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Vol. 26.]

TORONTO, CANADA, THURSDAY, JULY 5, 1900.

[No. 26.]

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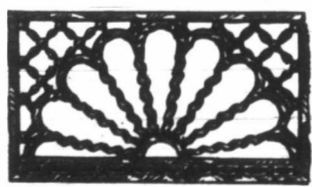
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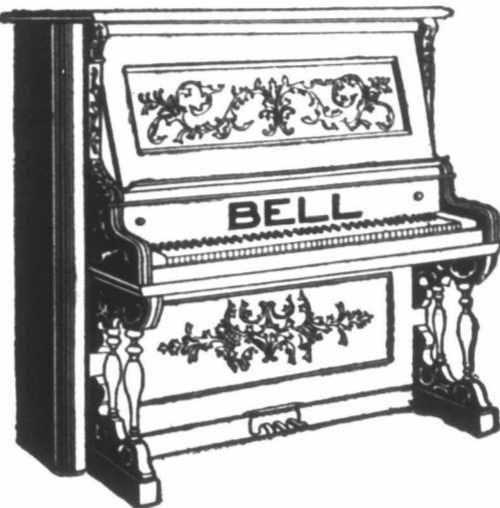


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LESSONS FOR SUNDAYS AND HOLY DAYS.

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Morning—1 Sam. xli.; Acts xiv.
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Appropriate Hymns for Fourth and Fifth Sundays after Trinity, compiled by Dr. Albert Ham, F. R. C. O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.
Processional: 215, 224, 303, 339.
Offertory: 165, 248, 256, 365.
Children's Hymns: 341, 342, 346, 540.
General Hymns: 7, 12, 238, 243.

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

We have removed our business offices to Room 18, 1 Toronto St.

Death of Bishop Ryle.

The death of the late Bishop of Liverpool, on Sunday, June 10th, has followed so quickly upon his resignation, that many will wish he might have died in his place. But at least he had "served his time." John Charles Ryle, the eldest son of the late John Ryle, Esq., of Park House and Henbury, Macclesfield, was born May 10th, 1816. He was educated at Eton and at Christ Church, Oxford. He was Craven University Scholar in 1836, took his B.A., with first-class honours in Classics, in 1837; M.A., 1871, and D.D. in 1880. He was successively Curate of Erbury, Hants, 1841—43; Rector of St. Thomas', Winchester, 1843—44; Helmington, Suffolk, 1844—61; Vicar of Stradbroke, 1861—80;

Hon. Canon of Norwich, 1871—80; Dean of Salisbury, 1880; Bishop of Liverpool, 1880—1900. He was married three times and he died at the age of 84. Dr. Ryle was well known for many years as a writer of forcible and popular tracts, and as the author of a practical commentary on the New Testament. He was a prominent speaker, for many years, at Church Congresses. As Bishop of Liverpool, he was an earnest promoter of many practical works for Church extension.

The S.P.G.

Most English Churchmen are familiar with these letters, the initials of the Society for the Propagation of the Gospel in foreign parts, which has now existed for 200 years, and is appealing to the whole Church for fresh support in order to the carrying of the Gospel to every creature. The S.P.G., it will be remembered, was instituted more especially for the British colonies and for emigrants, whilst the Church Missionary Society, founded later on, had special regard to the heathen. These two great societies have worked hand in hand in the most amicable manner, their missionaries remembering that they were members of one Church, rather than that they were sent by different societies. During this year special appeals will be made on behalf of the S.P.G., which we specially commend to the sympathies of our readers, among other reasons, because of the great help which it has given to Church work in all parts of Canada. We hope to return to this subject again.

Theological Colleges.

Every day we have evidence of the difficulty of maintaining the special principles upon which institutions were originally founded. Thus Harvard was originally something like orthodoxly Congregational, and now it is Unitarian. But Andover Seminary, in some respects presents the most remarkable experience. Long ago, when Moses Stewart was one of its teachers, it was regarded by the men of Princeton as being barely sound, as holding a kind of diluted Calvinism. Then it came to be recognized—amid the changes and chances of modern enquiry—as rather stiffly orthodox. Now, it is talking of going into union with Harvard. The conditions at Andover are certainly strange. It has an endowment of some \$2,000,000, and a distinguished faculty of nine professors and three lecturers, yet it had last year but twenty-three students, and but five matriculants last fall. The present plan is said to be to move to Cambridge and to associate the Seminary with Harvard University, either by merging it with the Divinity School or on some independent basis. An entire merging would hardly be possible. But it is not at all unlikely that certain subjects might be taught in common, while others were professed by teachers belonging to the special communions. This is a suggestion

which might find application elsewhere—by and by.

