for temperance in church work; and secondly, to try and demonstrate where the place of temperance should be in our church work.

We commence boldly by asserting emphatically that the reform of the intemperate is distinct church work, to be undertaken, if at all, in the name of Jesus of Nazareth.

As we look out into this world we cannot help but be struck by its misery, by its sad inequalities! Side by side with the wonderful material progress of the 19th century there is abject misery and wretchedness. Side by side with all that is grand and beautiful there is much that is hideous

and dispiriting. And when we launch out into the midst of this world's misery and wretchedness, do we not find that the one great cause of many causes is the drink? We go into our prisons, and hospitals, and asylums, and ask the chaplains and the governors what has brought about the misery. The answer comes back that, directly or indirectly, this drink has much to do with it. Which of us does not know many a man who has lost everything simply and solely through drink? Which of us clergy cannot tell of the wrecks of men who have come to us pleading for help? Misery; oh, there is no doubt about the misery. You can see it on every side. Take away the drink and the evils that flow from it, and you have done much, very much, to rid life of its awful misery that it makes us sometimes wonder whether there is a God that judged the world or not.

So we say, let a man stand before this misery and wretchedness and try to ascertain their cause. Let our Christian ministers do it, and will they dare then to say that there is no place for temperance in church work? Why, if we are to do God's work in the world we must address ourselves to the reduction of the terrible evils and serious sins which occur through intemperance.

Now, we need hardly say that no man would have any shadow of a right to the titles of a Christian and a gentleman, if he did not join, heart and soul, in the wish to check intemperance. We need not argue that the Temperance movement has claims upon us as Christians. Of course it has claims upon us, of course it has claims upon every living man who believes in Christ. And, if so, the resulting obligation is plain. It is no longer one branch of the Christian church that is compromised, it is Christendom itself that is attacked at its very foundation. Therefore, the Church of Christendom must arm itself for the encounter. "For this purpose the Son of God was manifested that He might destroy the works of the devil." For the same purpose, His Church on earth was commissioned by Him. In many aspects it has fulfilled its purpose along the whole line of the ages. Preaching the truth, informing the minds of men, awakening their consciences, it has dethroned idols, and with them whole legions of the demons of cruelty have taken their departure. Thus the gladiators of the Colosseum

"butchered to make a Roman holiday."

at the instance and through the self sacrifice of the Christian monk Telemachus, were the first to feel its emancipating power. In later times, at the instance of Clarkson and Wilberforce, the trade in human beings came to an end. More recently still the hideous sacrifices of the Juggernaut and the atrocities of the Suttee have disappeared. And yet another conflict awaits the Church—the destruction of this giant, intemperance, which is defying the armies of the living God.

To put it boldly, of the entire overwhelming necessity that the Church should vehemently contest the ground with intemperance, there is no manner of doubt. It is in one way the work of the present day of Christ, for unless it is done very little else can be lastingly done.

So much for that point. We pass now to consider where the place of temperance should be in our Church work, and though we shall not all agree perhaps on this point, yet we ask everyone only to put it before his conscience how best he can fight this terrible battle.

Is there a place for temperance in our preaching? There is. It is our duty to preach temperance. But we have tried it, and we find that preaching is not enough. It is good to preach against every sin. It is good to do all that can be done by earnest exhortations in the name of God; and yet how many are not reached by exhortation. They find in preaching that which, if only they could do what they were told, would certainly give them the victory—but they find nothing to strengthen. What they want is something that shall strengthen the will and give them the power to do what they are told. Is there a place for example? We have tried it, the example of those who keep altogether clear from the sin in every detail of life, who know how to be temperate. We have tried the example and the example does not succeed. The example is the example of a strong man showing the feats which his strength enables him to perform, and it is of no value to the weak man, who would be very much rejoiced if he could do so much.

And many of us, how very many have tried prayer—earnest daily prayer for men whom we know to have been ruined by this fearful vice? And prayer seems as if, somehow, it was in itself incomplete if it remain alone. Can a man go on praying without doing?

It is for this that every one of us desire not merely to preach, and not merely to set an example, not merely to pray, but to stand side by side with them in the battle, to bear what they have to bear, to take our place in the very forefront of the battle—in a word, to be temperate. That is our place.

If they must abstain altogether from that which tempts them to intemperance, then we, the Church of God, will take our place there too, in order to give them the strength of our sympathy. If it is necessary for their soul's health that they should surrender a pleasure which is to them a great one, we, too, will surrender that same pleasure; we, too, in order that we may bear their burdens, will give up what they are required to do. It is in this way that the Church of God will fight with most success.

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Christian reader, if we could gather on some vast plain the myriads who have been cursed by drink, what should we behold? Husband and wife, brother and sister, parents and children—ten thousand sufferers! Oh! that we could make the Christian Church walk in procession right through the serried ranks, that their hearts might be wrung by the tears and cries of anguish of those sufferers!

Reader, will you take your place for temperance in Church work?

A. SILVA WHITE,
Hon. Sec. of Diocesan C. E. T. S.



Diocese of Rupert's Land.

Bishop—Most Rev. R. Machray, D. D., D. C. L.
Residence—Bishop's Court, Winnipeg.

ST. MATTHEW'S, BRANDON.—Clergy—Rev. Mc-Adam Harding, 11th St.; Rev. Edward Archibald, Brandon. Rev. Myles Custance.

Lay Readers—Mr. George Coleman, Mr. T. S. F. Taylor, Mr. J. S. Brayfield.

Churchwardens—Richmond Spencer, Esq., M. D.; John Hanbury, Esq.

Sunday Services—H. C., 8:30 a.m.; H. C. (choral), 2nd Sunday in month, 11 a.m.; H. C. (plain), 4th Sunday in the month, 11 a.m.; on all Sundays, Matins and Sermon, 11 a.m.; School and Bible Class, 3 p.m.; Men's Bible Class, 4:15 p.m.; Evensong and Sermon, 7 p.m.

Saints' Days—H. C. at 8 a.m.

Week Days—Wednesdays: Choir boys' practice at 4:15 p.m.; Evensong and Sermon, 7:30 p.m.; General Choir Practice, 7:15 p.m.; Fridays: Evensong at 5; Sunday School Teachers' meeting at 7:30 p.m.

Services are also held regularly at Alexander, Charter. Poplar Hill and Curry's Landing.

ST. MATTHEW'S, BRANDON.—On Sept. 21, St. Matthew's festival was duly observed by this congregation. There was a fair attendance at the Holy Communion, which was celebrated at 8:30; at the Evensong there was quite a large congregation for a week evening. The sermon was preached by the Rev. R. C. Johnstone, who was also the preacher at the Harvest Thanksgiving services on Sunday, Sept. 26. The church was very chastely and appropriately decorated, and the Sunday services were of the most cheering character. The attendance, both in the forenoon and in the evening, was excellent. There are many features observable here that show the excellent work that is being done. Mention may be made in particular of the large and well-conducted Sunday school, the large Bible class taught by the rector, and the Teachers' class, at which there is an average attendance of about 20 teachers. We hope, bye-and-bye, to give an account in detail of the work at St. Matthew's.

