

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 20.] TORONTO, CANADA, THURSDAY, NOVEMBER 29, 1894. [No. 48

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

Wanted
At once, a clergyman in priest's orders to be rector of Douglas in Diocese of Fredericton, New Brunswick. Rectory house, three churches, E.P. country parish on C.P.R. A priest thoroughly imbued with missionary spirit will find a body of Church people ready to accept loyally the teaching of the Prayer Book, and to build up the work of the Church. Income \$700 per annum and good house. Applications to be made at once, giving necessary particulars, to O. E. MOREHOUSE, Esq., M.D., Upper Keswick, York Co., New Brunswick.

112 Yonge Street

Ladies
Who are lovers of the beautiful and artistic in Millinery Novelties, will find pleasure in inspecting my French, American and English importations for this season. Prices moderate.
Miss Holland

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

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

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

DR. E. A. PEAKER,
PARKDALE DENTIST.
1949 Queen St. West, Toronto.
Office Hours—9 to 12 a.m. 1 to 5 p.m. Telephone 5150

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

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

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

DR. BALL,
DENTIST. Tel. 2138.
Partnership being dissolved, remains in Dr. Hipkins' late office, cor. Yonge and Gerrard.

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



Looks Rich
Wears Well
Handsome as
Seal

A special department—Sealettes to order.
Ladies wanting handsome Sealette Mantles can rely on getting entire satisfaction from us; every GARMENT turned out looks as well as real seal. All are made by special hands whose business is making Sealette Garments only. Write us for samples, estimates and self-measuring card.

H. A. STONE & CO.,
212 Yonge Street.
The Reliable Mantle House

Winter Hats
Yesterday we received direct from the manufacturers fifteen cases of Soft Felts, in winter weights and new blocks. They're here to-day but they won't last long.
Fur-lined Coats—have you seen them? Take a look at them when you call. Wholesale prices.

W. & D. Dineen,
Cor. King and Yonge.
Branch, 254 Yonge St.

A MAN'S WAY
is to give or throw away the old overcoat when it begins to show wear.
A WOMAN'S WAY
would be first to enquire of Parker's the cost of having an old garment Cleaned or Dyed, and wives have astonished husbands with our good work and low prices.
R. PARKER & CO.,
Dyers and Cleaners
Works and Head Office—757-791 Yonge St. Toronto.

CHINA HALL
FLOWER TUBES
In Rich Cut Glass
Green and Gold
Crystal and Gold
All the new lines of WHITE FRENCH CHINA for decorating.
BANQUET LAMPS.

JUNOR & IRVING
49 King St. East, Toronto.

Just Published!
449 pp. Demy 8vo. Cloth.
Price, \$3.00.

HISTORY, PROPHECY,
—AND—
THE MONUMENTS
—BY—

JAMES FREDERICK McCURDY, Ph.D., LL.D.
Professor of Oriental Languages in University College, Toronto.
VOLUME I
To the Downfall of Samaria.
We beg to announce that we have arranged with the publishers for the Canadian market for the above important work, and that we are now prepared to fill orders.

Rowell & Hutchison
76 King Street East,
Toronto

BOOKS FOR CANADIAN CHURCHMEN.

ON THE CHRISTIAN LIFE

The Heresy of Cain.
By GEO. HODGES, D.D., Dean of the Episcopal Theological School, Cambridge. 12mo. cloth, \$1.00.
"Dean Hodges gives the wide reading public twenty-one sermons or essays on the topics that chiefly engage the interest and exercise the thought of the current time."—*Boston Courier*.

BY THE SAME AUTHOR
Christianity Between Sundays.
12mo. cloth, \$1.00.
"These are no monk's homilies, and have no trace of cloister atmosphere or smell from lamp or gas fixtures. They are suggested by the needs of the actual men who live in our cities and elsewhere."—*The Critic*.

The Son of Man Among the Sons of Men.
By W. BOYD CARPENTER, Bishop of Ripon. 12mo. cloth, \$1.50.
"His mastery of choice English is apparent and his profound sympathy with living men is manifest."—*The Critic*.

The Heroic in Missions
Sketches of Pioneers of Six Fields. By Rev. A. R. BUCKLAND. 12mo. cloth, 50c.
"Vivid and interesting throughout."—*The Churchman*.

Lay Readers
Their History, Organization and Work. By Rev. H. B. RESTARICK. With an introduction by the Bishop of California. 12mo. cloth, \$1.00.
"This is emphatically a book for every member of the Brotherhood, whether a lay reader or not, to own and study."—*St. Andrew's Cross*.

ON CHURCH AND PRAYER-BOOK

FOURTEENTH EDITION NOW READY
The Prayer-Book Reason Why
A Book of Questions and Answers on the Doctrines, Usages and History of the Church as suggested by the Liturgy. For Parochial and Sunday School uses. By Rev. NELSON R. BOSS, M. A. 16mo, paper covers, 20 cents; boards, 30 cents; cloth, 50 cents.
"To thousands of adult members of the Church, if the book could only be placed in their hands, it would be a valuable help to clear and sound thinking on the very important subjects of which it treats."—*Bishop Littlejohn*.

Why am I a Churchman?
By Rt. Rev. THOMAS U. DUDLEY, D.D., Bishop of Kentucky. 16mo. paper, 15 cents.
"The distribution of tractates like this will do much toward removing prejudices and in setting forth in clear light the claims and position of the historic Church. Bishop Dudley has the art of putting things, and compresses the necessary truths into small space, systematically arranged and easy to understand."—*The Church News*.

The Episcopal Church
Its Doctrine, its Ministry, its Discipline, its Worship and its Sacraments. By Rev. GEORGE HODGES, D.D. 12mo, paper, 25c.; cloth, 50c.
"A brochure that is brilliant, pungent and full of good sense. It has many features uncommon to tracts of its kind. The argument is well and happily put, and it is altogether uncommonly thorough-going and satisfactory."

A Manual of Information Concerning the Episcopal Church
By Rev. GEO. W. SHINN, D.D. 18mo, boards, 25 cents; cloth, 50 cents.
"All of Dr. Shinn's manuals are popular in style and exceedingly useful in parish work. This new one will be found exceptionally useful. It is a veritable pocket cyclopaedia respecting the history, doctrine and usages of the Church."

ON THE BIBLE

Our Bible
How it came to us. By R. T. TALBOT, Canon of Durham. 12mo, cloth, 50 cents.
"Tells very clearly and briefly the story of the Bible's preservation and various translations into English down to the present time."—*Public Opinion*.

Handbook of the Bible
A compendium of facts and curiosities. By Rev. WM. TURNER.
"The Bible to be read intelligently requires the aid of some other book or books which shall explain things concerning it which ought to be known by the reader. This admirable handbook imparts the desired information."—*The Home Journal*.

WHITTAKER'S CHURCHMAN'S ALMANAC.

A. D. 1895.
The forty-first year of its publication will be signalized by several improvements, such as the printing of the Clergy Lists of all the larger cities, with street addresses and the liturgical colors for the year 1895, while in appearance the book will have an artistic cover designed by Lamb. This Almanac is filled with accurate and valuable Tables of Lessons, Parish and Clergy Lists, Church Statistics, and many other items of reference and instruction. It is a tool for church workers, and will be found singularly free from all miscellaneous padding which makes bulk but causes confusion.
Price, 25 Cents, Post-paid.

Copies of any of the above Publications will be forwarded, post-paid, on receipt of price.
THOMAS WHITTAKER, Publisher, 2 and 3 Bible House, New York.



ORONTO -
amental Iron Works
Ide St. W., Toronto.
rily of St. Thomas.
n Fencing and every Description
amental Iron Work.

Brass Work.



Pulpits
cterns, Ewers
Lighting Fixtures, &c

ship and prices guaranteed

Fitzsimons Co., Ltd.
St. W., Toronto.
dogue

HOLOGY
ed from hand writing. In-
ossible a whole sheet ardi-
tudied; signature indisp-
e and stamped envelopes.
purposes. Address, F. E.
slow," Qu'Appelle Station.

BROWNE,
oir-
Ch.) **Concert Organist**
in Organ, Piano, Harmony
130 Mutual Street.

WILLIAMS
and Illuminator
of Condolence, &c. Lodge
s, Certificates &c., neatly
ally completed.
d or illuminated in Pre-
bles, Albums, &c.
Bldg., Toronto, Ont.

ORIAL
ED GLASS
DOWS
TORONTO

THE ST. DENIS
Broadway and Eleventh Street.
Opposite Grace Church. NEW YORK
European Plan.
Rooms \$1 per day and upwards.
"There is an atmosphere of home comfort and hospitable treatment at the St. Denis which is rarely met with in a public house, and which insensibly draws you there as often as you turn your face toward New York."

Hooper's
Liquorice
Linseed and
Chlorodyne
Lozenges

For a cough. The best possible combination for an irritating cough.

HOOPER & CO.
43 King Street West,
444 Spadina Ave., Toronto.

**Brass Memorial
Tablets & Signs**
PATTERSON & HEWARD
40 WELLINGTON ST. W. TORONTO

**Harrington's
Tubular
Chimes.**

Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.
Write for prices.
CASTLE & SON,
Stained Glass & Church Furnishings,
MONTREAL.

**JAMOMA
COFFEE**
Delicious
AT
HEREWARD SPENCER & CO.'S
63½ King St. W., Toronto.

\$20.00
will buy the
ODELL TYPEWRITER.
Will do the work of a large machine.
Send for sample of work.
TYPEWRITERS RENTED.
GEO. BENGOUGH,
45 Adelaide St. E., TORONTO.

**Alcoholism
Is a Disease**
Patients are easily and thoroughly cured at the Gold Cure Institute, 253 Wellesley St.
For full particulars apply to
WM. HAY, Manager.
Correspondence strictly confidential.
MURPHY GOLD CURE CO., Ltd.
253 Wellesley St., Toronto.

FAVORABLY KNOWN SINCE 1826. **BELLS**
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER
MENEELY & CO., PUREST, BEST,
WEST-TROY, N. Y. **BELL-METAL**
CHIMES, ETC. CATALOGUE & PRICES FREE.

John Labatt's Ale and Stout



GOLD MEDAL

Nine Gold, Silver and Bronze
Medals, and Eleven
Diplomas

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



JAMAICA 1891

JAS. GOOD & CO., Brewery at
Agents, Toronto. **London, Ont.**

BURDOCK BLOOD BITTERS

**THREE RUNNING SORES
PHYSICIANS FAILED
BUT B. B. B. CURED**

**A SCALY ERUPTION
UNENDURABLE ITCHING
Suffered Three Years—Now Perfectly Cured by B. B. B.**

DEAR SIR—After having used Burdock Blood Bitters for Scrofula in the blood, I feel it my duty to make known the results. I was treated by a skilled physician but he failed to cure me. I had three Running Sores on my neck which could not be healed until I tried B. B. B., which healed them completely, leaving the skin and flesh sound and whole. As long as I live I shall speak of the virtues of B. B. B., and I feel grateful to Providence that such a medicine is provided for sufferers.

MRS. W. BENNETT,
Acton P. O.
Ont.

GENTLEMEN—I have used Burdock Blood Bitters for Skin Diseases, from which I have been a sufferer for three years. I have used six bottles and am now entirely cured. I tried other remedies, such as Donald Kennedy's Medical Discovery and the Cuticura Remedies, but all to no good. I doctored one year with the best physicians in the land; they pronounced my disease a Scaly Eruption, but could not remove it. It came on in red blotches and spread over my body; the skin became dry and formed hard dry scales. The itching was intolerable, but I am now completely cured, and I owe it all to B. B. B.

GEO. TRIBE,
Stratfordville,
Ont.

PURIFIES THE BLOOD

DEMPSEY & CARROLL
CORRECT STYLES
**WEDDING INVITATIONS
AND
ANNOUNCEMENTS**
HIGH GRADE STATIONERY
IMPORTED NOVELTIES
LEATHER GOODS
UNION SQUARE
36 EAST 14TH STREET NEW YORK

MONUMENTS
Delivered and set in any part of the United States. Marble, Granite, Stone, Etc. Send for illustrated Hand-Book.
J. & R. LAMB,
59 CARMINE STREET,
NEW YORK. **MONUMENTS**

**OUR OFFER OF
Historical Pictures**

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining what are considered on all hands to be excellent pictures of the Bishops, clergy, and laity, who were members of the First General Synod of the Church in the Dominion of Canada. One represents the Bishops in their Convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.
These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good, sound Church teaching, and interesting Church news.
We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1894 and also the subscription in advance for the year 1895, may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms.

CANADIAN CHURCHMAN,
Cor. Church and Court Sts.
Entrance on Court St.

**STAR LIFE
ASSURANCE SOCIETY**
Of England
Established 1843.
Assets 31st Dec., 1893, over.....\$17,500,000
Annual Income, over.....2,700,000
Assurance in Force.....66,000,000
Invested in Canada.....1,600,000

Money loaned upon the security of Church property at low rate of interest.
The attention of clergymen is respectfully asked to the various endowment plans of the Society as the best form of investment for the future.

For information as to Loans, Assurance or Agencies address
Head Office for Canada, J. FRITH JEFFERS
29 Richmond St. W., Sec. for Canada
Toronto.

One New Subscriber
We will mail to any person sending us one new yearly prepaid subscriber to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 30c.
FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Court and Church Sts., Toronto.
Telephone 1206.

The Bassinette,
11 King St. West, Toronto.
Ferris Bros.' Good Sense Corset Waists, also Pn. Watchspring and French-woven Corsets in stock.
Ladies' Under-clothing and Baby Linen in new and exclusive designs, and in all qualities.

Aim High
It has always been our aim to give perfect satisfaction. It requires ability and experience to make properly fitting Clerical Clothing.
We would be pleased this fall to receive your order.

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

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

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



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

Canadian Churchman.

TORONTO, THURSDAY, NOV. 29, 1894.

Subscription, - - - - - Two Dollars per Year.

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

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

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

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

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

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

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

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

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

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

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

Address all communications.

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

FRANK WOOTTEN,
Box 2640, Toronto.

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

Lessons for Sundays and Holy Days.

December 2—1 SUNDAY IN ADVENT.
Morning—Isaiah 1, 1 Peter 4, v. 7.
Evening—Isaiah 2, or 4, v. 2. John 12, v. 20.

APPROPRIATE HYMNS for the 1st and 2nd Sunday in Advent: compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

FIRST SUNDAY IN ADVENT:

Holy Communion: 193, 309, 319.
Processional: 47, 48, 463.
Offertory: 52, 203, 205.
Children's Hymns: 53, 340, 333.
General Hymns: 50, 51, 206, 12.

SECOND SUNDAY IN ADVENT:

Holy Communion: 313, 323, 182.
Processional: 53, 217, 463.
Offertory: 49, 204, 226.
Children's Hymns: 51, 473, 346.
General Hymns: 45, 243, 268, 54.

"THE IRISH MISSION" in Spain, as a *Guardian* correspondent very aptly terms Archbishop Plunkett's venture with Senor Cabrera, is causing no little stir in European centres. Lord Halifax thought proper, as President of the English "Church Union," to assure the Archbishop (Roman) of Toledo, that the Irish proceeding was exclusively "Irish," and Protestant; whereupon the irrepressible Cardinal Vaughan writes a warning letter to his Spanish brother, giving his own view of the small value of Anglican opinion in general, and "Church Union" opinion in particular. This letter is so impertinent and strained in its argument as to call down public ridicule and condemnation. People are forced to see that the Roman Church in England occupies, logically, exactly the same position as the Irish Church in Spain—it is an *exotic*; but in a less tenable position!

THE IRISH ARCHBISHOP, in a long and able letter in the *Guardian*, "gets back" at his critics in very good form, and in a manner they will find it very hard to answer. He shows that he had much greater warrant and moral support for his course

of action than people were aware of—even the direct approval of such a theologian as Bishop Harold Browne, and the example of several first-rate names in ecclesiastical opinion. He considered the position a critical one which called for vigorous and immediate treatment—all the protests of Romanists, and sentimental, but unpractical "ecclesiasters" to the contrary notwithstanding. He is not so easily "downed" as some people seemed to think. The whole question of national churches and their rights needs fuller treatment than it has yet received at the hands of the Pan-Anglican authorities.

THE QUEBEC R.C. PRESS seems to be very much in the position of a chained and muzzled dog—unable to bark or bite without express orders. The people are probably enquiring by this time as to the "use" of such a press; just as the general public has been accustomed to receive Russian reports of Russian occurrences with a very *big grain* of salt. Veracity does not seem to be a virtue which flourishes in the east of Europe, Asia and Africa, as far as one can judge from the very inconsistent newspaper accounts. So, our Quebec friends appear to be economical in their publication of truth—not quite approving the motto, "the truth, the whole truth, and nothing but the truth." They seem to "let out" just so much as suits the purposes of the ultimate managers. A very good arrangement for the said managers; but how about the press? How can people rely on it?

WHERE IS IT?—Is a question which naturalists still find it very hard, even impossible to answer in regard to the essential principle of life. A little heap of dust—whether of a man or a silkworm chrysalis—and somewhere among the particles—for it can be no more—it lies unconcealed but unrevealed, indistinguishable, by the most powerful microscope yet invented, from the other grains of dust. In due time "God giveth it a body as it hath pleased Him"—forthwith a new being, or rather the old being in a new state of development—springs to life. So, science stands baffled, with this constant miracle before its eyes—and microscopes!