Western Africa.

We have been so much absorbed in the affairs of South Africa, and more recently concerned with the serious state of matters in China, that we are in some danger of forgetting the grave uprising in the Colony of the Gold Coast in Western Africa. Here, as elsewhere, we have been too apt to assume that a handful of British could control hordes of savages and uncivilized peoples. At this moment things look rather dark. The British capital at Ashanti has been under siege practically for several weeks. British reinforcements from Sierra Leone and Nigeria were dispatched to the assistance of the capital, but their progress was necessarily slow, and unhappily they have not as yet been able to make their way sufficiently far to have brought relief to the Europeans in Ashanti. It does not appear that the native uprising has extended much beyond the limits of the Gold Coast, and, therefore, has not affected the republic of Liberia, which is not far distant. Great Britain undoubtedly has her hands full with necessity for military operations in three parts of the world, in addition to the care of her colonies in every other part.

Perverted Anglicanism.

We are not unqualified admirers of the "Church Times," but we are quite ready to recognise the cleverness of some of its criticisms. We have lighted upon one which we think it quite worth while to reproduce. It is obviously cynical, and undoubtedly it is exaggerated; but it has truth enough in it to make it worth our while to lay a good deal of it to heart. We do not give the name of the book which is criticised, first, because we are not sure that it deserves such criticism, and secondly, because our aim is more general. The writer has hit off some of our weak points, and we shall do well to consider what he says. He remarks: "We have tried to analyse the Anglicanism of these pages. Without pretending them to be exhaustive, we tabulate these ingredients. A decided aversion from Low Churchmen. A delicate shrinking from the vulgarity of Ritualism. A patronizing contempt for the crudity of Broad Churchmen. A fluttering dread (disguised as defiance), of the Roman Church. A conviction that the Eastern Church is rather uppish. A serene confidence that we are the people. A polite ignoring of Dissenters—quite incomprehensible people, you know. A determination to be historical at all costs. A silent resolve not to pay the cost. A tacit agreement not to mention the audacious Mr. Round. A nervous adhesion to the views of Professor Maitland. A flavour of common-room. We stop there. The word is suggestive. This Anglicanism is modern. It is not in Hooker; it is not in the Caroline

divines. It is a by-product of the Oxford Movement. It might be called the characteristic Oxford product. But here is Professor Collins, who hails from Cambridge. True, but he has strayed into an Oxford Common-room."

Rome and England.

An attempt has been made, by writers in the Milwaukee Sentinel, to show that the Anglican Communion has lost and is losing many of its members to the Church of Rome. Bishop Grafton writes and points out that far from the secessions to the Roman Communion of fifty or sixty years ago, being any evidence that the great Church movement, which has been transforming the Anglican Church leads towards Rome, the evidence is quite the other way. He points out that in the seventy years since this movement toward Catholic restoration began, there have been more than sixty thousand clergymen in the Anglican Church. Most of these clergymen have studied the Roman question seriously and fairly, yet in all but a fraction of one per cent. have admitted the Roman claim. And what is even more significant than this, the larger number of these secessions occurred thirty or forty years ago, when the matter was less well understood. In the meantime, on the continent, where the principles of the movement spread, some of the greatest Roman ecclesiastics — Dollinger, Schultz, Reinkens—were led to take practically the position of Dr. Pusey, and have gathered over 100,000 followers. If losses and gains are to be measured between Roman and Anglican Catholicity in Europe, the balance is distinctly on the Anglican side. And here in America, during the same period, more Roman priests have come to us than American priests have left us for Rome.

The Ways of Rome.