POPLAR HILL.—The concert at Poplar Hill on Thursday, Sept. 9, under the auspices of the English Church, ow-

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ing to the presence of the threshers in the neighborhood, was not so largely attended as expected. Nevertheless, a most enjoyable evening was spent, and an exceptionally good programme presented by the musical people of Brandon, kindly assisted by Miss Fortin, of Winnipeg, and Mrs. McKellar, Miss Ashwell and Miss Gray, of Poplar Hill. The programme consisted of two instrumental duets, two pianoforte solos and several songs, and last, but by no means least, two quartettes. Several of the Brandon people, taking advantage of the moonlight night, attended the concert and helped to swell the exchequer.

BOISSEVAIN—A Y. P. S. C. E. has been organized in St. Matthew's church with the following as officers:—Hon. Pres., Rev. G. C. Hill; president, Fred. Brook; vice-president, Miss Holden; secretary, Miss Sadie Frank; treasurer, Mrs. Pilkington.—All Saints' church placed \$50 on the plate at their Thanksgiving service on Sept. 26th in response to an appeal by the rector for the Home Mission Fund.—Mr. J. H. Gibson, of Wycliffe College, Toronto, who has been assisting the Rev. Rural Dean Hill in Boissevain for the summer, left for Toronto on the 30th of Sept. As an evidence of the way in which he was esteemed there, Capt. Whitla, of All Saints', Turtle Mountain, presented him with \$25 on behalf of their congregation, and the rector of St. Matthew's with a purse of \$50 and the following address:—

Boissevain, Man., Sept. 27th, 1897.

To Mr. J. H. Gibson, Boissevain, Man.

Dear Sir,—We, the members of St. Matthew's church and Desford congregation, regret to have to say "good-bye" to you, although we know it is that you may be fitted by further study to minister even more efficiently than you have hitherto done to souls hungering and thirsting after the blessed message of the gospel. We recognize your worth, ability, and fitness for the vocation you have evidently been called to fill, and are grateful to you for the many services you have so cheerfully rendered to us. The efficient manner in which you have conducted the services in our churches and the interest you have displayed in the various sports of our young men have endeared you to us all. We trust, therefore, that although we say "good-bye" it may prove to be only for a short time, as we hope to see you again next May, if it should please God to spare you and us. Praying that our Almighty Father may have you in His keeping and bless you abundantly with heavenly virtues to befit you for your calling, and asking you to accept this purse of money as a slight token of the esteem and respect in which we hold you.

We are, Dear Sir, Yours Faithfully,

G. C. HILL, Rector.

J. A. WRIGHT, Rector's Warden.

R. G. WILLIS, People's Warden.

On behalf of the above-named congregations.

HOLY TRINITY, WINNIPEG.—The Rev. Mr. Phillips and Miss Ray, of the Fuh Kien Mission, China, made a

short stay in Winnipeg last month, en route from England to their field of work. They were the guests of the Ven. Archdeacon Fortin. An interesting address was given by Mr. Phillips, in Holy Trinity school room, which was filled with an attentive audience. The keenest interest was shown in the work of the Church among the Celestials.

CHRIST CHURCH, WINNIPEG.—The annual Harvest Thanksgiving service was held on Friday, Sept. 17th. Holy Communion was administered at an early celebration at 8 o'clock; and also after Matins at 10.30. Evensong was held at 7 o'clock. The church was handsomely and profusely decorated with fruits, flowers, vegetables and cereals. The chancel particularly looked very pretty. The sermon was preached by Ven. Archdeacon Fortin, from the text "Gather the wheat into my garner." Rev. Canon Coombes, M. A., intoned the service, being assisted by the rector (Rev. W. T. Mitton, M. A.), and the Revs. F. R. Hole, M. A.; H. T. Leslie, M. A., and S. G. Chambers, B. A., curate of the parish. Special music was rendered by the choir. Service (Magnificat and Nunc Dimittis) by Kimmins; anthem, "Sing to the Lord of Harvest," by Maunder, and special Psalms and Hymns. The offertory was in aid of the Winnipeg General Hospital. The services were continued on the following Sunday. Early celebration at 8.30 o'clock; Choral Communion, and sermon by Rev. S. G. Chambers, B. A., at 11 o'clock; Evensong and sermon by the Rector at 7 o'clock. The musical portion of Friday's services was repeated, with an additional anthem, "Fear not, O Lord," by Lloyd. The offertories on the Sunday were devoted to the Home Mission Fund.

KILLARNEY.—The Young People's Society, St. Andrew's Guild, organized here last June, is in a prosperous condition, in spite of the busy season and the many outside

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attractions. We hope, as the winter advances, to have a still larger attendance and a fuller enrollment of the young people of the congregation. Our meetings during the past quarter have been both interesting and instructive, and we feel that our Guild will be a great benefit in our church in helping our young people to make an effort to do something for the Master and for the good of their fellows, both in the meetings and in their everyday life. A set of tennis has been purchased for the use of the members of the Guild, and nearly every day those passing by the church grounds can see the players in friendly combat. Our social meetings, too, are very "social," and all who attend, both old and young, seem to have a good time. Our last social meeting, August 27, took the form of a picnic at our beautiful little lake. The day was fine, the provisions enough and to spare, and the company very pleasant. All enjoyed themselves, although those who were in the yacht wished for a little more wind.

On Saturday, August 28, the Sunday school held its annual picnic in Mr. Rolston's grove at the lake. The children, over fifty in number, mustered at the church at two o'clock and marched to the grounds, except the very little ones, who, with the baskets, were conveyed to the grounds in a large vehicle, kindly loaned for the purpose by Mr. Cowan, our obliging liveryman. Boats and swings were provided, which were fully appreciated by the children, (and some of the older ones, too). Tea was served soon after five o'clock on tables built for the purpose, which was still more fully appreciated, the good things disappearing with wonderful rapidity. Before the children separated after tea they were grouped together in a suitable spot and a photograph of the whole school was taken by one of our local artists. The picture has proved very satisfactory, it being so seldom such a number of little ones can be kept still long enough to take a "snap" at them. During the afternoon there were a number of races, in which nearly all the children joined, prizes in money being awarded by the Sunday school. At about seven o'clock the children dispersed to their homes, a tired but a very happy company.