THOSE "FLIRTATION SOCIETIES" have rather "told on themselves" by raising such a row over a simple warning that all such combinations naturally degenerate into something rather different from what was originally intended. The same might be—has been—said of "mixed choirs," or mixed anything else. Human nature, in both sexes, tends to favour association and combination of the two sexes in the shape of permanent couples; any arrangement which gives play to this tendency—by no means a bad thing, in itself—is easy and natural; bound to "go well" until this use becomes a too glaring "abuse," and the primary object is lost in the secondary one—a very common fate of many human institutions, even of a very staid and very business-like character—not at all mixed, in any sense. Why should a warning of all this from a well-known and highly esteemed parson give "umbrage" to anybody?—unless a consciousness of guilt lies somewhere, and a fear of discovery.

ROME AND THE GOSPEL.—The French correspondent of the *Guardian* rejoices over the fact that the Assumptionist Fathers have published a little manual containing the four Gospels in full,

in connection with the "Ordinary of the Mass"—though disfigured, of course, by their fad about St. Peter being "the Rock," etc. One feels that any translation, however faulty, of the Gospels must be productive of good; for this will go into quarters where they would not look at a "Protestant" translation. So, even Romanism has to give way a little to the enquiring spirit of the age; though they will try to neutralize such gifts by others of a different character.

THE "POPE OF THE ROSARY" does not seem to be a title to be very proud of; but the *Guardian* thinks that Leo XIII. takes peculiar delight in deserving this name of distinction. He has just sanctioned the addition of another "Mary festival" to the calendar, viz., that of the "Miraculous Medal," making 26 in honour of the Blessed Virgin—one for every second week in the year. Taken in connection with "Have recourse to Mary in all your troubles," "Observe the month of Mary," "Queen of the most Holy Rosary," etc., Leo once more proves that (as the *Guardian* says) "he has done his best to merit the title" given above.

"COMPOSED MOSTLY OF REGULAR CHURCH-GOERS, and the class that Mr. Moody aspired to teach was conspicuous by its absence." These are the words of the *Empire* in regard to the audience at one of the Moody meetings in Toronto; and it has been the usual newspaper comment all along. The fact is interesting as showing how well the regular ministers of the Gospel have done their work, and it is creditable to a degree as giving character to Toronto; but does it not show also how little Mr. M. was needed? After all, one may ask whether "hearing Mr. Moody" is a sufficient test of religiousness?

"DEAN HOLE IN MASSEY HALL" must have been a kind of a revelation to a good many of his audience. A man who hires himself out to a bureau in order to assist in preserving an old English cathedral, and yet retains *perfect freedom* to speak as he pleases on controverted subjects, and then proceeds to defend the "Oxford movement," "congregational singing," "moderation temperance" and "liberal Sunday observance"—is a phenomenon of the times. People are learning to scrutinize the views and opinions of others no longer in a hostile way, so much as in a spirit of interested curiosity, if not even of kindly and friendly regard and respect. Prejudice seems to be giving way to intelligent appreciation of "the things of others," of whatever kind.

"JUST LIKE CLAPHAM JUNCTION," said an English cathedral verger to a stranger who had enquired, "Is there much going on here?" Dean Hole, who is responsible for the "mot"—those who have been "through" Clapham Junction know how graphic the comparison is!—knows well what wonderful changes have taken place in regard to English cathedrals of late years. One wonders now how the Church in America manages to get on without something of the kind. Prayers—whether regular or "fancy"—all day long, and many special services, with powerful sermons or addresses on the moving topics of the day—such is the ideal at present realized in many a magnificent pile, a picture which the original founders could scarcely have dreamed of as a possibility. Modern wonders are not confined to the sphere of science.



& CARROLL
LECT STYLES
INVITATIONS
AND
ENGAGEMENTS

MADE STATIONERY
PRINTED NOVELTIES
OTHER GOODS

111 N. SQUARE
STREET NEW YORK

Delivered and set in any part of the United States. Marble, Granite, Stone, Etc. Send for Illustrated Hand-Book.

MONUMENTS

OFFER OF
al Pictures

uch pleasure in offering friends and sub-
ortunity of obtaining
red on all hands to be
of the Bishops, clergy,
were members of the
od of the Church in
of Canada. One rep-
ops in their Convoca-
formed the Upper
the prominent clergy
laymen from all parts
who formed the Low-

are large photographs
t artists in Toronto
r Bros.—and make a
framed 18x14 inches.
aphs are the only ones
during the sitting of
are controlled by us,
ocured from any other
excellent likenesses of
ps, clergy and laity.
shops is particularly
background of Trin-
alls and the cloister
the Chapel, makes a
The price of each,
\$2.

increase the circula-
CANADIAN CHURCHMAN,
ing so we are intro-
families good, sound
and interesting

ollowing offer: Any
subscription to this
nd of the year 1894
ription in advance
may have either of
cents or both of
w subscribers paying
ance, can have the
same terms.

CHURCHMAN,
Church and Court Sts.
Entrance on Court St.

DEAN HOLE—A TYPE OF ANGLICANISM.

If the authorities of the Church in England had been asked to select and send over to America a parson whom they would recognize as their representative, because of his being "a good average specimen," they would probably have picked out the very individual who has been lecturing lately all over this continent for the purpose of gathering in some shekels for his dearly loved shrine at Rochester. He is not an "extreme" anything, but admirably balanced in his appropriation of the best points on every side of the Church. No individual and no "school" seems to be beyond his respectful sympathy; though his sense of humour makes it hard for him not to smile at some of the idiosyncracies of those classes of Churchmanship which he has made it his study to understand and appreciate. Even then his criticism takes the form of good-humoured railery, rather than disagreeable fault-finding. The criticized feels that the criticizer has the same high interests at heart, though he frankly differs as to the best way of serving those interests.

"A BROAD CHURCHMAN"

one Canadian daily dubbed him, apparently unaware that this was a phrase already technically appropriated to that party in the Church with which the orthodox dean has least sympathy—viz., those who hold most loosely to the standards of Mother Church, the Bible and the creeds. Yet, "broad" he certainly is in the ordinary sense of the term, as indicating a desire to comprehend in one's sympathetic greeting as many as possible of those who profess to love, and apparently try to follow, the same Lord. The foundation of his character is, in fact, that strong combination of common-sense and kindness usually associated with the idea of "Anglo-Saxon," in ordinary parlance. On this base is worked out much, if not all, that is beautiful in the Christian character. Beginning as an ideal English squire, following all manly athletic sports with energy, cultivating his taste for music, poetry, flowers and fun—he simply overflows with an abundance of the most delightful qualities. His "gaiters and apron" have no power to make him other than he naturally is; no amount of "starch" can make him artificial. Everyone can see how such a character would easily slip into such a scene as the marriage at Cana, and there shine brightly, contributing as best he could to the enjoyment of others. This is, in truth, his favourite "pose"—helping others, "going about doing good," like his Master, but circumscribed by the limits of his nature—"broad" as it undoubtedly is. No mere man can reach the perfection of the Master's broad sympathies—only try to emulate them.

"HOW CAN I HELP THESE EELLOWS"?

seems to beam from his benevolent features at the very first glimpse of a new-comer. He takes one's measure, not to criticize, so much as to sympathize. This explains much that may seem unnatural or strained in his utterances on such subjects as Temperance, Sunday Observance, Church Music, Clerical Habits, Dress, Sermons, Services, etc. He cannot take a narrow partizan view of anything which tends to erect a fence between himself and a brother man. Still no one can long remain in doubt as to Dean Hole's ideas of right and wrong—though he does not obtrude them, they are unmistakably "there," in evidence for him who thinks it worth while to enquire. He is "too much of a gentleman" to seek to ram his notions "down the throats" of his hearers—like some people; that is the characteristic of the bully and coward. One does not hear from his lips that

phenomenal pharisaical dogmatism in matters of personal fancy which have become too common. The whole effect of his lectures is wholesome—which cannot be said of many popular lectures—and for this America may feel thankful to those who secured his presence here.

HIS "RECORD" SHOWS HIS PROMINENCE IN ENGLAND.

The Very Rev. Samuel Reynolds Hole, D.D., the present Dean of Rochester, was born seventy years ago in Newark, Nottinghamshire, and in that town he received his earlier education. In the year 1841 he matriculated at Oxford University as an undergraduate of Brazenose College. Three years later he took his bachelor's degree, and in the same year (1844) he was ordained deacon by the then Lord Bishop of Lincoln. In the following year he was priested by the same Bishop. From 1844 to 1850 he served as curate of Caunton, Notts, and in 1850 was appointed vicar of the same place. He held that living until 1887, when he was appointed by Lord Salisbury to the Deanery of Rochester. In that same year he received from the Archbishop of Canterbury the Lambeth degree of D.D. During the long period of his vicariate at Caunton, he held various diocesan appointments. In 1875 he was appointed by Dr. Wordsworth, Bishop of Lincoln, to the prebendal stall of North Kelsey, in Lincoln Cathedral, which appointment he held until his removal to Rochester. In both 1885 and 1886 he was appointed Select Preacher before the University of Oxford. He has written various books, "A Book About Roses," which was published in the year 1869, being, perhaps, his best-known work. Another of his books, "A Little Tour in Ireland," was illustrated by that very well-known artist of "Punch" fame, viz., the late John Leech. His last book was "The Memories of Dean Hole," issued in 1892, a very popular volume of reminiscences.

BESANT'S NOVELS AND CHRISTIAN WORK.

BY THE REV. E. C. PAGET, M.A. (OXON.)

In the early days of my ministry I remember a well-meaning old rector improving the occasion at wedding by addressing the newly married pair on the duty of remaining steadfast to the Church and not being led away to any other religious community; whereupon a young Dissenting lady remarked at the breakfast that she always felt the wish to reply to that kind of sermon! That is precisely the feeling with which I put down one of Mr. Besant's books, such as "All Sorts and Conditions," or "Ready Money Mortiboy," which profess to give an exceptionally true picture of slum life and its needs. Here are novels, you say to yourself, bought on every railroad car, lying on every news-stand; novels which captivate the man in the street by their assumption of a straightforward, manly, business-like tone; which, moreover, profess to be written with a purpose which appeals to humanitarianism, while it tickles the anti-dogmatic sentiment of the day. Freely, thankfully, we grant that these books have done much good, as Dickens' works did yeoman's service, by bringing the ugly facts, the dirt, crime and misery of thousands of men, women and children irresistibly before the eyes and consciences of the masses of people who refuse to read or heed the very same story when it comes to them from some unknown and hard-working clergyman, or in some local appeal. Granting all this to the credit side of the account, we feel an indignant desire to rise up and protest against the utterly unfair and untrue aspect in which the Church and its ministrations are presented in these books.

The writer of this paper speaks as a clergyman of the Church of England, now working in America; but he believes the sentiment would be shared by every Christian worker of any religious community with which Mr. Besant happened to run foul.

Let us take up for a moment "Ready Money Mortiboy," which—by its catching title—is read by thousands on both sides of the Atlantic who, from the nature of the case, cannot know how the facts really stand, and so are ready to believe Mr. Besant's pictures to be accurate representations of the existing state of things. I would especially animadvert upon three points: his sketch of the church in the country village, his sneers at missions, and his description of "slumming." You remember his picture of the parish church, its walled-up pews, and narrow free seats without backs for the poor? In all my experience of old-fashioned country parish churches in England I never remember to have come across such benches; and, on the other hand, the movement has been almost universal to restore and reseat with uniform open seats all parish churches, making their seats free to all. These are facts so notoriously patent that it is really dishonest in a writer like Mr. Besant to suppress them and leave his uninformed readers to imagine that his parish church is the normal type of such churches. Then let us note his inconsistency. Great fun is made of the charitable society of the country town, and the rows of hypocritical old paupers on the backless free seats, who desert in a body when subsidized by Dick Mortiboy. Yet, in other places, he makes a saint hero of Mr. Eddrup for this very same practice, viz., first providing for the needs and distress of his poor people, and then, having thus won their affection, drawing them all to worship and be preached to in his chapel! What is sauce for the goose is sauce for the gander. If it was right for Mr. Eddrup to care for his neighbours' bodies first and then for their souls, why is it a crime or a folly in the clergy of the country town to do so? Moreover, I think in this place he fails in insight into human nature. The hypocritical old women on the free benches would have endeavoured to retain both sources of revenue, the gifts of Dick Mortiboy and the dole of the Charity Society, with an eye to possible emergencies in the future!

Let us note, in the second place, the perfectly needless, cruel and unjust sneers at foreign missions. It is curious how a man of Mr. Besant's pretensions to manliness and philanthropy can stoop to cast the poisoned darts of his insinuations against a quite helpless class of men and women. He makes his hero, Dick Mortiboy (who has seen the world, by the way, as an escaped forger, a general rowdy and gambler), say, "I have seen them, I know what I am speaking of," as if the mere word of such a character were quite enough to condemn all the heroic and devoted lives of men like Henry Martyn, Pattison, McKenzie, Livingstone and the hundreds of others who give up home and country for the Master's sake. I can say from personal knowledge, like many others, that the men and women who go to Central Africa, China and Korea, go with their lives in their hands. Many of us know men like Bishop Smithies, who have resigned pleasant, congenial home work in the land of their family and friends for work in Zanzibar and Africa, which with much of hope and progress, brings endless anxieties and discouragements, and almost the certainty of a premature death. Yet, how can these men and women in distant missions

speaks as a clergyman and, now working in the sentiment would be a worker of any religious work. Besant happened to

ment "Ready Money" catching title—is read of the Atlantic who, cannot know how are ready to believe accurate representation of things. I would in three points: his country village, his description of "slum" picture of the parish and narrow free seats? In all my experience parish churches in to have come across other hand, the movement to restore and all parish churches, all. These are facts is really dishonest in suppress them and to imagine that his type of such churches. Great fun is society of the country ocritical old paupers who desert in a body Mortiboy. Yet, in saint hero of Mr. practice, viz., first distress of his poor won their affection, and be preached to ice for the goose is was right for Mr. hours' bodies first and a crime or a folly in n to do so? More-fails in insight into itical old women on ndeavoured to retain gifts of Dick Mortiboy Society, with an the future!

place, the perfectly eers at foreign misan of Mr. Besant's d philanthropy can erts of his insinua- class of men and Dick Mortiboy (who way, as an escaped gambler), say, "I am speaking of," character were quite heroic and devoted tyn, Pattison, Mc- hundreds of others y for the Master's al knowledge, like l women who go to rea, go with their us know men like resigned pleasant, and of their family izibar and Africa, d progress, brings gements, and al- ature death. Yet, in distant missions

defend themselves against the ungenerous slanders thus spread broadcast through society? It is curious that this author does not see how unworthy of a man it is thus to attack the weak, the absent and defenceless; nor yet, that he is merely playing into the hands of that large class of persons (whom he depicts in the elder Mortiboy) who are only too eager to find excuses for cutting off subscriptions to any object. Does he really believe that the average man, whom he may persuade easily enough to withhold his five dollars from foreign missions, will spend it on soup kitchens or in "slumming"? No, sir; as a rule he will keep it in his own pocket, and the outcast poor will be no better off, while the poor missionary will have five dollars the less!

Lastly, in his description of Mr. Eddrup's work among the slums, Mr. Besant seems unable to restrain his propensity to have a spiteful fling at the Church. It is insinuated that until Mr. Eddrup had tamed his court no clergyman dared enter it, and that after he had done the rough work the Church came in and attempted to reap the fruits. And this is all told and set forth in *ex-cathedra* style, as if it represented the general course of proceedings in such districts. Why, long before "All Sorts and Conditions of Men" was dreamed of, the devoted clergy of St. Alban's, Holborn, Maconocky, Stanton and Russell, the last two of whom are personally known to me, have lived and worked and are still working in the heart of one of the worst slums and thieves' districts in the metropolis, which they have veritably civilized. The life of Lowder, of St. Peter's, London docks, and his fellow-helpers, is now the property of the whole English-speaking race. Three summers ago I visited Mr. Dolling, the clergyman of St. Agatha's Mission, Portsea. Such a district! It is in the heart of that region of small shops, beer houses and worse, which is frequented by the sailors of the fleet and the soldiers of the garrison! Yet that man, with a brother priest, lives and works in the midst of it; has a gymnasium attached to his house, where, every evening, he meets the rough men and boys who take advantage of it. A friend of mine once had tea with this excellent priest, and his fellow-guests consisted of a broken-down soldier, whom he was assisting to emigrate, and a genuine tramp. The Kilburn Sisterhood of the Church of England alone provided over 53,000 dinners for the starving poor during 1891. These are but samples, taken from facts within the writer's personal knowledge, of the grand and wise work which Christians are now doing, and much of which they were doing before Mr. Besant "was born or thought of," to alleviate distress and to improve the condition of the poor. Knowing these things to be facts, it certainly stirs up a little righteous indignation to see how calmly Mr. Besant ignores all efforts, except his own pet fads, and misrepresents for the misleading of a careless public the actual teaching and work of the great body of the clergy and laity of the Church of England. That excellent and wise body, the "Charity Organization Society," reveals to us how many and varied are the efforts to assist, and how terrible are the evils to be dealt with—not the least being this very evil of imposture and professional beggary. Let Mr. Besant and those like-minded go in with all their hearts to the work, in the name of humanity; but let them cease to stir up strife, bitterness and prejudice by ignoring or slandering the far older, greater, more far-reaching and, we venture to predict, more enduring work which has been

done, and is ever more generously and effectively being done by thousands of men and women, not only in the name of Humanity, but in the name of Christ.—*The Independent*.

REVIEWS.

THEOLOGICAL OUTLINES, Vol. II. THE DOCTRINE OF MAN AND OF THE GOD MAN. By Rev. F. I. Hall, M.A., instructor of theology in the West. Theol. Seminary, Chicago, Ill. 8 vo. pp. 200. 75c. net. Milwaukee, Wis.: The Young Churchman Co. Toronto: Rowsell and Hutchison.

