

13th, the day is occupied with matters concerning the General Board of Missions. The subjects to be discussed, according to the notices already given, are important:

(1) The Report of the Committee on Marriage and Divorce.

(2) The form for the Induction of Ministers.

(3) The Revised Version of the Scriptures.

(4) The merging of the Domestic and Foreign Missionary Society into a permanent Committee of the General Synod of the whole Dominion.

(5) On the Consecration of Churches.

(6) Making the Provincial Synod to meet only at the call of the Metropolitan, and not regularly every three years, and also to form Ecclesiastical Provinces in each Civil Province, and of the appointment of Suffragan Bishops.

These, with the consideration of the reports of the various committees, will occupy a good many days.

The Board of Management of the Domestic and Foreign Missionary Society will meet on Wednesday evening, September 11th, and a public missionary meeting will be held on Thursday evening, when addresses will be delivered on the mission work of the Church.

The Woman's Auxiliary meeting will be held during the same week, as noticed elsewhere.

The Inter-Diocesan Sunday-school Committee meets on Wednesday afternoon, September 11th, to consider its report for the synod.

PROFESSOR FLINDERS PETRIE, the eminent Egyptologist, has achieved a brilliant success in his excavations in Egypt. He has bridged over the unknown centuries between the age of the pyramid builder and the age of Abraham. His discoveries are of the utmost importance, and prove the existence of a race of people in Egypt entirely unsuspected up to this moment. It is interesting to learn that the Professor has brought back with him a charcoal foot-warmer a thousand years older than the time of Abraham, and also a perfect set of nine pins of the identical shape of the bowls of modern time. These, together with a huge jar of scent, which still preserves its fragrance, and a host of other objects of equal interest, are all attributed to a date at least 5,000 years ago.

At a luncheon in connection with the re-opening of the church at Castle Donington, the Bishop of Peterborough spoke as follows of the "middle" party in the Church of England:

"All who remember what the Church of England was forty years ago must feel that there had been a great revival over the whole of it. Old principles had been revived, old ways (as far as they could be) restored, old feelings of attachment rekindled and awakened again. In the main, he believed that, taking

the great body of the clergy of the Church of England, they were loyal to the principles of their church, and heartily desirous to restore what should be restored, and only to remove what should be removed. In that work of church restoration many differences arose, but he could not but hope and believe and pray that when the abuse and noise of angry men on either extreme, right or left, had spent itself, there would be heard the deeper, calmer, and yet more powerful voice that came from the great middle party of the Church of England—that middle party which touched on either side, right and left, but still held on to its own great middle course—and he believed it rested with those who belonged to the great middle party of the Church to save the Church; to restore the Church, and by restoring it to preserve it."

A NOVEL departure in Sunday-school work in Canada is the employment of specially fitted-up cars for evangelistic work. It is stated that one fitted up for the Northwest has a kitchen and pantry at one end, a sleeping compartment with berths for twenty persons, whilst the other end is devoted to an audience room. From a temporary platform, which can be affixed to the car, audiences can be addressed out of doors. Last year a campaign of Sunday-school conventions was instituted, during which 100 meetings were held, and 100,000 people reached. The workers are everywhere greeted with great enthusiasm, and the railway companies, in many instances, convey the cars from place to place free.—*English Paper.*

THE record lately of the death of a child of six and a half years, at Stepney, England, reveals the dull monotony of the lives of some poor children. The little fellow was in his usual health, but his mother had promised to take him to the school-treat if he were a good boy, and the excitement caused by the anticipated pleasure induced the syncope which was the immediate cause of his death. He was the child of a waterside laborer, and it is probable that this yearly school-treat was the one bright spot in his life.

"A LIFE of serene and vacant idleness" is, according to a correspondent in the *Guardian*, the ordinary life of one of the monks of the convent on Mount Sinai. It reads like the popular ideal of monastic life. True, they have services at 4 and 6 a.m., as well as 2 p.m. (vespers); also some baking, wine-making, and whitewashing. But all this seems very little for twenty or thirty able-bodied men. They have a valuable library, but it appears to be little used, though western interest has roused the custodians to greater care in arranging and housing it.