On the morning of Sunday, September 6, we held a Floral Service in connection with the Sunday school, entitled "The Shield of Faith." The church was tastefully decorated with plants and flowers. A shield was made and studded with holes, about seventy in number, in which, at the proper time in the service, the children placed bouquets of flowers, the background being white flowers with a cross of red flowers in the centre. The responses were hearty and the singing good. The sermon was from Ephesians 6: 11-17, being the passage upon which the whole service was based. After the offertory, a solo: "Consider the Lilies," was sung by Miss Francis World, of Toronto.

A new library of 78 volumes has been added to our Sunday school, which, with what we had before, makes a splendid selection, suiting the varied tastes of all sorts and conditions of children.

Our church has been undergoing some needed repairs during the past month. The outside woodwork has had a

coat of paint and the cellar has now a stone wall round it. Now, if we had only a tower, our church would look more "churchy," and if each member of our congregation would do their part, we could get it, and perhaps a bell, too, and who would not like to hear the tones of a real church bell, calling them to worship God in His own house.

MIDDLECHURCH.—The incumbent returned home in September, after a very pleasant month spent in temporary charge of All Saints' church, Winnipeg. It was very gratifying to hear that his services were highly appreciated, which was touchingly shown by a few members presenting him with a substantial cheque "as a slight mark of appreciation." The present came as a complete surprise to the reverend gentleman, so much so, that upon receipt of the money he felt there must be some mistake until some kind friend let him into the secret. During the incumbent's absence the services in St. Paul's parish were undertaken by Mr. Walter Gorham, licensed lay reader for the parish, and the Rev. R. C. Johnstone, of Winnipeg.

The new parish school is rapidly nearing completion. When finished it will be one of the prettiest buildings in the district. All the windows are Gothic, which gives it a very churchy aspect. The building is being constructed entirely by the carpenters of the Indian school, under the able superintendence of Mr. George Mitchell, carpenter instructor. Mr. Mitchell may well feel proud of his work, and is to be congratulated on the way in which he handles his pupils. The building committee feel they cannot praise too highly this work, being carried on so successfully by our Indian brethren. It will be, when finished, a standing credential of the excellent training received at this Indian school.

Mr. Henry Taylor, eldest son of Mr. R. R. Taylor, the people's warden, is visiting his home again after gaining the highest honors possible in Edinburgh University, where he is taking a post-graduate course. He returns to the University next month.

The Harvest Festival has been fixed for Sunday, October 17th, when the Rev. Canon Rogers, of Winnipeg, will be the special preacher. This parish is assessed for \$20 towards the Home Mission Fund, and has never yet failed to come up to that demand, giving in former years considerably over the amount. It is to be hoped that with this year's bountiful harvest, the fund will feel the prosperity of the country to an appreciable extent.

(Communicated.)

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ALL SAINTS', WINNIPEG.—The rector, the Rev. F. V. Baker, returned on Sept. 16th from a visit to England, with Mrs. Baker. He spent three Sundays in the old land, preaching at St. Peter's, Streatham; at Willingdon church, near Eastbourne, and at St. Michael's, Ipswich. On the only vacant Sunday morning he attended as a visitor the service at St. Saviour's, Southwark, the newly restored cathedral for South London, a beautiful and imposing church, the recent restoration of which has cost over \$200,000. The Lambeth Conference had just concluded its sessions when Mr. Baker arrived in London, so that he missed, with much regret, the inspiring sight of that great gathering of two hundred Bishops from all quarters of the world. The theme of everyone's conversation was still the wonderful sights of the Diamond Jubilee celebration, and the shop windows in London were full of admirable photographs of the great procession and of the solemn service at St. Paul's Cathedral. They gave the belated visitor a vivid idea of the excitement and magnificence of that memorable day. There was the white-haired Sovereign Lady, smiling gently and gratefully upon the cheering crowds, drawn in her open carriage by the eight cream-colored horses, with tossing manes and champing bits; there was the group of bishops and canons of St. Paul's, wearing their gorgeous copes of purple and cloth of gold, with solemnly bowed heads, as at the supreme moment the Archbishop of Canterbury, with golden cross in his left hand and right hand upraised to heaven, invokes a benediction upon the aged Queen; there were the foreign princes in brilliant uniforms and gold lace; and again the nobles of India in gorgeous silks and radiant with jewels. The miles of British troops, the military bands on foot and horseback, the kaleidoscopic procession of colonials, repeat themselves again and again, until the eye grows weary of watching even the shadow of such a radiant display. It is a day and a year much to be remembered of the people of so great an empire. No wonder the people felt somewhat tired after the Jubilee! No wonder London seemed quite exceptionally quiet in the month of August! It needed rest.

Mr. and Mrs. Baker returned by the SS. Lake Superior, leaving Liverpool on August 28th, and arrived in Montreal on September 8th. A day in Montreal and a Sunday in Toronto made a pleasant break in the long journey home. Toronto looked beautiful in September, and the churches were most interesting. The magnificent spire of St. James Cathedral came in for its share of admiration, and caused the hope that some day the church might be so extended so as to become worthy of so fine a feature. Trinity College, with its picturesque grounds and buildings, called up memories of the redoubtable Bishop Strachan. Services were attended at Holy Trinity, which keeps its jubilee this year, and St. Thomas, where the Rev. J. C. Roper has done such a grand work, and at St. Luke's, where the Rev. Dr. Langtry, historian of the church, is the learned and genial rector.

During the absence of the rector, the services at All Saints' church were taken during August by the Rev. A.

Silva White, M.A., rector of St. Paul's, Middlechurch, whose ministrations and sermons were much appreciated. On the other Sundays the Rev. Canon Coombes took the services, with assistance from Rev. Canon Matheson, Rev. C. R. Littler, and the Rev. Welbury Mitton. The rector is much indebted to them for their kindness, which enabled him to take so pleasant and beneficial a holiday.

The Harvest Thanksgiving services at All Saints' will be Saints' Day, Sunday, October 31, with celebrations of Holy and All Angels' Day. The thought of harvest connects itself with the ministry of angels, when our Lord teaches us that "the harvest is the end of the world, and the reapers are the angels."

The Festival of the Church will be kept on the eve of All Saints' Day, Sunday October 31st with celebrations of Holy Communion on the Feast Day. The commemoration of the festival will be continued on November 7, the Sunday within the Octave, and it is hoped that those who cannot be present at Holy Communion on All Saints' Day will make their communion on the Sunday after. The annual corporate communion of the choir will be held at 8 a. m. on the Sunday before All Saints' Day, according to our usual custom.