Dogmatic or systematic theology is a very important study for the clergy, and there is no English author that as yet has fairly presented it. Mr. Hall gives a useful hint of what it may be, and we hope his third volume will soon appear to complete the series. A noticeable feature in the work is the full set of authorities appended to each section or topic, and the fact that these are almost entirely English. The general practice has been to fall back upon Thomas Aquinas and the other Schoolmen, with the result that we read theology from a Roman standpoint, and miss the Catholic truth. Mr. Hall is judicious and careful in his statement of theological questions, and has sometimes to risk obscurity by the exigencies of space. Yet he should have erased the word "helpmeet" (pp. 61, 64), and given a happier equivalent; it is a little questionable to hear that God possessed "sufficient power to do what was necessary for salvation" (p. 82). The word "grace" requires some definition as to its being a quality condition, spiritual energy, or simply the efflux of the Holy Spirit; in common parlance the word has a dangerous latitude of meaning and use. The order observed in the small volume is specially good, and there is a complete index to it. The title gives a sufficient suggestion as to the contents, and any clergyman will find it a dogmatic *vade-me-cum*, while the three volumes will present an entire system of theology which the theological students should mould their studies upon.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

QUEBEC.—*The Cathedral*.—A meeting of the pew holders of the Cathedral of the Holy Trinity, Quebec, was held on Wednesday afternoon, Nov. 21st, at which a motion to reduce pew rents to one dollar a year each was passed on a division of 26 to 22. A subsequent motion was also passed that pew rents for the balance of the year shall only be 50 cents each. There is no doubt, had a motion been passed making the pews entirely free, and entirely doing away with the principle of making the House of God a house of merchandise, the congregation would soon enter on a new era of prosperity in every way. A motion by Mr. R. R. Dobell to name a committee of five to endeavor to settle the difficulty now existing among the pew holders, was voted down by a small majority.

St. Matthew's.—A very handsome communion set, which has just arrived from England, has been presented to this parish as a memorial to the late Commissary General, Matthew Bell Irvine, C.B., C.M.G., for many years an active and zealous member of the parish.

MAGDALEN ISLANDS.—The Lord Bishop of the Diocese has appointed the Rev. John H. Hunter, B.A., who was ordained at Sherbrooke on the 11th Nov., as the missionary in the Magdalen Islands. Mr. Hunter will leave for his distant mission, sailing from Pictou, N.S., by the SS. "St. Olaf," on Monday, Dec. 3rd. One week after the steamer will make her last trip for the season, and Mr. Hunter will be entirely cut off from communication with the outer world for from four to five months.

MONTREAL.

MONTREAL.—The Rev. Canon Mills, B.D., rector of Trinity Church, has received the degree of Doctor of Divinity, in course, by examination, from the University of Trinity College, Toronto.

The Ven. Archdeacon Evans, M.A., rector of St. Stephen's, has received the degree of D.C.L. from the University of Trinity College, Toronto.

Principal Rexford gave a capital lecture Monday night, 19th, at the Synod Hall, on the Physical Geography of Palestine, with lime light illustrations, to a large audience.

The Bishop of Montreal and other interested parties signed the deed for the purchase of land for the Andrews Home. The Church of England intend using the home for the purpose of looking after its own children and women that come out from Great Britain, and by this Rev. J. F. Renaud, the Provincial Immigration Chaplain, will thus be enabled to look more closely after immigrants.

At the meeting of the Executive Committee of the Synod of the Diocese of Montreal held recently, the letter of the executors of the estate of the late Mr. Shelton was discussed. The executors stated that sufficient property had been realized upon to secure the payment of the amount payable to Mrs. Shelton, and requesting the Synod to take over the balance of the estate, which they intimated would require considerable capital outlay before it could be looked to as a source of revenue to the funds of the Synod. The matter was referred to the Investment Committee of the Synod. The property is said to be worth about \$70,000, and with its charges is likely to yield in the near future about \$1,000 a year. The amount retained to secure the payment of Mrs. Shelton's annuity, and the expense of administration, is about \$116,000 in cash and securities.

Montreal Diocesan Theological College.—At a recent meeting of the Educational Council, a letter was read from Mr. Illsley, Bac. Mus., and organist of St. George's Church, offering to give gratuitous instruction in Church music to the students of this college. The offer was accepted by the council, and the following resolutions were passed: First, That it is desirable to have the students instructed in Church music. Secondly, That Mr. Illsley be appointed to the office of teacher in that department. This matter, however, needs to be referred to the Board of Governors for final confirmation. It was also decided at this meeting to discontinue the preparatory course after the present session.

At the monthly business meeting of the Students' Missionary Society the resignation of Mr. W. P. Roy Lewis, B.A., from the Outremont Mission, was accepted, and Messrs. W. J. Hamilton and R. S. McEwan were appointed.

Rev. R. F. Hutchings, Arundel, a graduate of this college, spent a few days in the city last week. He reports that the work in connection with the new parsonage has progressed very favourably.

HUNTINGDON.—On Saturday, 10th inst., Mrs. S. H. Stewart, of this village, passed away very peacefully. Although she had been an invalid for many years, her death came unexpectedly. The funeral took place on Monday. The service was held in St. John's Church, of which she has been an active member for many years.

MANSONVILLE.—On Tuesday, 13th, the missionary meeting of St. Paul's Church was held. Although the weather was untavourable, most of the delegates attended.

FRELIGHSBURG.—At the Bishop Stewart Memorial Church, a special thanksgiving service was held on the appointed day, November 22nd. On Hallowe'en in the above church, Mr. Wm. Tandy, of the parish of Pershore, Worcestershire, Eng., was joined in holy matrimony to Miss Emily Broadhurst, of Kidderminster.

ONTARIO.

RURAL DEANERY OF LEEDS.—Rural Dean, Rev. G. W. G. GROUT, M.A., Lyn; Sec. Treas., Rev. C. J. Young, B.A., Lansdowne. The twenty-sixth regular meeting of the Chapter of the Rural Deanery of Leeds was held in the village of Athens on the 6th and 7th of November. The majority of the clergy of the Deanery were present, the rev. the Rural Dean presiding. Letters of regret, on account of unavoidable absence, were read from the Ven. the Archdeacon of Kingston, and Rev. C. A. Lowe, curate, Gananoque. The question of localizing a Church magazine came up for discussion, and was left over until the next meeting for further enquiries to be made. The Rev. C. A. Ffrench, Lombardy, drew attention to the decision of the Dominion Government to erect a reformatory at Alexandria, and suggested the advisability of directing the notice of the Archbishop of the Diocese to the fact, and requesting him to take measures to safeguard the spiritual interests of any Church of England children that might be sent there. After further remarks from other clergymen, a resolution was adopted, and the secretary was instructed to forward it to the proper quarter. A committee, consisting of the Rural Dean and secretary, was appointed to collect statistics as to the success or otherwise attending

the new departure in the matter of the missionary meetings recently adopted in this deanery, to report at the next meeting. A discussion followed on diocesan missions, and a little later the members adjourned to meet again in the parish of Trinity Church, Brockville, on the 12th and 13th February, 1895. Evening service was held in Christ Church, Athens, at which able addresses were delivered by several of the clergy, and on the following morning they dispersed for their respective parishes.

OTTAWA.—A meeting of the Rural Deanery of Carleton was held last week. Holy Communion was celebrated in Christ Church at 10 a.m. by Rev. J. J. Bogert and W. Loucks. At the meeting for business the Rev. Rural Dean Bogert was chairman and Rev. T. Bousfield secretary. The clergy present besides were Revs. H. Pollard, T. Garrett, J. M. Snowdon, F. Hodgins, E. Pack, J. P. Smitheman, C. Saddington, J. F. Fraser, J. J. Gorman, H. Green, W. M. Loucks and R. Ritchie, with about a dozen lay representatives.

The Rural Dean gave his usual address and then a discussion followed on several of the topics mentioned.

It was agreed that the publication of the names of the annual subscriptions to the mission fund was a good step. The annual meetings for diocesan missions will be held on Sunday, Jan. 20th, the clergy exchanging for the purpose. Those from the country will take the city churches and vice versa.

The card and pencil scheme was recommended to be employed at these meetings. The subject of a colporteur and a church book depository was discussed, and a committee appointed to consider the details.

The Rural Dean stated that Rev. Mr. Hanington reported in a letter just received that he only had \$1,500 more to collect to complete the sum required for the country parishes towards the new diocese.

After lunch, very sumptuously provided by the ladies of Christ Church, papers were read by Rev. W. M. Loucks on the Advantage of Daily Public Prayer; by Rev. T. Bousfield on Hymnology in the East and West, which were followed by a very interesting discussion. Rev. F. B. Hodgins read an extremely useful paper on Dr. Fulton's Lecture on the Nicene Creed.

Among the lay delegates present were Messrs. H. Tonkins and A. Scott, of Manotick; T. Butler of Richmond; J. Abbott, of Hazledean; J. Smith, of Billings Bridge, and T. Macfarlane, of St. George's, Ottawa.

CAMDEN EAST.—Missionary meetings were held in this parish on Sunday, the 18th, and Monday, the 19th insts., on Sunday-morning in St. Luke's, Camden East, and in the afternoon in Holy Trinity Church, Yarker. At both of these meetings, after a hearty service, Mr. E. I. B. Pense (who drove from Kingston for that purpose) delivered impressive addresses upon the subject of the operations and the claims of the mission board, urging for the objects of the board a generous support. In the evening there was a large congregation assembled in St. John's Church, Newburgh. Here the service was choral and was heartily rendered and as heartily joined in by the congregation. Here his Honour Judge Wilkinson addressed the meeting, laying before the people the urgent calls upon the funds of the Diocesan Board for grants. There were, he said, 50 missions requiring support and many new missions needing to be opened up in various places, among which was North Addington. Monday evening a missionary meeting was held in the town hall, Centreville, which is an outpost of the indefatigable missionary, Rev. D. F. Woodcock, has lately taken under his care. The congregation here was small, but earnest, and the address of the missionary, as he affectionately pressed upon them the importance and sacredness of the cause of diocesan missions, was listened to with the utmost attention. The Rev. R. S. Ferner's address followed here as elsewhere. The collections which were taken up after the meetings were in the aggregate larger by several dollars than those of last year.

TORONTO.

Brotherhood of St. Andrew in the City of Toronto and vicinity.—DEAR BROTHERS.—We invite you to a solemn observance of St. Andrew's Day (Nov. 30th), that we may be the more strengthened to carry on our work and to imitate the example of that blessed Saint whose name we bear. By commencing the day with a joint celebration of the Holy Communion, we shall not only hope to partake of real spiritual refreshment, but also show by the self-sacrifice required to attend that service, the sincerity of our motives in belonging to the Order. There best can the reality of our own Brotherhood, one to another, be felt and shown forth. Breakfast will be provided for all who attend the service, and it is our earnest wish that all will avail themselves of the hospitality offered. In the evening the anniversary service will be held at Grace Church, Elm street, when we all

join in hearty prayer and praise to Almighty God, and listen to practical words of counsel and encouragement from the Rev. W. J. Muckleston, of Perth. Let each chapter do much real actual brotherhood work in making sure that men in large numbers, and of every walk in life, attend this service, which will be made as bright, as practical, and as helpful as possible. Have strong announcements made in your various churches, invite, yes, bring men with you, and neither you nor they will be disappointed. The members of the Brotherhood will meet in the basement of Grace Church at 7.45 p.m., and proceed in a body into the Church, where seats will be reserved for them. This will necessitate the various annual meetings being postponed from St. Andrew's Day, but they should in every case be held within a week thereafter or immediately before, and a full list of officers for the coming year sent to the Secretary at the Brotherhood office, 34 Adelaide street east. The following is the programme: 7 a.m.—Holy Communion at St. James' Cathedral, The Lord Bishop of Toronto, celebrant. 7.45 a.m.—Breakfast. 7.45 p.m.—Members of the Brotherhood meet in Grace Church school house, Elm street. 8 p.m.—Service and sermon. Collection goes to the Local Assembly. Horace J. Webber, Secretary Local Council. The annual meeting of the Toronto Local Assembly of the Brotherhood of St. Andrew will be held on Thursday, Dec. 6th, at 8 p.m., in St. Margaret's school-room (Spadina Ave., near Queen St.). Programme.—8—8.45—(a) Reports, (b) Election of nine members for the Council of 1894-5, (c) General business. 8.45—8.50.—Roll call. 8.50—9.00.—Discussion on the coming convention at Woodstock. 9.00—10.00.—Conference. Subject:—"The Bible Class." (a) Time and place to hold one—Mr. N. F. Davidson, St. Stephen's. (b) How to induce men to come—Mr. R. O. Montgomery, St. Peter's. (c) (1) Class of lessons and (2) How to conduct a class—Mr. T. R. Clougher, Grace Church. Mr. Frank M. Pratt, General Secretary Y.M.C.A., has also consented to speak on the general subject of Bible Class Work. Annual meeting—Conference, St. Margaret's, Thursday, Dec. 6th, at 8 p.m.

MEDONTE.—The Rev. Rural Dean Jones has left on leave of absence for his native land, Wales, to take part in Church Defence meetings. He was incumbent of this parish for upwards of nine years, during which a new church at a cost of \$2,600 was built, and another church thoroughly restored at an outlay of \$700. Mr. Jones and the people worked together energetically in bringing about this result, there being only about \$100 debt remaining on the new church. The contributions towards diocesan objects were more than trebled during his incumbency. Mr. Jones leaves behind him a great many warm friends who manifested their appreciation of him by giving him a handsome bouquet and a gold-headed cane prior to his leaving Orillia. We can well understand the reasons why he has been so successful, also so highly thought of, as he has been always loyal to the Catholic faith, his Bishop and his friends. We wish him every success and joy in the old country.

The Rural Deanery of Northumberland held its quarterly meeting at Ashburnham on Nov. 19th and 20th. The missionary meetings of the deanery for the winter were arranged as follows:—

Jan. 13th, 1895.—Cobourg and Grafton.
" 14th.—Centreton, Lakefield & Campbellford.
" 15th.—Lakeport, Warsaw and Polmont.
" 16th.—Colborne, Peterboro and Warkworth.
" 17th.—Brighton, Otonabee, Norwood, Wooler and Codrington.

Jan. 18th.—English Settlement and Havelock.
The meetings at Hastings and Roseneath will be arranged by Rev. R. H. McGinnis. Good papers on the Introduction and Ethics of I. Corinthians, the Psychology of St. Paul and the "Ascent of Man," were read and discussed with evident interest. The next meeting is arranged for Feb. 18th and 19th, 1895, at Colborne, when the epistle to Philippians and Canon Scott Holland's book entitled "God's City," will (D.V.) be discussed. G. WARREN, Sec.

HURON.

INGERSOLL.—Mrs. Arthur Murphy was "At Home" on Tuesday and Wednesday afternoons, 20th and 21st inst., and everyone was pleased to avail themselves of this further opportunity to meet the new comer at the Rectory.

BELMONT.—As announced, his Lordship, the Bishop of Huron, preached a special Thanksgiving sermon in St. George's church, on Sunday evening, to an unusually large congregation. There have been few, if any, occasions when a larger congregation assembled in that church, and better order could not be desired. His Lordship took for his text Exodus xv. 20-25, from which he preached an eloquent and instructive sermon in his usual earnest and impres-

sive manner. Appropriate music was rendered by the choir, which we are glad to note is much improved during Rev. Geo. W. Racey's incumbency. The church was decorated with evergreens, grain and fruit, emblematic of a bountiful harvest. The collection was liberal and will be used in fencing the church and parsonage grounds.

PAISLEY.—On Friday, November 9th, a special Confirmation was held in St. Paul's church, Pinkerton, and in the Church of the Ascension, Paisley, of which, with the parish of Vesta, the Rev. J. R. Kennedy-Bell, M.A., is the Rector. During the past twelve months the Church work has progressed so much that it became necessary to invite the Lord Bishop of Huron to pay a special visit. The first service was held at Pinkerton at 4 p.m., when, in the presence of a large congregation, nine young people received the rite of "laying on of hands." The Bishop gave a very impressive charge to the candidates—afterwards handing to each a certificate, together with a text of Scripture, as their future guide or "watchword." The service at Paisley commenced at 8 p.m. There was a very large congregation. Here there were twenty-three candidates, the majority being adults, including eight men—a striking and encouraging feature which his Lordship the Bishop specially commented upon in his address afterwards, preaching an earnest and eloquent sermon from I. Kings xx. 39, "Keep this man." The Rector deserves to be warmly congratulated upon the result of his twelve months work—the outcome of constant and regular visitation, not less than by the thoughtful and eloquent sermons preached. The following is a sketch of the Sundays' work during the last winter and summer—no service having been omitted in spite of the weather or heavy roads; 11 a.m., morning service and sermon at Paisley; seven miles drive to Vesta, service and sermon at 11.30; nine miles on to Pinkerton, service and sermon at 3.30; ten miles back to Paisley for service at 6.30 with sermon. The church at Vesta is an old log church, but I understand that a building of stone to cost \$900 is to be erected in the spring.

RUPERT'S LAND.

WINNIPEG.—Nov. 11th was the nineteenth anniversary of Archdeacon Fortin's incumbency of Holy Trinity. There was Holy Communion at 8.30 a.m., at both services; in spite of the inclemency of the weather good congregations were present. After the well known hymn "The Church's One Foundation," the rector read morning prayer, the Rev. C. C. Owen taking the lessons and the Ven. Canon Mulock the epistle. The preacher was the Rev. Canon Matheson, B.D., who took for his text Rev. xiv. 6, "The Everlasting Gospel." He first of all gave a rapid and interesting sketch of the parish as he remembered it from its very beginning. He said that scarcely six of the original worshippers now remained in the congregation. How many changes had taken place! but in the midst of them all, the everlasting Gospel remained, ever the same mighty and beneficial power. The sermon was a masterly and forcible argument in support of the inspired Word of God. In the afternoon a large force of the children gathered in the church for the Sunday school anniversary service. They were in charge of Mr. H. T. Eberts, the superintendent, and the order and reverential behaviour of the children left nothing to be desired. The music was good and hearty, the organ being supplemented by Mr. Fonseca's cornet and Mr. Maxu's violin. The Rev. Mr. Byrde, of Cambridge, England, who is on his way to Hawaii as a missionary of S.P.G., gave a most interesting and practical address on the six words "pray," "read," "tell," "work," "give," and "go." In the evening the rector took for his text Gen. xxxi. 13, "I am the God of Bethel." In graphic language he described the journey of Jacob, his wonderful dream, his trials in Padan-Aram, and his return to his native land, having received the assurance of God's presence and gracious help. So with us, said the preacher, the God of Bethel is a very present help in all our journeyings through life. In touching words he spoke of the death of his old friend and warden, the late Mr. Thos. Clark, who had always been a pillar of strength in the Church; and in loving terms he referred to the Rev. Mr. Owen, who had been indefatigable in his Master's service. It was through him chiefly that the Thistle Street mission had received such an impetus and that the successful boys' brigade had a roll call of over forty boys. He also referred to the good work which the ladies of the congregation had done through the "Talent System," and expressed the hope that they would not grow weary in well doing, but go on still for another year. The Archdeacon has grown grey in his work in this city, which for many years was specially heavy and full of anxiety, but he is still vigorous and his voice is as strong and ringing as when he came nineteen years ago. Many of the congregation wished him many happy returns of the day. The music under the choirmaster, Mr.

music was rendered by one note is much improved by the incumbency. The evergreens, grain and the harvest. The color used in fencing the

November 9th, a special Paul's church, Pinkerton's Ascension, Paisley, of Vesta, the Rev. J. R. ... During the past work has progressed so far to invite the Lord special visit. The first at 4 p.m., when, in the morning, nine young people ... on of hands." The charge to the candidates each a certificate, to be, as their future guide vice at Paisley ... a very large congregation of three candidates, the eight men—a striking his Lordship the upon in his address and eloquent ser- keep this man." The y congratulated upon this work—the out- visitation, not less than it sermons preached. e Sundays' work dur- r—no service having other or heavy roads; rmon at Paisley; seven d sermon at 11:30; nine and sermon at 3:30; service at 6:30 with is an old log church, ing of stone to cost

ND.

the nineteenth anni- s incumbency of Holy munion at 8:30 a.m., be inclemency of the vere present. After church's One Founda- rayer, the Rev. C. C. e Ven. Canon Mulock as the Rev. Canon his text Rev. xiv. 6, e first of all gave a of the parish as he beginning. He said al worshippers now How many changes dst of them all, the er the same mighty mon was a masterly ort of the inspired a large force of the ch for the Sunday ey were in charge of dent, and the order the children left usic was good and mented by Mr. Fon- olin. The Rev. Mr. ho is on his way to P.G., gave a most ss on the six words "give," and "go." t for his text Gen. ethel." In graphic rney of Jacob, his dan-Aram, and his ving received the gracious help. So God of Bethel is a eyings through life e death of his old .Thos. Clark, who gth in the Church; d to the Rev. Mr. le in his Master's fly that the Thistle r an impetus and e had a roll call of l to the good work egation had done and expressed the ary in well doing. The Archdeacon his city, which for nd full of anxiety, ce is as strong and years ago. Many any happy returns choirmaster, Mr.

Tuckwell, and Mr. Strathy, organist, was exceptionally good. The choir has grown considerably in dimensions and there is now a volume of sound, a harmony and smoothness, and an artistic shading most pleasing to the congregation. In his evening sermon the rector complimented the choir as a body for the good work which they have so cheerfully done. The "Te Deum," the anthems, the "Magnificat," and the "Nunc" set to special music, were beautifully rendered and showed much faithful work. Among the original worshippers of Holy Trinity when the present rector came were seen yesterday: Mr. and Mrs. Andrew Strang, Mr. and Mrs. R. J. Jones, Mr. and Mrs. Sprague, Henry Hodges, Mrs. Fonseca, Mr. McGinn, Capt. H. Swinford, W. F. Alloway, and Major Morrill, and perhaps they are all that are left.

Athabasca.

SIR,—Will you kindly allow me the use of your columns for the acknowledgment of receipts for the Diocese of Athabasca as given below.

W. M. A. BURMAN, Commissary.

Diocese of Athabasca.

CONTRIBUTIONS RECEIVED FROM MAY 25TH TO NOV. 10TH, 1894.

Table with 2 columns: Description of contribution and Amount. Includes Per Secretary-Treasurer Board of D. & F. M. Society, For General Fund, from Diocese Montreal, Toronto, Fredericton, Toronto W.A.M.A., Board appropriation, Christ Church Mission from Diocese Ontario, Lesser Slave Lake Hospital from Toronto W.A.M.A., Lesser Slave Lake Mission from Toronto W.A.M.A., Lesser Slave Lake Mission from Toronto W.A.M.A., St. Luke's, Vermilion, from Toronto W.A.M.A., Indian Homes from Diocese Nova Scotia, Huron, Per Mrs. Bell Irvine, Treasurer Quebec W.A., Christ Church Mission from Quebec W.A., Per Miss Kirkpatrick and Miss L. Harding, London, Wapiskaw, from St. Paul's, London S.C.E.

OTHER CONTRIBUTIONS.

Table with 2 columns: Description of contribution and Amount. Includes Hospital, Lesser Slave Lake, a friend, per Mrs. Ray, Wapiskaw, per Dean Grisdale, Mr. O'Loughlin, Wapiskaw, per Rev. C. C. Owen, Holy Trinity Girls' Guild, Lesser Slave Lake (Anon), friend of missions.

W. M. A. BURMAN, Commissary for Diocese of Athabasca. Winnipeg, Nov. 10th, 1894.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

This Church will, it is hoped, be represented by two more Bishops in the State of New York. The next General Convention will be asked to sanction the creation of new Dioceses of Rochester and Utica. Both of these cities should have been the seat of an Anglican Bishop long ago.

After all the letters addressed to you on the subject, I am in a position to state that the resignation of the Lord Bishop of Algoma (Dr. Sullivan) will in all probability not be tendered. The loss of Bishop Sullivan would cripple materially the present Canadian Episcopate, and it is more than likely that influences will be brought to bear upon the right rev. prelate which will cause His Lordship to withdraw his "intended" resignation. If Bishop Sullivan can manage to recuperate his health at Mentone, he may be spared for years of active work in Algoma. One thing is certain, the Diocese of Algoma will have to look a long while for such another able Bishop.

An American Ritualistic reporter put in his paper recently: "Canon Knowles was ordained as an acolyte in 1865!"

The letter of Lord Halifax, president of E.C.U., to the Cardinal Archbishop of Toledo, Primate of Spain, is looked upon as impolitic at the least. It is far better that any communication to His Eminence should come from the entire Anglican Episcopate, and not from a layman. The Episcopal order have been "wronged," and it is not for Lord Halifax—or any other lay-Lord—to speak for them. Such "bowing" and "scraping" simply creates contempt for the writer.

It now appears that the Bishops and Archbishops of England did most distinctly urge upon the Archbishop of Dublin that no such act as the consecration of Senor Cabrera as Protestant Bishop of Madrid should take place, but His Grace politely

intimated to them "that he was not prepared to accept advice or receive an opinion." Such conduct in an Archbishop of a sister Church is certainly open to a well merited censure.

The Rev. James S. Stone, D.D., has received an unanimous "call" to the rectorship of St. James' Church, Chicago. Dr. Stone is a graduate of Oxford, and it is also reported that the new rector of the Church of the Holy Cross, in the same city, is an Oxford M.A.

The Bishop of Pennsylvania (Dr. Whitaker) has preached 1,776 sermons during the past seven years. And yet some people still look upon Bishops as having an easy time.

The Queen-Regent of Spain has conferred the Knighthood of the Royal Order of Isabella upon the Rev. Dr. Stevens, rector of Christ Church, Philadelphia.

Those who are so ready to "fraternize" with the Denominations can read this Christ-like epithet from one of their "dear brothers in the Lord." I clip it from the New York Sun (Nov. 8th), and make no comment on it: "Dr. Storrs said there was no difference, when it came to essentials, between the Methodist Church and the Presbyterian Church. 'I could easily be a Methodist if necessary, and would have no trouble in obeying your Bishops. The only Bishop I couldn't obey is one of those gentry with the shovel hats, who drops grease from his fingers and burns incense, and chants liturgies, and tells me that I've got no right to preach, that my Church is no Church at all. [Loud applause.] I say, from this evil, good Lord, deliver us.' [Applause.]"

The new Living Church Quarterly for 1895 will be ready for Advent Sunday. It will contain a photo of the popular Bishop of Vermont (Dr. Hall), and is published at the low price of 25 cents. Every Canadian clergyman should subscribe for it. It can be obtained from the Young Churchman Co., Milwaukee, Wis.

PREFERMENTS.

- The Rev. J. S. Stone, D.D. (Oxon), rector of St. James', Chicago.
The Rev. J. Simonds, M.A., rector of St. Paul's, Ironwood, Mich.
The Rev. H. M. Wood, assistant-rector Gethsemane Church, Minneapolis.
The Rev. J. W. Atwood, rector of Trinity, Columbus, O.
The Rev. D. C. Peabody, rector of Trinity, Mobile, Ala.
The Rev. D. B. Matthews, rector of St. John's, Syracuse, N. Y.

PERSONAL.

The Right Rev. Dr. Niles, Bishop of New Hampshire, sailed for Paris, France, on Nov. 10th. The right reverend prelate will spend the winter there. The Living Church, of Chicago, has a long leading article this week on the Rev. Dr. Hodges, Dean of the Cambridge (Mass.) Divinity School.

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.

Origin of the Surpliced Choirs.

SIR,—Will some of your readers give me a concise, brief account of the origin and present continuance of surpliced choirs, or where I will get it?

CHURCHMAN.

Suitable Hymns for Sunday.

SIR,—May I be permitted to thank you, and also, through you, Mr. F. Gatward, for your endeavours to supply us with a list of hymns suitable for the Sunday services. It has always involved considerable trouble to find hymns calculated to emphasize and impress upon the mind the particular teaching of each Sunday's Epistle and Gospel, more especially one to supply the place of the ancient Graduale. Assistance of this kind, carefully sought out and given to us, is a real help.

PRIEST.

Athanasian Creed.

SIR,—Almost every writer in the CANADIAN CHURCHMAN, whether in favor or against the Church's use of this creed, seems to me to want information as to its true history. Of course there are many treatises on the subject, and amongst them Dr. Lumley's excellent work, but these may not be generally available. I

have a little work which contains a full report of the opinions of the eminent men, ecclesiastical and lay, who sat some years ago on the Ritual Commission on this famous creed, men holding every shade of religious belief and ritual. This full report should be read by all your correspondents and by other Churchmen who may take an interest in the question. I shall have pleasure in sending it by return of post to any layman who will enclose to me his name, post office address and one cent for postage. The offer to remain in force only during the month of December.

J. SYMONS.

68 Avenue Road, Toronto.

About "Going to the United States."

SIR,—Some day I might wish to take up my residence in the United States, although just now I am very comfortable and contented where I am. I have observed that your special correspondent gives a weekly list of the parishes that become vacant in that country, and lately he was good enough to give priests in Canada who might be getting discontented, directions how to proceed in order to secure the vacant positions. But his directions are not quite full enough. He tells them to write to the wardens of the newly vacated parish, but he suggests no form of application to be used. I would, therefore, like to ask him, through your columns, if an application like this would be likely to gain an appointment for me:

"To ———, Esq., Churchwarden, etc.

"DEAR SIR,—Having seen in the CANADIAN CHURCHMAN that your church has lately become vacant, I would beg leave respectfully to make application for the position of rector. I enclose my photograph and that of my wife, also certificate of character from my last wardens. My age is ——— years, and I have been ——— years in holy orders. My views are 'Catholic,' but that need not stand in the way. I am a smart worker, never getting tired, and a fluent extempore preacher, and will undertake to draw large congregations, fill your church, and make it a paying success. If you hire me I guarantee to please your people and give you a first-class pastorate in every respect. Would be willing to take low wages for the first year, as I am satisfied you will be willing to increase my pay when you know me.

"I am, dear sir, yours very faithfully,

If your special correspondent in the U.S.A. would inform us whether, from his knowledge of the tone and temper of the people, he thinks the above form would answer, he would greatly oblige not only myself, but others.

Too Late for Synod Journal.

SIR,—May we ask you to kindly publish the following letters, which were received too late to be inserted in the Synod Journal. The communications to which they are answers will be found in appendix "P," and it will be easy for members of Synod to cut out the letters and add them to their copies of the Journal. Yours truly,

T. W. PATERSON, Hon. Clerical Secretary Synod of Toronto.

J. GEORGE HODGINS, Hon. Lay Secretary of Synod.

November 14th, 1894.

Quebec, Aug. 20th, 1894.

DEAR DR. HODGINS,—On my return from Labrador I found your favour of the 17th ult. I have forwarded the resolution to the secretary of our Synod. Meantime permit me to thank your Synod most heartily for its kind thought of us, and to reciprocate all its good wishes. Yours truly,

A. H. QUEBEC.

Abergiosli Palace, Carmarthen. July 23rd, 1894.

GENTLEMEN,—I have the honour to acknowledge your communication of the 3rd inst., with copy of a resolution of sympathy proposed by the Synod of the Diocese of Toronto, and I beg to express the gratitude of the British Church to our brethren on the other side of the Atlantic. I have the honour to be yours faithfully,

W. BASIL ST. DAVID'S, The Synodal Secretaries, Diocese of Toronto.

The Palace, St. Asaph, Aug. 4, 1894.

MY DEAR SIR,—Accept my heartiest thanks for the copy of the resolution passed at your Diocesan Synod. Such sympathy is precious now. Yours very truly,

A. G. ASAPH.

The Athanasian Creed.

SIR,—The Church of England, in her rubric preceding the Athanasian Creed, calls that creed "a confession of our Christian faith." Prebendary Waddington, according to A. Bisset Thom, says, "It contains a faithful summary of high mysteries

of Christianity as interpreted by the *Church of Rome*. "There are no anathemas in the Athanasian Creed," says Bishop Christopher Wordsworth. "Its language is not denunciatory, but admonitory; it is declaratory of the necessity of a right faith, and of the danger of unbelief." Says Dean Goulburn, "Every statement of the creed had a real occasion in the exigencies of the Church, and a substantial meaning. Each of them is an expansion, in scientific phraseology, of some grand truth which Scripture announces compendiously and broadly." Says Dean Vaughan, "This creed arose out of the need of the Church to declare the true faith in opposition to the heresies which distracted men's minds and rent the Church . . . an exposition which is a deep exploration of truth—the echo of the Word of God." A. Bisset Thom, possibly a higher authority, declares that on each rehearsal of the creed "millions of fellow-creatures are reeled into damnation." The late learned Bishop of Lincoln, speaking of the proposed silencing of this creed, said, "Those who would most exult in it are the libertines and unbelievers. How would the Romanists rejoice and triumph over us if we tampered with the Athanasian Creed!" Martin Luther affirmed it to be "the strongest bulwark of the Apostles' Creed." Judicious Hooker declared it to be "the best preservative against Arianism and Socinianism." Richard Baxter described it as "the clearest exposition of the Trinity he had ever read." A. Bisset Thom, endowed—it may be—with greater learning and judgment, declares that it is "Pharisaic bigotry," and should be "swept away." In the Athanasian Creed the Church sets forth the great doctrines of the Trinity, Incarnation of Christ, His Passion, Resurrection, Ascension, Session and Future Judgment (all the rest being merely explanatory and illustrative), as obligatory and necessary to salvation, echoing the words of Christ and His Apostles, "He that believeth not shall be damned." "Without faith it is impossible to please God." "The unbelieving shall have his part in the lake of fire." A. Bisset Thom, voicing the opinion of hundreds of the laity of the present day (so he says), conceives it "unnecessary and presumptuous" to set forth doctrines which, he believes, are "all founded on Scripture," as "necessary to salvation"; but prefers "the opinions of the educated portion of the community" as the standard of truth, to the Word of God, the dicta of Christ and His Apostles, and the voice of the Church. Choose we which we will.

WILLIAM ROBERTS.

Merrickville.

Going to the States.

SIR,—I see one of your correspondents, viz., the Rev. J. J. Morton, says that "your Special Correspondent in the U.S.A." writes to your paper under a "fictitious signature." As these are very strong words, I would like to ask you if it is not usual for the names of special correspondents to be withheld? Looking over my *N. Y. Churchman*, I find the letter of the English correspondent without any name, and on turning over the *Living Church* I also find the letter of the Canadian correspondent without any name. If it is "Press etiquette" to withhold the names of correspondents in foreign countries, we would like to know; no one could tell us better than yourself. The Rev. J. J. Morton also taxes "A Priest and Oxford M.A." almost with misrepresentation of facts in saying he is an "Oxford M.A." As a constant reader of your valuable paper, I feel sure that you will not mind telling us whether he is an Oxford M.A. or not. You need not of course, mention his name. On the questions as to whether "Your Special Correspondent in the U.S.A." is within his right in so signing himself, and as to whether "Priest and Oxford M.A." is really an M.A. of Oxford, we look to you for answers. Understand, Mr. Editor, I am only asking you for your decision on these questions, and do not wish you to divulge either the name of "Your Special Correspondent in U.S.A.," or that of "Priest and Oxford M.A." Your official answer will effectually silence—in the eyes of the Canadian clergy—either Mr. Morton, your "Special Correspondent in U.S.A.," or "Priest and Oxford M.A." Let us have your answer, Mr. Editor.