ELKHORN THANKSGIVING.—The annual Thanksgiving services were held in St. Mark's Church, Elkhorn, and Church of the Advent, Kola, on Sunday, October 3rd. The churches had been very elaborately decorated with oats, wheat and flowers. Special hymns, appropriate for Thanksgiving, were sung, and the anthem, "How Beautiful Upon the Mountains," was sung during the morning offertory, and "The Nations of Them Which Are Saved" during the evening. Very large congregations assembled to offer praise to God for the many spiritual and temporal blessings bestowed upon His children in this part of His vineyard. The services were heartily entered into by the congregations, and judging from the faces of the worshippers, they thought it was good to sing praises unto God. One great reason for thankfulness to God is, because He has put the desire into the people to give freely and directly of their substance to the Lord's work, enabling us to get along without resorting to the unscriptural mode of raising money by bazaars, teas, etc. We can say that the decisions arrived at by the Provincial and other Synods respecting

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P. S.—Thanks are due and are hereby tendered to the readers of this Journal for all their kind orders by post and in person.

"direct giving" to the Lord are quite safe to follow, and we would most heartily recommend the adoption of this way of raising money in small as well as large parishes. Our parish is very small and not at all wealthy, but we have been able to meet all expenses and give \$10 over and above the amount asked by the Executive Committee. All this was, we praise God, cheerfully given unto Him.

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Notes from Dynevor Indian Hospital.

The Lieutenant-Governor, accompanied by Mr. McLean, paid a visit to the hospital on his way home from the north. He visited the wards and conversed with the patients, and expressed himself as much pleased with the institution. Sheriff Inkster and party also paid us a visit, and, together with the ladies (who are members of the Dynevor Hospital Aid Society), made a careful inspection of the place, and

were very well satisfied as to the future of the hospital and the work being done.

We were glad to have a visit also from the Honorable Mr. and Mrs. Scott, from Scotland (the latter the daughter of the ex-Secretary of the C. M. S., the well-known Sir Fowell Buxton, Bart., at present Governor of South Australia). They are much interested in medical mission work, and brought with them their kodak, with which they took several views of the hospital, wards, patients, staff, etc.

The continuance of the fine weather lessens the amount of sickness on the Reserve. Big John, from Norway House, still occupies the St. John's bed. He is as cheerful and happy as ever. He is able now to sit outside, under the trees, his leg propped up, and most of the day singing hymns and reading the Bible.

"Magnus" (from Oxford House) was operated on lately, his friends refusing their consent to an operation, until it is found too late. He is very weak, but is cheerful and is resting on the "sure foundation."

"Sarah," a little girl about 10 years of age, occupies the "Wilnot" bed. She is able to get about on a crutch now, and is very contented, although at times she suffers a good deal.

There are other cases which would interest our friends, but must be held over until by and by.

Diocese of Qu'Appelle.

Bishop—Right Rev. J. Grisdale, D.D., D.C.L.

Residence—Bishop's Court, Indian Head, Assa.

ST. PAUL'S CHURCH, REGINA, HARVEST FESTIVAL.—This festival was held in St. Paul's church, Regina, on Sunday, Sept. 20th. The church was beautifully and tastefully decorated with flowers, fruit, grain, vegetables and other products of Mother Earth. The screen at the altar rail was covered with oats, and was very handsome and pretty. The members of the congregation who did the decorating certainly well merited the encomiums of praise showered upon them by the crowded congregations present at Matins and Evensong. There was a magnificent display of flowers and plants all over the church which would have done credit to Alston. The Lord Bishop of the Diocese and the rector (Rev. W. E. Brown) conducted Matins, His Lordship being the celebrant at Holy Communion. Matins were choral and the Communion service semi-choral. At Evensong His Lordship and the rector were assisted by the Rev. Mr. Mitton, rector of Christ Church, Winnipeg, and the Rev. W. A. Marcon, curate in charge of Craven-cum-Pense. The service, which was full choral (Tallis Festal Responses), was sung by Mr. Mitton. His Lordship preached at both services. In the morning he chose for his text, Psalm 65, verses 9-13. After a short introduction, referring to his recent visit to England, the Jubilee, the Lambeth Conference, the pleasure he had in being welcomed so heartily home by his people, and the many reasons he had for joining in a "Thanksgiving Service" for the many mercies vouchsafed to him and his in their trip across the

ocean, he closed with an eloquent and appropriate sermon which was listened to with great pleasure and edification by all present. In the evening His Lordship again preached a most eloquent sermon, his text being Deut. 16, verses 16 and 17. The musical parts of the services were splendidly rendered by the choir, and many were the congratulations offered to the organist, Mr. James Brown, and the conductor, Mr. H. Le Jeune, that through their efforts the choir was again getting into the high class position which the choir of this church has for some years past occupied. The rector is to be felicitated upon the beautiful services he had on Sunday, and for the hearty manner in which he was supported by the congregation and choir.—On Monday evening Sept. 27th, a reception was given to the Bishop, and Mrs. and Miss Grisdale, in the school room, which had been swept and garnished and very nicely and tastefully decorated by the ladies of the congregation, under the presidency of Miss Righy. A very large number were present, not only from St. Paul's, but from several of the other congregations in town, and a most enjoyable evening was spent with songs, music on organ and piano, and of course a large amount of "talking," and last, but not least, some "creature comforts" in the way of tea, coffee, cakes, etc. His Lordship made a most favorable impression, and all interested in this Diocese look forward to a bright and prosperous future.—(Communicated.)

Diocese of McKezic River.

Bishop—Rt. Rev. W. D. Reeve, D.D.
Residence—Fort Simpson.

We are indebted to Mr. R. D. Richardson for a perusal of a most interesting and valuable letter which he has just received from Mr. Whittaker, who is working among the Indians at Peel River. Unfortunately we are unable to give the letter in full; but a few extracts will be of interest to our readers.

"The Peel river is the most northerly of the Hudson's Bay Company's trading posts; it is in fact about 100 miles within the Arctic Circle, and a little greater distance from the frozen ocean. Many maps show the post as Fort McPherson. Going down the Mackenzie by steamer, we turn sharply to the left and ascend Peel river about 35 miles, coming to a high bank on our left, on which are seen some half a dozen houses, some warehouses, and a church. Our situation here is perhaps 70 feet above the river at ordinary level, but during the break-up in the spring the water sometimes rises nearly to our feet. The river is about half a mile wide between banks, and looking across it we see a line of evergreen woods of the sombre shade, to which the lighter green of the light-leaved willow undergrowth makes a pleasant contrast. Beyond the woods rise the brown foothills of the Rockies, surmounted here and there by snow-capped peaks in the blue distance. The houses are all made of hewn logs, plastered inside and out with white clay, and most of them are roofed with bark peeled off from the spruce. The house in which we live at present, Archdea-