SACERDOS AMERICANUS.

In answer to "Sacerdos Americanus," we say that "Our Special Correspondent in the U.S.A." is not open to the charge of writing under a "fictitious signature," as the names of foreign correspondents are always withheld out of etiquette. On turning to "Crockford's Clerical Directory," we find the name of our other correspondent, "Priest and Oxford M.A." The rev'd gentleman graduated B.A. in 1887, and M.A. in 1889, from Hertford College, Oxford. "Priest and Oxford M.A." is the Rector of an important city parish, and we have abundant proof that the gentleman so signing himself is what he claims to be. We have known him for years personally.—EDITOR C. C.

For nervous headache use K.D.C.

The Athanasian Creed.

SIR,—As one of the "tens of thousands" of laymen charged with consigning "millions of their fellow creatures into damnation," I cannot pass over without protest the letter of A. Bisset Thom on above creed in your issue of 8th inst. I trust that most of us who join in repeating this creed are not influenced by "Pharisaic bigotry," or that by our thus expressing our belief in what can be proved by Holy Scripture, we are guilty of sending a single soul to eternal misery. For the information of those of your readers who may, perhaps, feel some doubts on the subject, I give a few quotations from the writings of men of undoubted learning, whose opinions we may very safely depend upon. Dr. Wm. Vincent, Dean of Westminster, after giving the probable dates when this creed was formed, says: "I mention these particulars in order to show that a creed which is 1,300 years old, and which has been generally received into the Church for 900 years, ought not to be treated lightly or irreverently, . . . or be neglected, without considering its merit." Again he says: "the doctrine of the Trinity, as it is here proposed, has been the doctrine of the Gospel, the doctrine of the Primitive Church, the doctrine of almost everything that can be called a Church in all ages; in the Greek and Roman Church it survived in the midst of all corruptions that arose; upon the Reformation there was not a Protestant Church but that received it in its fullest extent; Luther, Calvin, Beza, and all the wisest and best reformers acknowledged the Athanasian Creed, and made it their profession of faith; the Puritans in our own country, the parent stock of all our modern dissenters, embraced it as readily as the Church of England herself. . . . I have no scruple to say that 'Scripture is not of private interpretation,' . . . that the reason of individuals is not true reason, but opinion. . . . If, therefore, any one has his doubts on the intricacies of this question, let him search the Scriptures and settle his principles from thence, . . . let him not recur to the crude and hasty publications of the present day, in which assertions are rashly made without foundation in Scripture, antiquity or the principles of any Church." Dr. Waterland in his "History of the Athanasian Creed," says, "The use of it is to be a standing fence and preservative against the wiles and equivocations of most kind of heretics." This was well understood by Luther, when he called it "a bulwark to the Apostles' Creed," and it was this and the like considerations that have all along made it to be of such high esteem among all the reformed Churches, from the days of their great leader. I will only add some of Archbishop Secker's words on the way in which we should understand the condemnatory sentences: "Now this Trinity in Unity we apprehend to have been, ever since it was fully received, a fundamental article of the Christian faith. And yet those who believe not even so much, the creed no otherwise teaches 'cannot be saved' or 'shall, without doubt, perish,' than as our own Saviour teaches concerning the whole of the Gospel." He that believeth and is baptized, shall be saved, but he that believeth not shall be damned, St. Mark xvi. 16. Our condemnation is no more hard and uncharitable than His, and neither is so, because both are to be interpreted with due exceptions and abatements. . . . The intention, therefore, of the creed as well as of our Lord in the Gospel, is only to say that whoever rejects the doctrine of it, from presumptuous self-opinion or wilful negligence, and does not afterwards repent of these faults, . . . yet personally and singly we presume not to judge of his condition in the next world. 'To his own master he standeth or falleth,' Romans xiv. 4." If your correspondent's estimate of the numbers of those who agree with him, viz., "hundreds of laity" against the "tens of thousands" he so unmercifully condemns is correct, and I think it is, this creed is not likely to be swept away; it is now more generally used than it was 50 or 60 years ago. The evil of the much vaunted secular education of the day is, through God's mercy, held in check by the advance in the increase of religious education and a truer teaching of what the Church of Christ really is.

GEORGE HALLEN.

Toronto, 15th Nov., 1894.

The Athanasian Creed.

SIR—I am somewhat surprised that none of the clergy have seen fit to notice the letter of Mr. A. Bisset Thom, which appeared in your issue of the 8th November. It is somewhat difficult to discover from it what is the exact nature of Mr. Thom's objection to the Athanasian Creed. Does he mean to inform us that its dogmatic statements are untrue? or are the minatory clauses only what he objects to? As for its authorship that after all is not a very material matter. If it is a true statement of the Christian Faith, it would be none the less true even if it were composed by plain John Smith, and it would be none the less true even if composed in the nineteenth century of the Christian era.

I judge from his quotation from Bishop Tomline, that he adopts the opinions of that divine, when he says: "Though I firmly believe that the doctrines themselves are all founded on Scripture, I cannot but conceive it both unnecessary and presumptuous to say that 'Except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.'" This being interpreted, means apparently that although Mr. Thom believes that the doctrines set forth in the creed are founded on Scripture, including that doctrine which embodies the teaching of St. Mark xvi. 16, yet he is of opinion that it is unnecessary and presumptuous to proclaim the latter doctrine. This feeling apparently springs from the not unnatural reluctance which Mr. Thom entertains, in common with all sensible men, even to appear to assume the office of Almighty God as the Supreme Judge of all mankind; and to that extent it appears to me to be deserving of respectful consideration. But I venture, nevertheless, humbly to submit that this kind of feeling may be carried too far. Every right-minded man should recoil from setting up himself as the judge of the eternal destiny of his fellow-men, but while that attitude of mind is perfectly praiseworthy, it is none the less his duty not to let any such feelings permit him from accepting and proclaiming the whole Gospel.

Whether we like the terms of the Gospel or not, there they are, and we cannot alter them. So far as the Scriptures go, we have no ground for believing that men are to be saved in spite of themselves. The offer of salvation is made conditional on faith in the Redeemer and Saviour. Is it the part of true charity to conceal this most important part of the Gospel of Jesus Christ? or is it really more charitable to refrain from making it known or expressing our belief in its truth, for fear that we may appear to be judging our neighbours? I do not think I am guilty of consigning my neighbour to death, if seeing him walk perilously near the edge of a precipice I declare that I believe he will without doubt be killed if he doesn't come away. In fact, if I did not do it, I think I might not unjustly be charged with his death. Is the precipice of unbelief any less really a source of danger than a physical precipice?

Let me ask why men perish everlastingly who do not keep the Catholic Faith? Is it because it is God's will that they should perish? Clearly not. It is their own will! they arrive at the conclusion that sin is not such a very great matter after all, that their sins do not need any atonement, and they do not need a Saviour, and they do not believe in any sacrifice for sin. When they come to stand before the judgment seat of God, they have no Advocate, they have nothing but their own righteousness to plead. Jesus Christ, the Divine and Eternal Son, became incarnate that He might be the Saviour of all who would believe in Him, but they deliberately reject Him, and prefer to stand on their own merits. Do we Christians believe that their own merits are sufficient? If not, why should we be afraid to say that we do not believe that they are? That is the judgment of God as revealed in Holy Scripture. It is not our judgment. Dare we say that it is not a righteous judgment? That would indeed be presumptuous. But in uttering these solemn warnings of Scripture against unbelief, it is clear that they must be understood to apply to those only who have had the Gospel of salvation presented to them. It cannot in reason apply to all those vast hordes of men of the present or by-gone generations on whom the Light of the Gospel has never shone. Of them we may believe with St. Peter "that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."—Acts x. 35.

The heresies which the Athanasian Creed are intended to guard us against are none the less rife to-day than when it was composed. We have to-day amongst us men calling themselves Christians, who reject the very key-stone of the Christian Faith. They have sat in judgment on the Gospel and have found it defective, and with sublime modesty have remodelled the Scriptures to suit their opinions as to what the Gospel ought to be. In this they are consistent, for if they reject the Person of Christ, it is hardly to be wondered at that they have no greater regard for the writings of His followers. When the Socinian and kindred heresies have vanished from the earth it will be time enough to talk about getting rid of the Athanasian Creed. It would be useful for Mr. Thom and others who think with him on this point, to refer to Bishop Barry's Teachers' Prayer Book, where a useful note may be found upon this creed, and the sense in which minatory clauses are to be understood. He very properly observes that it is the duty of the clergy to teach the true meaning of the creed, but it is a duty they strangely forget. I have been going to church pretty regularly for over forty years, and I have yet to hear the first sermon on this creed.

A LAYMAN.

K.D.C. Pills, the best all round family pills on the market.

More Light on the Vexed Question.

SIR,—I have noticed in late issues of the CANADIAN CHURCHMAN many letters on the subject of "clergy-men leaving the Church in Canada to take duty in the United States. One writer especially wants to know the reason why; and, further, says that such men should be looked upon with suspicion if they again seek work in Canada. Now, sir, if you will allow a British Columbian to say a few words, I will try and throw a little light on the vexed question—as I understand the case of the "clergy" is as much the same with you as with us. As far as I can see, there are just one or two things to be done before there will be any perceptible improvement in the matter. Either refuse to ordain men unless they are willing to take the vow of celibacy, as in the R.C. Church; or, if you believe that our clergy have as good a right to become husbands and fathers as other men, then give them an income sufficient upon which to support a family. A single man can maintain himself on a comparatively small stipend, but is it fair that a man with a large family to provide for and who has "borne the burden and heat of the day," shall receive the same remuneration as the young, untried deacon, "just flapping his wings"? The whole sum and substance of the matter seems to be that the clergy, as a rule, both in British Columbia and Canada, are most miserably paid for their services. Why should a clergyman receive less than a day labourer? Is he, or is his family, not supposed to eat as much as other people? Or does the Scriptural injunction of the "workman being worthy of his hire" not apply to the preachers of the Gospel in this country? It is all very well for a man with a good salary, a comfortable rectory and servants at his call, to talk eloquently about patriotism; but let him change places with his less favoured brother, try his experience for a few years, and then say how he feels about patriotism! For instance, he arrives at the parish to which he has been appointed and finds that there is neither church nor parsonage, possibly not even land upon which to build. What can he do? Why, set to work and collect money for the material, and in course of time (supposing that he has been successful) his church and parsonage are finished and ready for public worship—but after how much anxiety and worry, only those who have gone through the same can tell. Now comes another difficulty—the church must be kept clean; who is to do it? The parish is too poor to pay for a sexton. The parson must do the work himself. On Sundays, besides the service in the parish church, he will probably have to take two or three others in different directions and often many miles apart. I know of one clergyman (with a wife and six children depending on him) who for some time drove 24 and 30 miles alternately every Sunday, taking three full services, teaching a Sunday-school at one place and holding a confirmation class at another, attending to his horse, ringing the bell, in winter making up fires, lighting the lamps, etc., besides leading the singing, and frequently playing the organ—reaching home between 10 and 11 o'clock at night, and for all of which he received the munificent sum of \$500 per annum! I may say, in passing, that he is one of those who have ceased to be patriotic in the sense of your late correspondent. But, to return: if our country parson has had a hard day on Sunday, his week-day work is no sinecure. His parishioners must be visited; they live far apart, often over rough roads. If he has a garden he must attend to it (he cannot afford a gardener.) He must chop the wood, bring in the water, groom the horse, milk the cow (if he be so fortunate as to possess one.) Then there are his sermons to prepare, which must be of necessity (as he too often sadly feels) not "up to the mark." When, added to this, he sees his wife struggling along with the cares of the household on her shoulders, being maid of all work, nurse, seamstress, governess, etc., organist at church, and teacher at Sunday-school—worn-out in mind and body with the constant strain of (like myself) trying to make both ends meet and keep the wolf from the door—would our "comfortable rector" or "patriotic Canadian," I ask, under such circumstances, refuse a wider sphere of work with an income that will enable him and his hard-worked wife to enjoy a little of that rest so much needed, or possibly to pay off some pressing debt, which, owing to their inadequate means, has been contracted? I trow not. When I say "rest" I do not mean from the Master's work—"Think not of rest till when the shadows thickest fall, ye hear your Master's midnight call"; but from pecuniary troubles, which are so wearying to heart and brain. And if, in years to come, this poor man should wish to return, possibly to spend his last years among old friends and relations, is he to be looked upon with suspicion for so doing? Oh! for a little more of that charity in our judgment of others, which is so easy to preach about, but so hard to practice.

B.C.

BRIEF MENTION.

Rev. J. K. McMorine took part in the thanksgiving services at Tamworth last Thursday. According to the census of Germany no less than 629,897 persons by the name of Mueller live within the limits of the empire. The smallest telegraph facilities are possessed by Paraguay, Uruguay, Peru and Persia. The value of inoculation as a cholera preventive is claimed to have been practically proven in India. Archbishop Lewis, it is predicted, will be the first Bishop of Ottawa, leaving the see of Ontario vacant. The Imperial Guard at Peking, which is drawn from the banner army, consists of eight regiments. The new church at Moneymere, parish of Roslin, was opened on Wednesday last, by Very Rev. Dean Smith, Kingston. Two shots per minute can be fired with the Krupp 130-ton gun, and each discharge of the machine costs \$1,500. The civilizations of Mexico and Peru stand in history as the most conspicuous examples of the purely spontaneous and isolated kind. The Rev. A. H. Coleman, rector of Emmanuel Church, Arnprior, completed his twenty-fifth year in the ministry at the close of last month. There are three Khans—Khiva, Khokand and Bokhara—who date the origin of their families back to the Turkish invasion of Europe. Another British steamer engaged in the petroleum trade has been fitted with furnaces and oil jets to enable her to burn oil instead of coal for generating steam. The Rev. J. P. Cushing, who has just completed a ten days' mission at the Church of the Ascension, Toronto, has returned to England. The Queen of Holland celebrated her fourteenth birthday recently, and by her special request the festivities ran largely to school treats, in which she took an active interest. The Egyptians believed that the soul lived only as long as the body endured, hence the philosophy of embalming the body to make it last as long as possible. Rev. R. Coleman, curate of St. Paul's church, Kingston, has been appointed to the curacy of St. Thomas church, Belleville, under Rev. Canon Burke. In Switzerland there are 1,064 men to 1,000 women; in Greece, 933 men to 1,000 women. In Hong Kong, according to an authority, there are only 366 women to 1,000 men. Revs. R. S. Forneri and J. R. Serson addressed an Anglican missionary meeting at Centreville last Monday. The fall meetings are an experiment. Lord Li, the adopted son of Li Hung Chang, is in no better odor with the Emperor than his distinguished patron. He has been recalled from his post as Minister to Tokio, and disgraced for not apprising his government of Japanese intentions. Miss L. Hamilton, M.D., now at Cabul in medical attendance on the Amir, comes of a very good Ayrshire family—the Hamiltons of Sundrum. She was trained for the profession of sick nursing, going through plenty of hard work in the Liverpool Infirmary. Three years ago she took her M.D. degree in Brussels, and was a practising physician in Calcutta until she went up to Afghanistan a few months ago. Archdeacon Lauder, of Ottawa, Bishop's commissary, has been apprised by Archbishop Lewis of the reason for the delay in his return from England. He had taken passage to leave on Oct. 29th, but on the eve of his departure a telegram from the Archbishop of Canterbury stated that a professor who had been chosen to fill the vacancy of Provost at Trinity College had declined the position from family reasons. The Archbishop of Ontario had therefore to delay his trip for a month to search for another principal. Rev. R. S. Forneri and E. J. B. Pense made missionary addresses at Camden East and Yarker Sunday, 18th. Judge Wilkison and Mr. Forneri spoke at Newburg in the evening. Larratt W. Smith, D.C.L., has been appointed to the presidency of the Astronomical and Physi-

cal Society, rendered vacant by the death of the late Prof. Carpmael.

Gibraltar is a crown colony, and the Governor, who is also commander-in-chief of the garrison, exercises all the executive and legislative functions.

Rosa Bonheur's paintings are scattered all over the world, and not many galleries have more than one or two specimens. It was therefore noted as a curiosity that at a recent art exposition at Frankfurt-on-the-Main there were no fewer than nineteen of her paintings.

An authority on hypnotism says that hysterical persons are very difficult to influence. They are so wedded to their own fancies—mental and physical—that they prove very obstinate hypnotic patients.

The friends of Rev. Charles Scadding—and their number is legion—will sympathize deeply with him in the loss of his estimable wife. Mrs. Scadding was a noble woman, thoroughly sympathizing with her husband in every phase of his work, and her loss will be most deeply felt.

William Pole, the great authority on whist, who was born in 1814, is at once an expert civil engineer, a skilful organist, and an authority on all questions relating to steam engines, railways, armour plates, drainage and army ordnance.

British and Foreign.

Consecration of Senor Cabrera.—The following is the reply of the Bishop of Southwell to the letter of the Archbishop of Dublin:

"All Saints' Day, 1894.