con McDonald's house, is a typical one. It is 40 feet by 24, facing the river, and about 30 feet from the bank. There is a hall through the middle, and two rooms in each end of the house, making two bedrooms, a sitting room and a dining room. In the last we also have school, hold service during the cold weather, and receive the natives, both Indians and Huskies. Our bedrooms, being well warmed, also serve for study. There is also a kitchen, but during the winter the greater part of the cooking is done on the big box stove in the dining room. Mr. Stringer's house is also made of logs, but on a different plan.....We have no domestic animals, except dogs, which are to us in the place of horses. The Indians make their pack load in summer, but ours work only in winter. We have two teams of dogs each, which are driven tandem. They are used for hauling wood and ice, meat and fish, and numerous other duties, besides long trips every winter to the coast and return. Dogs trained to haul are valued at \$10 to \$13 each. The one important event of the year is the arrival of the company's steamer "Wrigley," that our reckoning dates from that time. She comes about July 10, at which time the Indians and Huskies are here, trading their winter hunt of furs. Our heaviest mail of the year comes then, and as the boat remains about two days, we have time to reply to the most pressing only of our letters; the great bulk of them being held over and answered by the winter packet. Almost immediately upon the steamer's leaving, the Indians go for the summer, and the Huskies return to their homes on the Arctic coast, and at once begin

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to hunt and lay up their winter supply of food and oil. Towards the end of July we prepare for our boat trip to the coast, visiting the Huskies in their homes, on the east side of the big river, and afterwards crossing to Herschel Island to see the ships' people and Indians there, and to get our supplies, which at present come from San Francisco. After spending two or three weeks there, we start for home, expecting to reach it in from 10 to 20 days, according to the weather, having been absent two months or more. As the winter sets in early in October, we have now to make haste to get ready for it.....The sun does not entirely disappear until about December 12, and reappears about January 1. At Herschel Island the period is four weeks longer on account of the higher latitude, but even there the twilight is so good that it may be said to be daylight for four hours on the shortest days. As may be supposed, the day the sun reappears is a time of rejoicing, and straining of eyes are gladdened by his first rays sent over the southern hills. Probably our friends think that the winter evenings, when we have to light up at 2 or 3 o'clock in the afternoon would drag heavily, but they do not. Rather we can scarcely find time to do the many things required. A large number of letters to be written, leaves but little time for necessary reading or study. It occupies the evenings of two months or more to get our letters written for the packet, which comes in February. Then there is always language work to be done, and a little reading to keep informed as to what is going on in the world. Our holidays are very simple. At Christmas time Mr. Stringer gave a magic lantern exhibition, and on New Year's day the whole populace called at our house and were treated to coffee and cake or tea and cake; and a dog race (teams) ends the day's doings. During the first week of January I went off on a visit to the Huskies in their own homes: one Indian servant accompanied, to run before the dogs, make camp, cook, if needed, and make himself generally useful.....My principal object was to try to acquire more of the language, and of course to preach when occasion presented.....The language is very difficult, and a continuous and intimate intercourse with them is necessary before any freedom in the subject is attained. I hope to make progress this year. I am able now to give and take some few things with them. In taking our leave of the Huskies, we went 150 miles to the nearest ship, in 4 little over three days. On the way we had the worst experience that has ever fallen to my lot in this country. The third morning, on nearing the coast, a storm blew up, and in the wide mouth of the Mackenzie we lost sight of land. All day we continued to run, hoping to reach a camping place we knew, but in the blinding drift we passed it, and went on out to sea. Changing our course to the next land, we kept on till long after dark, but at length became so tired and footsore, both we and the dogs, that we were obliged to stop. And there on the bare ice, so far from shore, the wind blowing a gale with the temperature at 45 below zero, we made what shelter we could with our sleds and a big cotton sheet; spreading our bedding on the bare

ice, we crept in, pulling the dogs across our feet for their safety and ours. It was a question in my mind whether we should ever get up. In spite of all, we slept fairly well. Next morning, before rising, we made breakfast on hard tack and frozen butter, holding the bread in one frozen mitten and the butter in the other, and taking a bite of each alternately.....Although well clothed and running before the storm, the wind seemed to pierce right through to the bone. After five hours we reached familiar scenes, and were soon aboard ship, with everything supplied, having escaped with slight frost bites, and a lameness in the knees, which a few days' rest put right again. This year the ships are lying at intervals along the coast, and so, by easy stages, visiting on the way, the Island was reached. There I remained three weeks, holding services with the ships' people weekly and with the natives often. The Eskimo, David Copperfield, was there, and with him as an interpreter I was able to teach the people many things, which they heard gladly, but heed little. The drink evil is much less this year than formerly, owing chiefly to the small number of ships wintering. The twin vice, however, is not abated. The number of native mistresses supported by the ships' people is a crying shame. Civilization in this corner of the earth is worse than barbarism.....I find much tender heartedness among the sailors. One man was frozen badly, and his comrades were as kind and gentle as though they were brothers of his own blood. We had two funeral services, and the boys were very thoughtful. Personally, I received every kindness from masters and men, and they listened well, but after service they resume their interrupted game of cards or billiards or go out and play baseball. I found it necessary to have the Sunday service in the morning, as in the evening everybody went to the ball game. I made no protest, it being a choice of two evils, the other being gambling aboard ship. There are a few exceptions, but the general law is license, and brute force—the only restraint.....At our two celebrations of the Lord's Supper this spring about 115 natives partook. There are no Christians among the Eskimos. Their superstitious notions and medicine making still bind them fast."

These few extracts will enable our readers to form some notion of the noble work that is being done by such self-denying men as Messrs. Whittaker and Stringer. If we cannot show our sympathy with them in any other way, we can at all events remember them in our prayers.

Diocese of Caledonia.

Bishop—The Right Rev. W. Ridley, D.D.
Residence—Metlakatla, B.C.

The annual conference of the Diocese of Caledonia, B. C., was this year held on the 21st, 22nd and 23rd of July at Port Essington, Skeena River, of which parish the Rev. B. Appleyard is rector, who, with Mrs. Appleyard, spared no pains to make the conference a success.

In the absence of the Bishop, who is attending the Pan-Anglican Conference, the Ven. Archdeacon Collison, of Kin-

colith, Naas River, presided. The following clergy and missionaries were present:—

Rev. J. and Mrs. Keen, from their isolated station among the Haidas on Queen Charlotte's Island, where the great world touches them once, or at most twice a year in the shape of a mail; Rev. A. J. Hall, B. D., of Alert Bay, one of the numerous islets off the northeast coast of Vancouver Island, where the C. M. S. have a very successful mission among the Quagiutl Indians; Rev. J. B. McCullagh, of Aiyansh mission, situated on the head waters of the Naas beyond the coast range of snow-capped peaks among the Nishga Indians; Rev. A. E. and Mrs. Price, from Gitwāgak, a Gitkshean mission on the upper Skeena, who, during the canning season, take spiritual charge at Aberdeen, opposite Port Essington; Rev. R. W. & Mrs. Gurd, of Kitkatla mission, situated on an island, 50 or 60 miles south of the Skeena, inhabited by a tribe of Zimsheans. During the summer months the missionaries reside at Claxton, a place of growing importance on the Skeena; Rev. W. Hognā, of Metlakatla, who takes spiritual charge at Inverness during the salmon season; Dr. Ardagh, of the C.M.S. medical mission, was also present. The Doctor's principal sphere of labor is Metlakatla, where the Caledonia hospital is situated, but in the spring he itinerates to the Naas, and during the summer he resides at Claxton.

Mr. E. Stephenson, our young but pioneer missionary to the Gishgagas, a tribe inhabiting the interior district near Babine Lake, was also able to be with us.

Two lady missionaries, Misses A. J. Tyte and H. Jackson, who have charge of the Indian Children's Home at Metlakatla, were also present. They came along from the North Pacific cannery, where they are doing a good work during these busy summer months, while Miss Carleton remains in charge of the Home.

Some of the above travelled to Essington by canoe, others by steamer, while those who came from the Naas and intermediate stations were indebted to the unfailing kindness of our Indian agent, C. Todd, Esq., for a passage down on his steamer.

By the evening of the 20th all who could be present at the Conference had assembled, and were most cordially received by our host and hostess, the Rev. B. and Mrs. Appleyard, who, in a very short time, made us all quite at home. How delightful it was to meet together again under one roof (some of us had not seen each other for years) and talk over the manifold mercies and blessings variously bestowed upon us in our work. Some of us were new to each other and enjoyed the pleasure of becoming acquainted for the first time.

At 7:30 the following morning the sweet-toned bell of St. John's, which, by the way, is erected upon a hill, and ingeniously rung from the rectory, summoned us to Holy Communion. What an hour of peace, joy, and spiritual refreshing. Quite in keeping with the occasion was the Archdeacon's address, which was much appreciated by us all.

At 10 a. m. the Conference sittings began, and were continued morning and afternoon until the 23rd. A very able

paper on "Missionary Finance" was read by the Rev. A. J. Hall, B. D., followed by an interesting discussion as to the development of native self-support. While recognizing much to be thankful for on the part of our Indian congregations, we could not, however, owing to the precarious manner in which they obtain a livelihood, discern the possibility of self-support in the near future. It was evident nevertheless, that a great deal might be accomplished in this direction by more systematically educating our people in the "art" and grace of living.

The subject of "Native Village Councils" was dealt with in a most instructive paper by Archdeacon Collison. Owing to his long residence in the country the Archdeacon was able to take us back 24 years to the days of the old inter-tribal council meetings, and gave us a very graphic account of the last one held at Port Simpson, when the Zimsheans decided to abandon heathenism and embrace Christianity. He then went on to describe the councils of the subsequent period which might be regarded as a course of training for the legally instituted councils of the present day. Upon the constitution and management of these latter he was able to give us some valuable information. There are now legally established councils at Metlakatla, Port Simpson, Kincolith, Lak-Kalzap, and Aiyansh, working more or less satisfactorily under the Indian Act.

At the afternoon session the Rev. J. B. McCullagh read a paper on "Pastoral and Evangelistic Discretion," which he defined as "the exercise of judgment and calm thought in the proper use of the right means for the spiritual oversight, and building up in the Faith of a congregation of Christian people, in connection with which the work of evangelizing the ungodly or heathen is carried on; and the extent to which the pastor-evangelist may be considered free to use his own judgment in this work. In the evening many of the white population were present at Divine service. The sermon was preached by the Rev. J. B. McCullagh from his text, "My strength is sufficient for the.

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for My strength is made perfect in weakness." 2 Cor. xii, 9.

On Thursday the "Marriage and Divorce Question," as affecting the native Christian community, was laid before the Conference by the Rev. J. Keen. There was a very lengthy and important discussion on this paper, the subject being one of peculiar difficulty. At present the Indians are in a transition state, and the battle is going on between the old customs and the new, but there can be no doubt as to which way the victory is going, thank God.

To the Rev. A. E. Price was assigned the subject of "Chinese Evangelization." Mr. Price treated his subject in a very practical manner, and set forth the importance of our bringing the Gospel to the thousands of Chinese employed at the salmon canneries along the coast. He showed how difficult, if not impossible, it was for the Indian missionary to do any real effective work in this direction without Chinese help. The Conference thought it would be advisable, if funds could be raised for the purpose, to endeavor to obtain a Chinese catechist from one of our China missions for work on this coast.

The Rev. R. W. Gurd's paper dealt with "The Training of Native Teachers." Having been for some years principal of the Preparandi Institution at Metlakatla, Mr. Gurd has had considerable experience in the work of training. His remarks were listened to with the closest attention, for his treatment of the subject was comprehensive and encouraging.

The Rev. W. Hogan's "Hints on Teaching" were masterly. But a mere conference paper does not afford sufficient scope for such "Hints" as these. One of the "Hints" was on "The use of the eye"—the teacher's eye—in class. Had Mr. Hogan confined himself to that one "Hint," he would have helped the missionaries more, for of all the gifts necessary to the efficiency of an Indian missionary, the use and power of the eye is most important.

The Rev. B. Appleyard's paper on "Church Work in Eastern Canada" was exceptionally good, but, to our regret, rather brief. This, however, was made up for by the unwritten but eloquent dissertation on organization and attention to detail evident in all the work of the parish, and in the arrangements made for obtaining the most good and the best results possible from the Conference; and the way in which the whole was brought to bear as an uplifting influence upon the European residents of the place, was admirable.

An interesting side feature of the Conference was a public lecture on "Insects" by the Rev. J. Keen, which was most thoroughly enjoyed and appreciated by those present. Mr. Keen is a lecturer to the manner born. On the subject of beetles he is quite an authority; indeed, one species of the insect, peculiar to Queen Charlotte's Islands, is named after him, though he was too modest to tell us thus in his lecture.

Another agreeable feature was a public tea at the rectory, at which the pleasure of meeting many of the Essington people, including Mr. R. and Mrs. Cunningham (cannery proprietor and the founder of Essington), also Dr. and Mrs. Bolton, and the Rev. J. and Mrs. Jennings, of the Methodist church.

Mr. Cunningham gave us a very interesting account of early days on the Naas, and how he came to establish himself at Port Essington.

A novel offshoot of the Conference was the organization of a scheme for the promotion of social intercourse (on paper) among the scattered clergy and missionaries of the diocese; these have formed themselves into a small Literary Association called the Caledonia Literary Association, each member of which is to provide himself with a copying machine—a cyclostyle, mimeograph, or gelatine pad, for the purpose of multiplying copies of type-written or manuscript matter. Each member is expected to write out a contribution of news or subject matter at a stated time twice a year, and send copies of his contribution to all the other members. The secretary is to send out the cover of the intended magazine (The Caledonia Interchange) with his contribution, and into this cover, which is bound to a number of page stumps, can be pasted all the other contributions. Thus we hope to have a regular and profitable interchange of thought and news with each other on matters of common interest, even though we be scattered about with many an impassable league between.