"My Dear Lord Bishop—I have just read your letter in the *Guardian* about my Diocesan Conference address. Before replying to it will you allow me to acknowledge gratefully, and to reciprocate with most cordial respect, the kind personal expressions which you have employed in it towards myself?

"Your letter, in the part which I am concerned to answer, contains two chief points. First, that no formal collective documentary remonstrance was presented by the English Bishops. Second, that, if the English Bishops had, in spite of reasons against it, insisted on presenting such a formal document, you must have laid it before the Irish Bishops.

"My address does not contravene either of these points. Taken all together, the sentences quoted by your Grace show sufficiently that I did not mean that any document had been sent, though the first sentence of the condensed report might, taken by itself, be so misunderstood. On the other hand, I do not mean your Grace to mean that the distinct, and I believe, unanimous view of the English Bishops, that the consecration of a Spanish Bishop by Irish Bishops ought to wait for the next Lambeth Conference, was not conveyed to you, in the way most suited to the relations between the Bishops of the two independent Churches. Nor does the argument of your Grace's letter do otherwise than confirm my impression of the attitude taken by you towards any possible expression of opinion or remonstrance on the part of the English Episcopate as an unwarranted interposition from one independent Church to another. That attitude precluded any formal document from being sent. But my amazement would equal that expressed by your Grace if I were informed that either no adequate expression of the English Bishops' view was conveyed to you, that the consecration should not take place before the Lambeth Conference, or that you did not intimate, with sufficient clearness to prevent a remonstrance being sent, that it was a matter in which the English Bishops had no voice or claim to interfere.

"Your Grace's letter does not contradict either of these two points, and appears to rest simply on a misapprehension that I had spoken of some formal document having been sent. Such a document could not have failed to be published, and Churchmen interested in the question know very well that no such document had been published, therefore that none could have been sent. I could not have meant that.

"The two resolutions quoted by your Grace, one from the Upper House of the Convocation of

ion from Bishop Tomline, is of that divine, when he believe that the doctrines on Scripture, I cannot but try and presumptuous to do keep them whole and e shall perish everlasting- ad, means apparently that es that the doctrines set ded on Scripture, includ- bodies the teaching of St. opinion that it is unne- to proclaim the latter doc- ntly springs from the no- h Mr. Thom entertains, e men, even to appear to ty God as the Supreme to that extent it appears respectful consideration. I, humbly to submit that carried too far. Every recoil from setting up him- al destiny of his fellow- ide of mind is perfectly less his duty not to let n from accepting and pro- ns of the Gospel or not, ot alter them. So far as no ground for believing in spite of themselves. de conditional on faith in Is it the part of true t important part of the is it really more charit- it known or expressing ar that we may appear ? I do not think I am bbour to death, if seeing e edge of a precipice I l without doubt be killed a fact, if I did not do it, ly be charged with his nbelief any less really a sical precipice? sh everlastingly who do h? Is it because it is l perish? Clearly not. re at the conclusion that matter after all, that tonement, and they do do not believe in any come to stand before ey have no Advocate, own righteousness to ne and Eternal Son, be- it be the Saviour of all at they deliberately re- on their own merits. t their own merits are ld we be afraid to say ey are? That is the in Holy Scripture. It e say that it is not a would indeed be pre- these solemn warnings , it is clear that they o those only who have resented to them. It those vast hordes of e generations on whom ever shone. Of them : "that God is no re- y nation be that fear- isness is accepted with anasian Creed are in- none the less rife to- sed. We have to-day elves Christians, who the Christian Faith. the Gospel and have ablime modesty have it their opinions as to In this they are con- erson of Christ, it is they have no greater followers. When the ave vanished from the talk about getting rid ould be useful for Mr. ith him on this point, others' Prayer Book, nd upon this creed, y clauses are to be observes that it is the true meaning of the gely forget. I have ularly for over forty the first sermon on

A LAYMAN.

und family pills on

Canterbury and the other from the Irish Bishops, exhibit clearly enough—one, the view taken by one province of the English Bishops; the other, the Irish Bishops' objection to consult with the English. They are quite at one with my statements, and might be my sufficient justification. But I did not myself refer to them. Still less did I refer, in the sense deprecated by you, to any protest made by private members of the Church of England against Senor Cabrera's consecration. I only referred to such private protests by saying that the one person in the world who has least right to object to the step taken by you is the Pope of Rome, who has been long acting in the same way in England.

"Your Grace will not expect or desire that I should discuss 'the merits of the case.' I recognize fully your reasons, and certainly I respect fully the tentative suggestions of Bishop Harold Browne, quoted by you, though, as you say, the position of the question has been so much changed since he spoke that they form no proof of what he would have said at this time. But I only write upon the personal question affecting myself in your letter. On that I will add two words in conclusion. First, I am sorry if your Grace has felt a charge of 'personal arrogance' contained in my words, which ought perhaps to have made more explicit reference to your official responsibility for the independence of the Irish Church. No one is more convinced than myself of your single-minded purpose. Secondly, I trust that you admit my right, on the other hand, to use my first public opportunity of stating to my own diocese my own position in the matter. If I have incidentally given you occasion to remove a false impression; if, that is, I am to understand from your letter, that a remonstrance from the English Bishops might not have been ineffectual in producing the desired postponement, I should rejoice, though I should also have to regret that such a misunderstanding prevented more formal exchange of views between the two Churches in time, I cannot, at any rate, regret that I have given you occasion to write so fully on the subject."

Family Reading.

The Hidden Treasure.

CHAPTER I.

THE GOLD MEDAL.

Anne came slowly forward from the back room where she had been sitting, busily engaged in needle-work. She was a tall, fair young woman, with regular features, blue eyes and a face that would have been handsome and engaging, but for its formal, repressed and self-conscious expression. She looked like one who would never make a spontaneous or natural motion, or speak a word without thinking over all its possible consequences at least twice beforehand. She presented the greatest possible contrast to her jolly, cheerful father, as well as to her widowed cousin Cicely, who now came bustling in, carrying a goodly mutton pasty, which, if it were the smaller of two or three, spoke well for the size of Master Lucas' oven. She was thin, and wrinkled as a last year's russet apple; but her somewhat hard features were lighted up with good-humoured smiles, and the roses of her youth were all dried into her cheeks.

"Lack-a-day!" she exclaimed in a clear high-pitched voice. "And so our lad has gained the great prize. Lady! but who would have thought it? Would his dear mother had lived to see the day! But doubtless all is best as it is. What shall I do with the pasty, John Lucas?"

"Pop it in Mary Brent's basket, to be sure!" replied the baker. "What better place could there be? Nay, Dame, you must take it, or you and I shall fall out. Yourself and the young ones must keep Jack's feast—eh, my lad."

Mary Brent made no further opposition, but withdrew with a thankful reverence, and a far brighter face than that with which she came in.

"And that is just like you, John Lucas, and a good deed too!" said Cicely. "Poor woman, I fear she makes but poor cheer at home these days!"

"Well, I must say I wonder that my father gives so largely to her—a woman whose husband died

without the sacraments, and suspected strongly of heresy!" said Anne.

"And suppose her husband was a heretic, is that any reason why his widow should starve?" demanded her father with some heat. "Or is it any reason why I should not do what I will with my own, or why my daughter should take me to task in my own shop, and before my own servants?"

Anne coloured deeply. "I meant no offence, father; only—"

"Only thou art a peevish wench and I am a fool to be ruffled by thee!" said the baker, recovering his good humour. "Come look at Jack's medal!"

Anne regarded the medal with a mournful expression, not as if she was interested in it, but obeying a command of her father's.

"'Tis a great honour no doubt!" said she: "but the honours of this world are hardly worth the striving after!"

"By'r lady, but they are!" said her father. "Another such victory makes Jack an Oxford scholar, and that is worth striving after in more ways than one. But thou art ever a wet blanket!" he muttered between his teeth: "taking no pleasure thyself, and doing thy best to damp that of others. Come son Jack, drink your wine and eat this manchet therewith, to stay your appetite till supper; and do you, Cicely, provide us with right good cheer, and send the prence boy to bid my old crony Master Lethall and his wife and fair daughters to sup with us. They will be glad to hear of Jack's good fortune. But the boy looks worse and worse. Cicely, bring some of the strong waters I had from Captain Davis!"

"I should like to go to bed, father, if you please!" said Jack, trying to rouse himself. "My head is so heavy and drowsy that I shall be no good company for anybody. I dare say I shall feel better after a good night's rest!"

"To be sure, dear lad! Sleep is worth everything—worth all the doctors in the world. Anne, get your brother's room in order and make up his bed comfortably. Yes, go to thy bed, my son, and sleep well, with thy father's blessing upon thee!" added Master Lucas, laying his broad hands on the boy's head, while an expression of gentle benignity made his honest, open face still more attractive. "This I will say for thee, that, from the day of thy birth until now, thou hast never willingly grieved thy father's heart, or given him a moment's uneasiness."

Jack took his father's hand in his own thin fingers and kissed it.

"I should be a wretch, indeed, to grieve you, father. You have been father and mother both to me ever since my mother died. I only wish I could do more for you in return."

"Tut, tut, lad! What could anyone expect of a child like you more than you have done? Only get well and strong, and, never fear, but you will do well enough. Anne, why do you not see to your brother's chamber, instead of standing there like an image of stone!"

"It is nearly time for evensong, father!" replied Anne. "Betty can make Jack's bed as well as I."

"Tell me not of evensong, girl, but go and do as I bid you. It is time you should learn that, in his own house at least, your father's word is law. There, I meant not to be sharp with you, but no man likes to be set at naught by his own daughter."

"Dear father, do not be hard on poor Anne!" pleaded Jack, when his sister had left the room. "She means no harm, poor girl; only they have taught her at the convent that nothing is of any account save prayers and penances, and Church observances, and they are right, for aught I know, if all is true that the priests tell us."

"It was an evil day when I let her go to the convent at all!" said the baker. "She has never been the same joyous maid since, and thinks of nothing but how soon she may go her ways back, and desert her home and her old father. And now, I warrant you too will be thinking of the Church—mayhap of the cloister, and I shall be left alone, a childless old man."

"Never, never, dear father!" exclaimed Jack, starting up and speaking with an energy which brought a flush to his pale cheeks. "Never will I leave you for the sake of becoming a lazy drone,

like the monks yonder, or a proud priest like the prior, who rides abroad in such state upon his mule and grinds the faces of poor men, and robs widows and orphans as he does. I would rather be a shepherd and follow the sheep all day, like my old uncle, or a tin miner on the hill-side, out yonder, than live such a life as theirs!"

"Well, well, boy, I am glad on't with all my heart, but you need not speak so loud, or put yourself in such a heat about it," said his father smiling. "The priests are not all alike either. Never was a better man than our Sir William!"

"That is true, father, and yet I would not be in his shoes. I hear the other priests are complaining that he preaches too much, and that he sets a bad example in not exacting his dues. They say he would not take the last dues from Patience Wither when her husband died, though she offered it. 'Not so, Dame!' he said. 'It were more fitting I should give to you than you to me.' And he went home and sent her meal and meat, and I know not what else; and his sister, who keeps house for him, gave the poor woman a mourning veil. He will take no christening or marriage fees either, because he says the sacraments should be free to all, and he instructs the children in their duty himself, instead of turning them over to the deacon, as the others do!"

"'Tis a wonder if they do not accuse him of heresy before all is done," muttered the baker. "They know how to put out of the way a troublesome man. Well, here comes cousin Cicely to tell us that your room is ready. I dare say she has brewed you a fine posset to put you to sleep. Eh, my good old girl?"

"That have I, that have I, John Lucas," replied the cheerful old woman: "and made up his bed with clean, well laundered sheets to boot. I should know what belongs to a sick person's comfort if anybody did, I think, considering how long my poor man, Roger, lay ill in his bed before he died. No man was ever better cared for, though I say it, that shouldn't."

(To be Continued.)

K.D.C. Pills tone and regulate the bowels.

Some Facts about Korea.

Korea is a poor agricultural country—though rich in possibilities—entirely destitute of roads, and her progress under the circumstances, and considering the short time which has elapsed since she was opened to the influence of foreign ideas, has not been wholly contemptible. In 1884, the first year of which we have trustworthy statistics, she imported goods from abroad to the value of \$999,720, and exported goods to the value of \$737,635, which included \$312,022 gold. In 1892 she imported \$4,598,485, and exported \$3,296,490, of which \$852,751 was gold, making the total value of the trade in 1892 \$7,894,975. In 1891 the total value was \$9,311,890, which was the largest ever reached in one year. Of these amounts fully half of the imports and more than nine-tenths of the exports should be credited to Japan. The total declared and undeclared export of gold is supposed to be not far from \$3,000,000 annually, of which a considerable portion goes to Japan; but as most of it is undeclared, it is impossible to follow it. When Japan was opened to foreigners, she was supposed from her large supplies of gold and its small value as compared with silver—about three to one—to possess very rich mines. The truth was in time ascertained to be, however, that she had few gold mines, not very productive, and that most of her gold came from Korea.

R. S. Crowe, Esq., Pleasant street, Truro, N.S., writes: "It is with pleasure I testify to the great merits of K.D.C., which is undoubtedly worthy of the name, 'The King of Cures.' I have been troubled for over a year with acidity and flatulency and heartburn, and now after using but three packages of K.D.C., I am happy to state that I am completely free from these troubles. A cured man. Free sample mailed to any address, K.D.C. Co. Ltd., New Glasgow, N.S., and 127 State street, Boston, Mass.

Take K.D.C. for sour stomach and sick headache.

proud priest like the
such state upon his
of poor men, and robs
does. I would rather
sheep all day, like my
on the hill-side, out
as theirs!"
glad on't with all my
peak so loud, or put
at it," said his father
not all alike either.
our Sir William!"
d yet I would not be
her priests are com-
o much, and that he
acting his dues. They
st dues from Patience
ed, though she offered
aid. "It were more
an you to me." And
neal and meat, and I
is sister, who keeps
woman a mourning
ning or marriage fees
acraments should be
the children in their
ng them over to the

o not accuse him of
muttered the baker.
of the way a trouble-
nes cousin Cicely to
dy. I dare say she
to put you to sleep.

I, John Lucas," re-
: "and made up his
d sheets to boot. I
a sick person's com-
onsidering how long
n his bed before he
r cared for, though

ted.)

ate the bowels.

Korea.

al country—though
destitute of roads,
circumstances, and
ch has elapsed since
e of foreign ideas,
ible. In 1884, the
ustworthy statistics,
ad to the value of
ls to the value of
312,022 gold. In
485, and exported
1 was gold, making
1892 \$7,894,975.
\$9,311,890, which
in one year. Of
e imports and more
should be credited
and undeclared ex-
ot far from \$3,000,
onsiderable portion
it is undeclared, it
en Japan was open-
osed from her large
value as compared
e—to possess very
time ascertained to
old mines, not very
er gold came from

steet, Truro, N.S.,
estify to the great
oubtedly worthy of
s." I have been
idity and flatulency
: using but three
to state that I am
les. A cured man-
dress, K.D.C. Co.
127 State street,

and sick headache.

A Story of Fiji.

It was a royal court. Not such a sight as we might see in England when our Queen assembles her lords and ministers round her in her spacious apartments. This was under the banana trees in one of the far-off Fiji islands, and both king and courtiers had darker skins and had less of clothing than is familiar to our northern eyes.

They had all once worshipped idols or evil spirits; they had all but lately been cannibals; not long since every man amongst them would have delighted in bloodshed. If they had to launch a boat they would have rolled it over living human bodies; if a chief had died, his wives and his slaves would have been burnt or cut in pieces that they might follow him. But now all this was over. What a change! How had it come about?

The missionaries had come with their lives in their hands, and the love of Christ in their hearts; they had sown the good seed in faith and prayer, in tears and discouragements, and at last God gave the harvest. The king himself began to listen, and became anxious to learn to read; but it was hard work to him. Even here grown-up people cannot learn as easily as you do, and Thakombau, though he was a king, was, as you may suppose, very ignorant.

The king's little son of seven years was very apt and soon learnt. Then he began to teach his father; but I suppose his majesty needed a good deal of patience, as we are told the little teacher often went to sleep in the middle of the lesson.

By degrees the Gospel took possession of the king's heart, and he began to show it in his life. He resolved to confess Christ, and then it was that he called his people and his attendants together to a grand assembly. Thakombau had a commanding presence, and he looked every inch a king, though one with a dark skin, as he stood up before them. What a gathering it was! There were husbands whose wives he had taken, women whose husbands he had killed, friends whose relatives he had eaten: but he did not shrink from his confession.

"I have been a bad man," he said; "I have disturbed the country; I have done every wickedness. The missionaries came and wanted me to be a Christian; but I said, 'No, I will continue to fight.' But now I desire to acknowledge the Lord as the one true and only God."

Was he not a brave man thus openly to tell everybody what he had done, and what he meant to do?—and his whole life after was in accordance. He put away all his wives but one, whom he married in a Christian way, and they were both baptized; and so consistent and exemplary was his conduct that he became a marvellous example of what the grace of God can do. It would have been hard for any one to believe that he spent the greater part of his life in heathen darkness, an idolater and a cannibal.



The Love Story of a Country Minister

Who is called from a quiet rural parish to become the

pastor of one of the most fashionable churches in New York, will begin, under the title of "A Minister of the World," in the NOVEMBER issue of

The Ladies' Home Journal

Edition 620,000 copies
10 cts. a copy; \$1.00 a year
All Dealers

The Curtis Publishing Company, Philadelphia

Once the chief of one of the neighbouring islands sent an insulting message wishing to go to war, and saying he would never make peace till he had killed and eaten the king of Bau. But Thakombau's fiery spirit was subdued now: he had come to love peace, not war, and instead of being roused to revenge, he only sent some quiet answer back.