Port Essington is quite a large place from the point of view of this country. There are two salmon canneries, a saw-mill, a very superior hotel, and several stores. It would be hard to estimate the population, which is a conglomeration of European, Chinese, Japanese and Indian, the latter of course greatly predominating. In Nickell's Magazine for May a writer describes Essington as "the cesspool of the coast," a "place of gambling, drinking, and general laxity for a score or so of white people." A writer of this kind reminds me of a fly running about on a horse's body.

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passing impatiently over all the sound parts but stopping delightedly at the sore places. To go and deliberately write down Essington as "the cesspool of the coast," and at the same time ignore the good work being carried on there is to show that the writer's taste is in itself cesspudlian. Right between the two canneries stands St. John's church and rectory. Is it nothing that the Gospel is here faithfully preached, and prayer daily wont to be made? Are Bible classes, prayer meetings, and day school for the whites and their children to count for nothing? Is it a small thing that the necessities of the sick and ailing are daily attended to? Go further down the village, and you will find another centre of Christian work. There stand the Methodist church, mission house, and Indian school, besides two large meeting halls. Near by you will find a hospital, with its medical officer and trained nurses, airy wards and clean beds. There may be whisky-drinking and gambling, as in Boston and New York, but if there be it is not condoned, as in the places just mentioned, by the representatives of the law: for during our stay there a man was fined \$80 for selling liquor without a license.

Such, then, is the other side—the brighter side of the picture. We did not come away from Essington sick at heart and hopeless, but rather full of joy and thanksgiving to God for the good work carried on there by His servants.

J. B. McC.



The usual annual gathering of 50 to 70 "readers" from various dioceses in England and Wales was lately held at Selwyn College, Cambridge, and among the subjects chosen for conference was that of the above-named Brotherhood, dealing with its work, its need, its results, and its call upon every male communicant to do something for the extension of Christ's Kingdom on earth. Its two simple rules are, a weekly effort to bring some special man towards the Church, and a daily prayer on his behalf. Its motto, Mr. H. Clark, who introduced the subject, said, might be "Seeking, finding, bringing"—the work of St. Andrew—when he brought his brother Simon to the feet of Christ: and the task of the Brotherhood to-day was to draw men to Baptism, Confirmation, and Holy Communion. It succeeded, at any rate, in creating Church workers and in inspiring among laymen an enthusiasm rarely seen in the present century. Colonel Everett, at the meeting, gave an illustration of its value which recently came before him. From Bolton, where a public meeting, organized by a zealous clergyman, was a failure, he travelled on to Worst-horse, a village in the Lancashire hills. Here, to the surprise of himself and of the vicar, the room was packed by men, notwithstanding a downpour of rain. The attendance was the result of a canvass of the parish at a few hours'

notice by the members of the Brotherhood chapter. It was also mentioned that at St. Jude's, Liverpool, the chapter there is regarded as of such value by the priest-in-charge that he lately declared in public that but for its aid he would resign his charge of 13,000 souls.



The New Canon of St. Paul's.

General satisfaction is expressed on all hands at the choice which has been made of a successor at St. Paul's, London, Eng., to the Bishop of Stepney, who has been promoted to the See of Bristol.

The new canon, the Rev. A. F. Winnington-Ingram, is yet a young man. He is a distinguished graduate of Keble College, Oxford, where he took his B. A. degree in 1881, with second-class classical honors. For some time he was private chaplain to Archbishop Maclagan, when that prelate held the See of Lichfield; but he is best known in connection with the splendid work which he has done as head of The Oxford House in London. For the benefit of our readers, it may be stated that the object of this institution is to provide a centre of religious, social and educational work among the poor of East London.

Under the guidance of Mr. Winnington-Ingram this noble work has been developed until it has become the centre of some of the best work done for God and the Church in the great metropolis. The new Canon is well-known as an excellent preacher, and will doubtless make himself felt as a real power in St. Paul's; but he will be best known as an organizer, and as a leader and guide of young men.

For quite a long time St. Paul's has been doing a glorious work, and has been a splendid example to other cathedral bodies. As its chapter is at present constituted it stands second to none, and great results should be looked for from the latest addition to its staff.

The New Bishop of Wakefield.

It is with no ordinary pleasure that we note the appointment of the successor to the late Bishop Walsham How. There has been no unnecessary delay, and the choice when made is one that reflects the greatest forethought and wisdom on the part of Lord Salisbury and all concerned.

The Right Rev. George Rodney Eden, who for the last seven years has been Suffragan Bishop of Dover, is a distinguished graduate of Pembroke College, Cambridge, where he graduated in 1876. From 1879 to 1883 he was domestic chaplain to the late Bishop Lightfoot of Durham, and in this capacity won the love and esteem of the young candidates for Holy Orders whom the Bishop gathered around

him at Auckland for special training, preparatory to their commencing their ministerial work.

The week we spent at Auckland, under the care of Mr. Eden and his brother chaplain, Mr. Savage, will ever remain as one of the red letter weeks in our life. In 1883, Mr. Eden was appointed to the important living of Bishop Auckland, where he worked for seven years, and endeared himself to all classes in the parish. In 1890, Mr. Eden was chosen by Archbishop Benson as Suffragan Bishop of Dover. Here he has done yeoman service. His work in connection with the late Lambeth Conference showed the value of the man, and his appointment to the See of Wakefield is one of the most popular that could have been made.

St. Paul's Sunday School, Brockville, has put in three stained glass windows to commemorate the Queen's Jubilee

The Bishop of Algoma, Dr. Thorneloe, has been elected a vice-president of the great English Society for the Propagation of the Gospel.

A piece of land has just been donated for the Church at Sand Lake, Diocese of Algoma, by Mr. Levi Owens, which, as it goes clear down to the lake, will preserve a right of way from the water.

The canonry in St. George's Cathedral, Kingston, Diocese of Ontario, left vacant by the death of Canon Muloch, has been conferred by the Archbishop of Ontario on the Rev. E. Baker, graduate of the Theological Seminary, of New York, and who served in the Diocese of Ontario for the last 35 years.