In the year 1874, of his own free

will, this once heathen, now Christian king, ceded his crown to Great Britain. This is what he said: "Give my love to Queen Victoria, and tell her I give her, with my kingdom, the only thing that may interest her, and that is my favourite war-club, which has been my companion through life, and which has been till lately the only law known in Fiji."

I dare say the Queen was much in-

terested in the sight of the war-club; but as, happily, nobody would want to use such a thing in England, she ordered it to be placed in the British Museum.

Then the good Thakombau gave himself up to work for God in the Fiji islands, till at last, in 1878, he was called by Him to an inheritance above. His last words were, "Hold me, Lord Jesus, hold me, my faith in Thee is firm."

An Advent Message.

The end draws nigh!
Christian, be sober, watching unto prayer.
Each day, each duty, hath a hidden snare,
Look to espy the dangers in thy way,—
And watch and pray.

The end draws nigh!
See then thou dally not with this world's show,
Nor look behind upon its gilded woe,
But fix thine eyes where shines the heavenly day.
Still watch and pray.

The end draws nigh!
And Satan seeketh whom he may destroy,
To smite them out from Christ's eternal joy;
Of all his wiles and subtle arts beware,—
Watch unto prayer.

The end draws nigh!
Canst thou not watch while Jesus prays for thee?
For one short hour wilt not thou wakeful be?
Till Christ return, and all temptation past—
Rest comes at last.

The end draws nigh!
Prudent and faithful, Love's good work fulfil,
On Hope's high tower await thy Saviour still:
So shalt thou have, with thy returning Lord,
Faith's full reward.

The only way to cure catarrh is to purify the blood. Hood's Sarsaparilla purifies the blood and tones up the whole system.

To Decorate Doors.

Doors make the bane of many a woman's life. Architects and builders of apartments seem to consider them the one essential to success, and we who must furnish the rooms are confronted with the problem of how to hide their ugliness from sight. They are ever present and they are numerous enough to inspire despair, but they can be conquered and they can be made to do effective work.

The removal of the door proper and the substitution of curtains is an old, familiar and excellent method of solving the problem when there is no need for seclusion which a lock means. But often the door must be closed, yet its hideousness seems to spoil the room. Then ingenuity is required and real genius is necessary to success.

In a tiny flat that is sorely overburdened with exits and entrances this plan has been taken up and followed with great success. In one room a bookcase backs up against the door. In its original state as a background it was not to be tolerated. The transom was knocked down to a horizontal position. It and the door were draped with soft, dull-toned silk, a few bits of bric-a-brac were placed upon the shelf and a fine painting of an interior was hung over the drapery and against the door.

In place of a horror it has become a unique bit of decoration and is considered quite a triumph by those who know.

Another door leads from the bed room into the next beyond. It is securely closed and locked. The transom is covered with a bit of purely decorative painting and a handsome triple mirror hangs against the main panel of the door. It was ugly at the start, but so far from being an objection has become a dignified element in the furnishing of the room.

In another artistic home palm leaves have been made to form a screen and effectually cover an objectionable door. In this case the decoration is in the hall. The door leads into the small library beyond, and is of necessity closed, as the space is needed and a second entrance is all that is required. The palm leaves make a shining effect and a perfect background for the quaint high chair that stands against them.

A Great Battle

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore bodily health for many years.

Hood's Pills cure nausea, sickness, indigestion and biliousness. 25c.

The English Clergyman.

MOST OF THE CHURCHES IN ENGLAND ARE PRIVATE PROPERTY.

The great majority of the churches of England are private property. When a large estate is purchased, the parish church, or churches, go with the rest of the property. The landlord—or the patron of the livings, as he is called with reference to his relations to his church property—chooses the clergyman for every parish on his property, and sees to it that the revenue attaching thereto goes to him. He can sell this church-living or let it to whom he will; and, although each incumbent is put over the parish for life, at his death the patron may again bestow it upon some one else. So secure was this tenure of the parson in his parish that it is only recently that an act of parliament permitted his dismissal even for drunkenness or debt. The people of a parish have well-defined rights to the services of the parson, to sittings in the church, to burial in the churchyard, and to the sacraments, but to little more.

George William Thomas Brudenell Bruce, fourth Marquis of Ailesbury, who died the other day, was the patron of nine such livings. There is always a large number—probably 2,000 out of the total of 13,000—of these livings for sale, which are advertised just as other investments are. A wealthy man's daughter marries a clergyman, and the father—if he be of the right sort—purchases one of these livings and presents it as a wedding gift.

A clergyman with a capital at his disposal invests some of it in such a purchase, and enjoys the income thereof and an agreeable way of exercising his professional energies at the same time. The clergyman's social position is greatly improved in the last hundred years, and he no longer sits below the salt at his patron's table or contents himself with marrying the lady's maid.

First Sunday in Advent.

The Holy Church begins the year with calling upon her children to remember, in lowly penitence but in exceeding joy of heart, the time when her Lord and King came in the humility of His Incarnation. The Collect, Epistle and Gospel for the day are chosen with singular appropriateness; looking backward to the time when the Holy Child came in great lowliness, and forward to the awful day when He shall come again to judge both the quick and the dead. She reminds all that it is high time to awake out of sleep, in order to cast away the works of darkness, that in His second coming they, clad in the armour of light, may be ready to join the glad song of welcome: Hosanna, blessed is He that cometh in the Name of the Lord; Hosanna in the Highest. Our faithful mother, while setting before us, for our adoration, the humility of the Son of Man, reminds us we must never forget that He, in His glorious Majesty, is also the Eternal God.

—The quaint little women of Kate Greenaway are to be seen in a magazine for the first time since their creation. Miss Greenaway has heretofore always drawn them in color and for book publication. Now, however, she is at work upon a special series of her curious tots for *The Ladies' Home Journal*, and in that periodical they will alternate with a new series of Palmer Cox's funny "Brownies."

—Mrs. Von Finkelstein Mountford, who was born in Jerusalem, is meeting with great success in her oriental entertainments illustrating Bible manners and customs. Her series in Montreal, just closed, netted the hospital there \$600. Mr. Thos. Bengough has the management of Mrs. Mountford's dates. His address is 88 Church St., Toronto.

—D. McIntosh & Sons, sculptors, of this city, have just erected a handsome tomb for the late Lady Macpherson. It is without doubt the most beautiful piece of work put up in this city.

BARLEY SUGAR.—Boil one pint of syrup to a caramel, add twenty drops of essence of lemon and pour it out in rows on a marble slab; when nearly cold lift up the end with the tip of a knife, and twist the sugar as you detach each end with the knife.

Hints to Housekeepers.

CANDIED APRICOTS.—Stone the fruit, cover them with lump sugar, and bake in a hot oven. Dry them thoroughly before putting in boxes.

COFFEE CARAMELS.—Put into a saucepan one pound of sugar and one claret glass of strong black coffee. Let this boil until it forms a syrup. Stir into the mixture a tumblerful of good fresh milk or cream, and continue the boiling until the syrup is almost crackling. Pour the mixture on to a marble slab that has been moistened with salad oil. As soon as it is cold cut into squares with a knife. Divide the caramels and keep them in tins.

FONDANTS.—Stir together in a basin the yolks of three eggs, with the white of four eggs in sugar; add to this about two ounces of fresh butter, previously beaten to a cream, and the same quantity of flour. Beat the mixture all the time, flavoured with vanilla. Finally add the whipped whites of five eggs. Beat the whole lightly and steadily for a few minutes, then bake in tiny moulds.

LEMON DROPS.—For these and all kinds of sugar candy some colouring is needed. Put one pound of sifted sugar into a basin; stir into this enough lemon juice to make a thick paste, add a little yellow colouring, put the mixture into a pan, heat it over a clear fire without letting it boil; drop it in small balls on tin plates. When cold remove them with a knife without breaking them, and dry them in a cool oven on sheets of paper.

SNOW CUSTARD.—Dissolve half a box of gelatine in a cup of cold water; add one pint of boiling water, two cups of sugar and the juice of a lemon. Stir until the sugar is dissolved. Beat the whites of three eggs; add the mixture when cold, a spoonful at a time. Mix carefully until thick, and pour in small cups to mold. When firm, turn out on a large dish, and pour custard flavoured with vanilla around it. Serve with white cake.

CUSTARD JOHNNIE CAKE.—One-half cup sugar, two eggs, salt, one cup sour milk, one teaspoon soda, one cup sweet milk, one and one-half cups corn-meal, one-half cup white flour, two table-spoons butter melted in a spider and poured into the mixture when ready for the oven. Let the spider be hot with a little of the melted butter remaining in it when the batter is poured into it, after which another cup of sweet milk is added without stirring. Bake slowly one-half hour, when you will have a cake fit for an epicure.

FOR COOKING TRIPE WITH OYSTERS.—Thoroughly wash half a pound of double tripe in cold, well salted water; drain and scald it. When cold, cut it into narrow, two-inch strips, simmer an hour in a pint of clear soup stock. A stalk of celery cooked with it is considered an improvement. Roll two ounces of butter into little balls, roll them in flour, add one at the time to the tripe, stir continually, and as soon as one is melted add another. When all are used simmer half an hour longer. Put the tripe into an earthenware dish, and when cold place in the icebox until next morning. When wanted warm up the tripe in the chafing dish at table, add eighteen medium oysters, simmer three minutes, season with salt and white pepper, and serve on thin toast.

A TERRIBLE EXPERIENCE.—Mr. Geo. Tribe, of Stratfordville, Ont., a pretty village near the shores of Lake Erie, went through an experience lately that he will never forget. He tells it in his own words:

For three years I suffered from skin disease in its worst form. I tried Kennedy's Medical Discovery and the Cuticura remedies, and doctored one year with the best physicians in the land, but got no benefit; they pronounced my disease a Scaly Eruption, but failed to remove it. It came on in red blotches and spread over my body; the skin became dry and formed hard, white scales; the itching was intolerable, but I am now completely cured by the use of Burdock Blood Bitters. I can truly say that I owe my good health to B.B.B., and I advise all sufferers to use this splendid medicine.

Geo. Tribe, Stratfordville, Ont.

CATARRHAL DEAFNESS.—Deafness or dull hearing follows catarrh, colds, etc. Hagyard's Yellow Oil cures even the worst cases in a few applications.

—Perhaps the earliest mention of forks occurs in an inventory of articles belonging to King Edward I. They did not come into use till the thirteenth century. Before that date people showed their good breeding in the manner in which they ate with their fingers, with the aid of a knife only, as we still do in the matter of bread and cheese. At first, forks appear to have been intended to be used in eating fruit only, probably to be quit of the discomfort of staining the fingers. We read of "three silver forks for eating pears"; and again, "a small fork of gold for eating mulberries." They were small, and had but two prongs: were richly ornamented, as became articles of luxury.

MISS PATON

Having just returned from the French Openings at New York, is prepared to offer the latest fashions in—House Dresses from \$6; Tailor-made Suits and Street Dresses, \$8; Evening and Reception Dresses from \$7 to \$8; Heavy Silks, \$10; Riding Habits, making and furnishings, \$15; Tailor-made Suits, material and furnishings, \$25. Ladies' own material made up.

MISS PATON.
R. Walker & Sons—33 to 43 King St. East, Toronto.

Do you Save and Invest?

It is the dollars saved not those earned, which measures the degree of our future wealth and prosperity.

CAN YOU AFFORD TO SAVE

2 cents a day for 8 years and get \$100?
10 cents a day for 8 years and get \$500?
20 cents a day for 8 years and get \$1,000?
Write for Prospectus. You can if you will
6% guaranteed on Prepaid Stock sold at \$50 per share.

THE EQUITABLE SAVINGS, LOAN AND BUILDING ASSOCIATION.
24 Toronto Street, TORONTO, Ont.

Folding Bath Tub

A great convenience for small and rented houses. Heaters burn gas, gasoline or coal oil and will heat the water in about 15 minutes.

We also make Piano Chairs, Music Cabinets, &c. Circulars free. Mention this paper.

Otterville Manufacturing Co.
OTTERVILLE, ONT.

Comfortless Souls Stop And Ponder

Perhaps for years you have had comfortless soles. Let us interest you in your own comfort. Our business interests all lie in studying our customers' comfort. Our life-long experience enables us to select with certainty those styles and qualities of footwear best adapted to give comfort and a genteel appearance, combined with durability and economy. New styles in Lace-Shoes for skating. Fine American Overshoes for Ladies and Gentlemen.

H. & C. BLACHFORD

83 to 89 King St. East, Toronto.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Thessalon Work" will be received at this office until Monday, the 3rd day of December next, inclusively, for the construction of a pier at Thessalon, Algoma County, Ontario, according to a plan and specification to be seen at the Post Office, Thessalon, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to 5 per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, **E. F. E. ROY,** Secretary.

Department of Public Works,
Ottawa, 31st Oct., 1894.

Mr. W. E. Fairclough, F.R.C.O.
(Organist and Choirmaster All Saints' Church), Solo Organist.

Pupils received in Organ and Piano playing Personal and correspondence lessons in Harmony and Counterpoint
Toronto College of Music, or 6 Glen Road

Sterling Silver Odds and Ends

- 1 Spool-holders
- 2 Shawl Straps
- 3 Razor Straps
- 4 Cloak Clasps
- 5 Menthols
- 6 Pungents
- 7 Bag Tags
- 8 Coat-Chains
- 9 Glove-Damers
- 10 Throatlets

and speaking literally, THOUSANDS OF OTHER NOVELTIES, "just what are wanted for Christmas," at surprisingly close prices.

Ryrie Bros.

JEWELLERS

Cor. Yonge & Adelaide Sts.

Try mail ordering.

HARPER'S BAZAR

IN 1895

Elegant and exclusive designs for Outdoor and Indoor Toilettes, drawn from Worth models by Sandoz and Chabouis, are an important feature. These appear every week, accompanied by minute descriptions and details. Our Paris Letter, by Katharine de Forest, is a weekly transcript of the latest styles and caprices in the mode. Under the head of New York Fashions, plain directions and full particulars are given as to shapes, fabrics, trimmings and accessories of the costumes of well-dressed women. Children's Clothing receives practical attention. A fortnightly Pattern sheet supplements enable readers to cut and make their own gowns. The woman who takes HARPER'S BAZAR is prepared for every occasion in life, ceremonious or informal, where beautiful dress is requisite. An American Serial, or Warrick's Daughters, by Rebecca Harding Davis, a strong novel of American life, partly laid in Pennsylvania and partly in the far South, will occupy the last half of the year.

My Lady Nobody, an intensely exciting novel by Maarten Martens, author of "God's Fool," "The Greater Glory," etc. will begin the year. Essays and Social Chats. To this department Spectator will contribute her charming papers on "What We are Doing" in New York Society.

Answers to Correspondents. Questions receive the personal attention of the editor, and are answered at the earliest possible date after their receipt.

Send for Illustrated Prospectus.

The Volumes of the BAZAR begin with the first number for January of each year. When no time is mentioned subscriptions will begin with the number current at the time of receipt of order.

Cloth Cases for each volume, suitable for binding, will be sent by mail, post-paid, on receipt of \$1.00 each. Title-page and Index sent on application.

Remittances should be made by Post-office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

HARPER'S PERIODICALS

- Harper's Magazine, one year, \$4 00
- Harper's Weekly, " 4 00
- Harper's Bazar, " 4 00
- Harper's Young People, " 2 00

Postage Free to all subscribers in the United States, Canada and Mexico.

Address HARPER & BROTHERS,
P. O. Box 959, N. Y. City

Beautifully Illustrated Books Booklets and Cards

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

- | | |
|--|---|
| Booklets at 5c. Each. | Booklets at 10c. Each. |
| The Rest of Faith
Something Cheap
My Darling Shoes
Spinning
Driving Home the Cows
An Evening Song
Evening Hymn | Dear Baby
Song of Innocence
Somebody's Mother
Bring Flowers
Picturesque Wales
Christmas Bells
New Years Bells
In the Country |

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

- | | |
|---|--|
| 15 Cents Each | 25 Cents Each |
| The Robin's Song
Corals
My Lighthouse
Snow Flakes
Winter Roses
The Hermit Thrush
Meadowsweet
Christmas Night
A Visit from St. Nicholas
Water Lilies
Hymn to the Flowers | Buttercups and Daisies
Sunlight and Shadow
Winter (Shakespeare)
Twilight Fancies
Artist Gallery
Jesus, Lover of My Soul
Bertha and the Birds
Friendship Greeting
For Auld Lang Syne
All's Well
My Greeting
Give my Love Good Morning
Scott Pictures
Shakespeare Pictures
Pictures from the Holy Land |

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

- | | |
|---|---|
| 40 Cents Each | 50 Cents Each |
| Golden Leaves
Country Sunshine
The Birds' Christmas
Autumn Leaves
Evergreen
The Time of Roses
In the Springtime
Toilers of the Sea | Cloudland
Winter Snow
Christ Stilling the Waves
Harbour Lights
Poet's Greeting
Fair Flowers
Seasons
Haunts of Bryant |

- | | |
|--|---|
| 60 Cents Each | 85 Cents Each |
| Dickens' Christmas
By Stormy Seas
Spring Flowers
The Heavenly Way | Patch Work Quilt
Harvestings
In the Harbour
Lucy |

- | | |
|---|---|
| 60 Cents Each | 85 Cents Each |
| This!edown
The First Christmas
The Old Farm Gate
The Halo!
The Old, Old Story | Golden Harvest
Granny's Glasses
Holy Childhood
Love Divine
Spirit of the Pine |

Canadian Churchman
BOX 2,640,
Toronto, Ontario
Office—Cor. Church and Court Sts.

THE D'ALESSANDRO ORCHESTRA
Music furnished for Balls, Receptions, Concerts, &c. Any number of musicians supplied on shortest notice. All the latest popular music. Also Mandolin Orchestra. Special for Concerts, At Homes, Receptions. Address 35 Agnes Street, Toronto.

BANJO.

Thorough Instructor for Parlor and Stage.
RICHARDS' BANJO SCHOOL,
Cor. College & Spadina Ave

MASSEY MUSIC HALL

Under the immediate patronage of his Honor, the Lieut.-Governor and Mrs. Kirkpatrick.
Thursday Eve., Dec. 6th, 1894
Greatest Production in Toronto of Handel's Great Dramatical Oratorio,

"SAMSON"

Artists—Samson—George Francis Board, Dalia—Miss Lelage Fletcher, Micah—Miss Alice Burrows, Harapha—Mr. Andrew Tilley, Manoah—Mr. Charles Baguley, Grand Chorus, Organist—Mr. Arthur Blakeley, Musical Director and Vocal Instructor—Signor Leonardo Vegara.
Reserved Seats 50 Cents. Admission 25 Cents.
Plan opens at Nordheimers on and after December 1st.

PRESENTATION

ADDRESSES...

DESIGNED AND ENGROSSED BY
A. H. HOWARD, R.C.A.,
53 King St. East, Toronto.



Ornament your homes with Grille or Fret Work For Arches, Doors and Transoms. Circulars free.
OTTERVILLE MFG. COMPANY, Ltd.
OTTERVILLE, ONT.

ALTAR LIGHTS

—AND—
CLASSIFICATION OF FEASTS ACCORDING TO THE USE OF SARUM.
By the REV. W. S. ISHERWOOD.
The Shapes and Ornamentation of Ecclesiastical Vestments. By R. A. S. Macalister, M.A.
Being Vol. I., Parts I & II. of "The Transactions of the Society of St. Oswald." Price 3 s. each
W. E. LYMAN, Cor.-Secretary,
74 McTavish St., Montreal

ROBT. M. WILLIAMS

Engrosser and Illuminator
Addresses, Resolutions of Condolence, &c. Lodge Charters, Diplomas, Certificates &c., neatly and artistically completed. Inscriptions Engrossed or Illuminated in Presentation Bibles, Albums, &c.
Freehold Loan Bldg., Toronto, Ont.

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

Dent's Toothache Gum.
STOPS TOOTHACHE INSTANTLY.
ASK FOR DENT'S TOOTHACHE GUM. SOLD EVERYWHERE. TAKE NO OTHER. A SWEET LATHAR. OR BY MAIL. DENT'S CORN GUM CURES CORNS.

SANDRO ORCHESTRA
ished for Balls, Receptions,
ny number of musicians sup-
notice. All the latest popular
nd in Orchestra, Special
Homes, Receptions. Address
Toronto.

BANJO.
arlor and Stage.
S' BANJO SCHOOL,
Cor. College & Spadina Ave

MUSIC HALL
mediate patronage of his
dent. Governor and Mrs.

ve., Dec. 6th, 1894
duction in Toronto of
Great Dramatical
Oratorio,
"MASON"
son—George Francis Beard,
age Fletcher. Micah—Miss
arapha—Mr. Andrew Tilley,
les Baguley. Grand Chorus,
ur Blakeley. Musical Direc-
structor—Signor Leonardo
ts 50 Cents. Admission
Nordheimers on and after

ADDRESSES ...
ENGROSSED BY
Howard, R.C.A.,
King St. East, Toronto.



Grille or Fret Work
ors and Transoms.
ulars free.
IFG. COMPANY, Ltd.
VILLE, ONT.

LIGHTS
-AND-
FEASTS ACCORDING TO
E OF SARUM.
V. S. ISHERWOOD.
Ornamentation of Ecclesiastical
A. S. Macalister, M.A.
& II. of "The Transactions
Osmund." Price 3 s. each
MAN, Cor.-Secretary,
74 McTavish St., Montreal

WILLIAMS
nd Illuminator
of Condolence, &c. Lodge
Certificates &c., neatly
aily completed.
d or Illuminated in Pre-
bles, Albums, &c.
Bldg., Toronto, Ont.

RY CRYSTALS
sting Tonic Cereal; also
r and Diabetes Flour.
ing Samples Free.
Europe. Ask Dealers, or
Westertown, N.Y. U.S.A.

hache Gum.
INSTANTLY
SOLD EVERYWHERE
BY MAIL.
M GURE'S CORNS

Toronto Markets. Grain. Meats. Dairy Produce, Etc. Farmer's Prices. Vegetables, Retail.

R FLACK Groceries and Provisions
Canned Goods in Great Variety.
CROSSE & BLACKWELLS' JAMS, JELLIES Etc.
456 GERRARD ST. E. TORONTO

Dr. Pearson's Hypophospherine
The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.
Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 60 and 25 cts. Send for pamphlet.
Homeopathic Pharmacist,
D. L. THOMPSON, 394 Yonge St., Toronto

MISS DALTON,
356 1/2 YONGE STREET, TORONTO.
ALL THE SEASON'S GOODS NOW ON VIEW.
MILLINERY,
DRESS AND MANTLE MAKING.
The Latest Parisian, London and New York Styles.

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

Music
All the latest at lowest prices. 15,000 pieces of 10c. music. Send for Catalogue. Hutland's Music Store, 37 King St. West, Toronto.

Two New Subscribers.
We will mail to any person sending us two new yearly prepaid subscribers to the CANADIAN CHURCHMAN, a beautiful book, artistically illustrated in Monotint and Colour, worth 65c.
FRANK WOOTTEN,
"Canadian Churchman."
Offices—Cor. Church and Court Sts., Toronto.

Unfermented Grape Juice
75 Cents per Bottle
St. Augustine Wine
\$1.50 per Gal.
For Sacramental purposes. J. C. MOOR,
Telephone 625. 433 Yonge St., Toronto

J. YOUNG,
THE LEADING
UNDERTAKER AND EMBALMER
Telephone 679. 347 YONGE ST.

D. McINTOSH & SONS
524 Yonge St. (Opp. Maitland)
MANUFACTURERS AND IMPORTERS OF
GRANITE AND MARBLE MONUMENTS
MURAL TABLETS, FONTS, &c.

MONUMENTS
In every variety of Granite and Marble, Fonts, Tablets, etc., of latest designs. Best material and workmanship at lowest living price.
J. HASLETT
563 Yonge Street, Toronto.

ALL THE BEST VARIETIES OF
GRAPEVINES,
HARDY ROSES,
BOSTON IVY,
CLEMATIS, etc.,
FRUIT TREES.
APPLE, PEAR,
CHERRY, PLUMS, etc.,
All Fresh Dug, Healthy Roots,
At Lowest Prices.
H. SLIGHT, City Nurseries,
411 Yonge St. TORONTO.

W. H. Stone,
Undertaker.
YONGE 349 STREET
::: OPPOSITE ELM :::
Telephone No. 932.

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

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

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

Meneely Bell Company
CLINTON H. MENEELY, Gen. Mgr.
TROY, N. Y., and NEW YORK CITY.
Manufacture Superior Church Bells
BUCKEYE CHURCH Bells, Peals and Chimes.
Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.
BUCKEYE BELL FOUNDRY,
E. W. Vandusen Co., Cincinnati, Ohio

A MARVELLOUS BOOK
AT A MARVELLOUS PRICE!



Our New Premium STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of \$2.00.

This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.
Size, 9x7 inches; weight, 4 lbs.
Write at once for particulars, giving references. Address
FRANK WOOTTEN,
Canadian Churchman,
TORONTO, - - ONT.

Church Committees

Are respectfully notified that our prices to HIGH CHURCHMEN are not high, and to LOW CHURCHMEN are not too low, but just that happy medium consistent with first-class PRINTING
Therefore when the Church Wardens' Report is to be printed; when Programmes, Tickets, etc., etc., for either the vestry or the Sunday school are wanted, come right to us, and if we can't satisfy you it isn't because we haven't facilities second to none in this country, or that we ask more than a fair margin of profit on our work.

Monetary Times
Printing Co., Ltd.
N.-W. Cor. Church & Court Sts., Toronto

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

OUR Monthly Offer
To Subscribers who Pay up Arrears.

The Origin and Religious Contents of the Psalter, in the light of Old Testament Criticism and the History of Religious Bampton Lectures, 1889. Regular price, \$4.00; special price, pre-paid, \$2.00
Autumn Holidays of a Country Parson. Regular price, \$1.00; special price, pre-paid, 75 cents.

Coupon No. 3
NOVEMBER
Canadian Churchman.
Remember:
1. Your subscription must be paid up.
2. Only one copy of the book may be had by any subscriber.
3. This offer is good only during the current month (Oct.)
4. This coupon must be sent with order.

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

USE Alaska Cream
THE NEW AND ELEGANT COSMETIC for the cure of CHAPPED HANDS, FACE, LIPS
And all roughness of the skin. It dries instantly it whitens the skin; it is not greasy or sticky.
PRICE, - - - 25 CENTS.
MADE BY
STUART W. JOHNSTON, Toronto, Ont

Bates & Dodds,
UNDERTAKERS,
931 Queen St. west,
Opposite Trinity College.
SPECIAL.—We have no connection with the combination or Ring of Undertakers formed in this city. Telephone No 518.

Freehold Loan and Savings Co.
DIVIDEND NO. 70
Notice is hereby given that a dividend of four per cent. on the capital stock of the company has been declared for the current half-year, payable on and after the First Day of December next, at the office of the company, corner Victoria and Adelaide Streets, Toronto.
The transfer books will be closed from the 17th to the 30th November inclusive.
By order of the board. S. C. WOJOD, Managing Director.
Toronto, 31st Oct., 1894.

Life Insurance
UNDER THAT MOST POPULAR PLAN ...
The COMPOUND INVESTMENT
OF THE
North American Life Assurance Co.
Head Office, Toronto, Ont.

Pays the insurer handsomely should he survive the period selected, and in case of his death during the first ten years of the investment period, his beneficiary is paid the full face of the policy; if after that, and within the investment period, in addition a mortuary dividend of the 15th and subsequent premiums paid thereon is payable.
THE INVESTMENT ANNUITY POLICY
issued by the same company contains special advantageous features not found in any other form of policy contract.
Write for particulars.
WILLIAM McCABE,
Managing Director.

INCORPORATED 1886 **TORONTO** HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

COR. YONGE ST. & WILTON AVE.

EDWARD FISHER, Musical Director

NEW CALENDAR 132 pages, giving full information, mailed free

Thorough Training in all Branches from the Rudiments to Graduation

Scholarships, Diplomas, Certificates, Medals, etc.

H. N. SHAW, B.A., Principal Elocution School. Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

Trinity College School,

PORT HOPE.

Michaelmas Term will begin

On **THURSDAY SEPT. 6th, 1894.**

Applications for admission and for a copy of the School Calendar may be made to the

REV. C. J. S. BETHUNE, D.C.L., Head Master.

Hellmuth Ladies College

LONDON, ONTARIO.

Church School for Young Ladies and Girls

Under the distinguished patronage of

H. R. H. Princess Louise and Her Excellency The Countess of Aberdeen.

Next Term begins Sept 12th.

Diplomas awarded in the following courses: Academic, Music, Art and Elocution.

For circular and full information address

REV. E. N. ENGLISH, M.A. Principal.

DEPOT OF THE Church Extension Association,

418 QUEEN ST. WEST, TORONTO.

Also at 135 James st. north, Hamilton, Ont.

Open daily from 9.30 a.m. to 6.00 p.m., Saturdays 9 to 9.30.

Surplices made to order from \$3.00 up. Garments for Men, Women and Children, New and Second-hand, at Low Prices.

Also Books, Publications, Sacred Pictures and Photographs, Fancy Work, &c.

A. A. RHEAUME, Pianist

Engagements and pupils received at

STUDIO No. 4 Nordheimer's Music Store,

15 King St. East.

Telephone 749.

CANADIAN MUSICAL AGENCY

15 King St. E. (Nordheimer's) Toronto

Has the management of all the leading

MUSICAL TALENT

If you are giving a **Concert or Entertainment** save time, money and annoyance by consulting them. Send for illustrated announcement containing portraits, &c., &c.

CANADIAN MUSICAL AGENCY

15 King Street East (Nordheimer's) - TORONTO

H. M. HIRSCHBERG, Manager.

Stained Glass Memorial Windows

WRITE FOR DESIGNS AND PRICES.

ELLIOTT & SON, 92-96 Bay St., Toronto.

Bishop Bethune College

OSHAWA, Ont.

UNDER THE CHARGE OF

The Sisters of St. John the Divine.

Visitor, the Lord Bishop of Toronto.

For terms and particulars apply to THE SISTER IN CHARGE, or to

The Sisters of St. John the Divine, Major Street, TORONTO.

Christmas Term, November 10th, 1894.

Bishop Strachan School FOR GIRLS.

ESTABLISHED 1867

PREPARES, if desired, for the Departmental Examinations. Fees for resident pupils from \$28 to \$52 per annum, with an entrance fee of \$12. Discount for sisters, daughters of clergymen, or pupils making yearly payments in advance.

School Re-opens (First Wednesday) in September. Apply for Calendar containing Course of Study, &c., &c. to

MISS GRIER, Lady Principal.

THE CHURCH OF ENGLAND DAY SCHOOLS FOR GIRLS,

53 Beverley Street, Toronto.

Under the management of the Sisters of the Church.

Next Term Commences Sept. 10th.

Fees—In Ottawa and Hamilton, \$5 for English and French; ditto in Toronto, \$3.

Music, Dancing, and German or Latin extra.

DANCING.

All Society Dances taught in one term. Classes forming for ladies or gentlemen. Satisfaction guaranteed. Private pupils per appointment. Call or send for prospectus. Special terms to schools and seminaries, &c.

C. F. DAVIS,

Academy and Residence—206 Spadina ave.

P. W. Newton,

Teacher of Guitar, Banjo and Mandolin. Private lessons, thorough instruction. Clubs conducted reasonably.

Studio, Nordheimer's Music store, 15 King St. East. Telephone 749. Residence, 6 Irwin Avenue.

Three New Subscribers

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

FRANK WOOTTEN,

"Canadian Churchman."

Offices—Cor. Church and Court Sts., Toronto.

Elias Rogers & Co.

Coal - Wood

JONES & WILLIS, Church Furniture Mfrs

ART WORKERS IN

Metal, Wood, Stone and Textile Fabrics.

43 GREAT RUSSELL STREET, (Opposite the British Museum.)

LONDON, W.C.

AND EDMUND STREET, BIRMINGHAM, ENGLAND.

Concert St., Bold St., LIVERPOOL.

Church Brass Work.

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, &c. Chandelier and Gas Fixtures.

CHADWICK BROTHERS (Successors to J. A. Chadwick)

MANUFACTURERS,

136 King St. East, Hamilton, Ont.

HAMILTON STAINED GLASS WORKS

Church and Domestic Stained Glass

Of Every Description.

HENRY LONGHURST,

14 John St. North, Hamilton.

McCAUSLAND & SON Memorial Windows

Church Glass

Superior General

HIGHEST AWARD CHICAGO.

76 King Street West, Toronto.

1894 Wall Paper.

Our Showroom at 156 Yonge St. is filled to the ceiling with all the

Novelties for Interior Work,

Kindly call and look at our goods and get prices before purchasing.

Mullin & Muir, 156 Yonge St., TORONTO.

High Class Church Windows!

Hobbs Mfg. Co.

London, Ont.

Ask for Designs

Insure in the **Agricultural Insurance Co.**

Capital,	Assets.
\$500,000.00	\$2,262,018.07

Deposited with Dominion Govt., \$152,928.00

GEO. H. MAURER, Manager.

WILLIAMS & DICKSON, Toronto Agents.

Head Office: Freehold Loan Bldgs., Toronto.

ROBE MAKERS.—THOMAS PRATT & SONS keep a large stock of Gowns, Hoods, Scarves, Surplices, College Caps, &c. Clergy Stores, Tavistock Street, Covent Gdn., London, Eng. Price list free.

LINEN ALBS, CHASABLES, DALMATIAN, Tunicles, Cassocks, Surplices, Hoods, Stoles, &c., &c., on view at **THOMAS PRATT & SONS,** Clergy Providers, Tavistock Street, Covent Garden, London, W. C., England.

CASSOCKS for PRIESTS and CHOIRS ready in stock. Price list and instructions for self-measurement on application. **T. PRATT & SONS,** Clergy Providers, Tavistock Street, Covent Garden, London, Eng.

CLERICAL INVERNESS CAPES, new shape. Priests' Cloaks and other garments ready for wear. Send for price list. **THOS. PRATT & SONS,** Clergy Stores, Tavistock street, Covent Garden, London, Eng.

CLERICAL DRESS—walking and evening. **T. PRATT & SONS,** makers of every description of high-class Clerical Clothing, Tavistock Street, Covent Garden, London, Eng. Catalogue free.

Church Brass Work.

GRAPHOLOGY

Character delineated from hand writing. Instructions. Send if possible a whole sheet ordinary writing, not studied; signature indispensable. Fee, 25 cents and stamped envelope. Proceeds for church purposes. Address, F. E. B., "Belair Bungalow," Qu'Appelle Station, Assa., N.W.T.

MEMORIAL STAINED GLASS WINDOWS

N.T. LYON, TORONTO