Rudyard Kipling's noble poem entitled "Recessional," formed the subject of an impressive sermon preached at St. Alban's, Birmingham, the other Sunday evening by the Rev. M. Macdonald (one of the assistant priests). Taking up the refrain of the poem—"Lest we forget"—Mr. Macdonald described the words as a great and noble call to England in her day of splendor and self-glorification. The lesson of recollectedness of the recent Imperial Jubilee would, he said, be told in vain if it were applied only to earthly powers that be. The preacher then went on to remark how the great Church of England—"the Empire's soul," as he described it—was sharing in the glories of the time, and pointed out how her members might take a share in the note of warning—not to forget. The episcopacy had increased; the standard of life—parochial, personal, and ecclesiastical—had been raised; and they thanked God that the severe search-light that the Church's enemies in God's good providence threw on her found fewer opportunities of attack. But the Church of this land should cultivate a longer memory; she had the past to warn and to guide her still. They should pray that the Bishops gathered together at the Lambeth Conference might be so guided that their Synod became not a nest of divisions, not a conclave of

competing ambitions, but a beginning in the Lord of a council of Bishops of the English name and faith which might grow in the power of the Holy Ghost as the decades succeeded each other.

A remarkable figure among the numerous visitors to England of late is the Russian Archbishop of Finland, the Most Rev. Antonius, who was sent by the Holy Synod of the Russian Church to represent that Church at the Queen's Jubilee. The Archbishop is one of the most remarkable of the Russian ecclesiastics. He was born in 1816, and educated at the ecclesiastical college of Kazan, where his career as a student was so brilliant that after graduation he was immediately appointed, though still a layman, Professor of Pastoral Theology and Homiletics. In this position he soon became known as a profound scholar and able writer, and was drawn into various literary pursuits. Appointed in 1870, he continued as a layman till 1883, when, after the death of his wife and children, he took the monastic habit and was soon after ordained deacon and priest. Almost immediately he was raised to the position of Archimandrite in the monastery of St. John the Baptist, at Kazan. In 1885 he was called to the professorship of the Old Testament in the St. Petersburg Ecclesiastical Academy, of which he became rector in 1887, and the same year he was ordained as a suffragan bishop under the Metropolitan of St. Petersburg. In 1892 he was appointed Archbishop of Finland and Viburg, and at the same time a member of the Holy Governing Synod. With his immense learning he combines great practical activity and unusual capacity for leadership and administration. It was doubtless intended, in the selection of such a man, to provide, not simply a dignitary to do honor to the Queen, but an intelligent and trained witness of English Church affairs who would be capable of making a wise and candid report to the Holy Synod which he represents.

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Far away in the white north, amid endless reaches of untrodden snow, under the polar stars, the Little Wind was born. It was a desolate world, a world of shadows and half night; of solemn stillness, yet more awful—and cold—bitterly cold. There was nothing there but the snow, the sky and the sea, yet the Little One loved it well, for cold is the life of the North Wind. Her playground was the wide sweep of the Arctic snows. Here, day after day she fled, rolling, tumbling in a mad game of romp, with no thought but her wild glee in the present. She loved the free wild life, but, best of all, she loved the sea, and, like a child, she clung to it.

So time went on; the Little One grew tall and strong, and by and by, the days of her childhood were past.

"Come," said the Mother Wind one day; "come, you are old now; it is time to show you other lands. Come, spread your wings and fly with me."

She took the Little One by the hand, and they spread their great broad pinions and went flying away up into the blue sky. They cleft the air with mighty strokes, across the ocean they sped, and the Little One laughed as she felt the stinging brine on her lovely locks.

"I dread the sun," the Little Wind said. "His rays are sharp; they prick my skin like needles."

The Mother smiled.

"He is our enemy," she said; "he fights the cold, which is the North Wind's life."

At last they came to a beautiful garden, where the flowers were all blooming. "Ah! how lovely," said the Little One, and she knelt down and kissed the flowers. But at her caressing touch the blossoms withered; the world grew sad and gray.

Amazed, the Little One rose to her mother's side, her eyes wet with horror.

"Oh, mother," she sobbed, "I loved them so, and see they are dead. Are there none to love or bless our coming?"

"No," said the mother, "a flower cannot bear our icy touch. It is the South Wind who is the flowers' friend."

"I will be a South Wind," said the Little One.

"Consider well," replied the mother: "you will have to journey through hot lands, where the North Winds pine and perish; the suffering will be terrible."

"Yet will I go," answered the Little One; "even if I die."

She spread her wings and rose higher and higher into the blue ether, her crown of frost sparkling like a wreath of stars, and the smile of an angel on her pure pale face. She felt the faintness of fatigue, the sun scorched her wings, but she still pursued her journey. Her crown had long since melted from her brow; the sun's sharp rays fell pitilessly upon her.

At length she could go no further.

"It is over," she said, and closed her eyes. "I can endure no longer."

Then, from out of the stillness she heard a voice say: "Go back, Little Wind, you have won the victory. Wherever you pass a blessing will linger in your footsteps."

So the Little Wind returned to the beautiful garden, and, taking the withered flowers in her blistered hands, she gently kissed them, and they bloomed again.

"A cruel wind," they said, "had slain us in our youth, but thou, O gentle Southern Breeze, has given us me again."

And the Little One was happy.

The Baby.

Only a baby small
Dropt from the skies;
Only a laughing face,
Two sunny eyes;
Two sunny eyes;
One chubby nose;
Only two cherry lips,
Only two little hands,
Ten little toes.

2.
Only a golden head,
Curly and soft;
Only a tongue that wags
Loudly and oft.
Only a little brain
Empty of thought;
Only a little heart
Troubled with nought

3.
Only a tender flower
Sent us to rear;
Only a life to love
While we are here;
Only a baby small.
Never at rest;
Small, but how dear to us.
God knoweth best.

A Thing of Beauty is a Joy For ever.

"I have many a time paid half a Dollar for a much worse show," was the remark that we heard the other day from a Gentleman who had just left the Store of Messrs, Barre Bros, Main St. Anxious to know the cause of the remark we entered the Store and took a turn around. To say that we were delighted with all that we saw is a very mild expression, the sight was a great surprise to us, in fact we did not think it was possible outside an Old Country city. At the present time, these enterprising gentlemen have in stock some of the most beautiful Dresden Chinaware it has ever been our good fortune to see. Their goods in Antique Silver are such exquisite reproductions of the art of a by-gone age as almost to defy detection by the Antiquarian. Their Ormolu Clocks are very old fashioned and quaint, then there is quite a lot of beautiful Statuary, and cases of all kinds of useful goods in Crystal and Silver. We would particularly call the attention of our lady readers to the very beautiful belts in solid leather and fine corded silk, with their handsome jewelled solid silver buckles and fittings. These really make one think of the age of Chivalry and of the apparel of the fair ladies whose names have become household words through the witching spell of Walter Scott. The collection of Canes and Umbrellas is without exception the best we have ever seen. In fact the whole display in the store reflects the greatest credit on the taste of Mr. Barre, who has just returned from an extended European trip in which he visited the English, French, German, Italian and American markets.