A good many years ago the world was startled by the case of the Jew boy, Mortara, who was kidnapped by some Roman Catholics, and, we imagine, was never restored to his parents. A similar case has occurred in Austrian Galicia, where a Jewish girl of thirteen, named Araten, disappeared from her father's house in a manner still more mysterious, and was afterwards discovered by her father in a convent. The abbess refused to surrender the girl; the local authorities declined to intervene; the father appealed to the Emperor, who gave written orders to execute the law; but the conventual authorities still refused, and the girl was shifted from one religious house to another. The father has appealed to the Reichstag, and has public opinion in his favour, yet it is thought he will fail. It seems incredible that such a thing should be, and

there is no doubt that the scandal will greatly increase anti-clerical feeling, yet, as matters at present stand, there is no effectual redress.

The Abbe Bourrier and Rome.

We have, on several occasions, drawn attention to the significance of the secession of the Abbe Bourrier from the Church of Rome. It would appear that his influence is telling in many directions and particularly on his own family. Not long ago his brother died. The clerical journals say he was "fortified with the Sacraments of our Holy Mother, the Church." Abbe Bourrier says this pregnant sentence contains three lies in one line, by which it is supposed he means that his brother was not fortified, that unction is not a sacrament, and that the Roman



REV. J. M. DAVENPORT, CO-RECTOR OF ST. THOMAS' CHURCH, TORONTO.

Church is rather a stepmother than a holy one. We are not absolutely sure that we have rightly interpreted the criticism of the Abbe. But it reminds us of Voltaire's remark on the "Holy Roman Empire," of which he said, it was not an Empire, it was not Roman, and it was not holy; and this again reminds us of Cuvier's criticism on the definition of a Crab given by the Academy in their Dictionary: "A red fish that walks backwards." "Pretty well," said the great naturalist, "only, you know, it isn't a fish, it isn't red, and it doesn't walk backwards."

Archidiaconal Work.

We are sure that our readers will greet with pleasure the prospect of life and vigour in the Archdeaconry of Toronto. The statement that an archdeacon was a clergyman who exercised archidiaconal functions, was clever

when first written, but is now too stale for any notice, except that the duties of an archdeacon are very real, and when energetically performed, are of the utmost value in aiding the Bishop, in assisting the clergy, and in smoothing over difficulties with the laity.

The Circulation of the Scriptures.

Among all the means employed for civilizing and Christianizing the world a place of importance must be assigned to the diffusion of the Scriptures. It is quite true that Christ ordained that the preaching of the Gospel should be the means of building up the Church; and nothing can take the place of the living voice of the Messenger of Christ, yet it cannot be doubted that much knowledge is circulated by means of the reading of the Bible; and this is now carried on to an enormous extent. According to trustworthy estimates, some 280,000,000 copies of the Bible have been published and disposed of during the past century by the Bible societies alone; and, if all printed copies were to be included, it is probable that the number would not be less than half a billion. The Bible societies are the chief agencies of distribution, however, and there are seventy-three of these chiefly in Europe and America. Leslie's Weekly gives the following account of their work: Two Bible societies stand far above all the others in the gross amount of their circulation—the British and Foreign Bible Society, whose output during the century has reached a total of 160,000,000, and the American Bible Society, which issued last year 1,380,892 volumes, and in all, since its foundation, 66,000,000 volumes. Where have this vast army of books gone, and did they reach their destination? It has taken a regiment of skilled labourers to accomplish it—employing every mode of transportation known to mankind to carry the book across seas and continents, so that it may reach not

only great nations in China and India, but even those unknown and barbarous tribes who have no literature until this, the greatest literature of the world, is thus brought to them.

Bible Society.

Here is another series of facts in connexion with Bible circulation, which must be gratifying to all who have a real interest in religious truth. The ninety-sixth annual meeting of the British and Foreign Bible Society reported an increase of 568,000 in its issues for the year over the best previous record. Translations and revisions are now being carried on by the society in over 100 languages. It supports 770 colporteurs and 582 native Christian Biblewomen in the East. The income for the year had been £211,468, the expenses, £235,210; so that there was a deficit

of £23,742, which signifies that the openings for work are growing faster than the income. The society has sent 400,000 copies of St. Luke's Gospel to the Paris Exposition.

THE NEW RECTOR OF ST. THOMAS.

We have much satisfaction in stating that the Rev. John Metcalf Davenport, M.A., now of St. John, New Brunswick, has accepted the position of Co-Rector of St. Thomas' parish, in the city of Toronto; and we cordially congratulate the parishioners and the congregation on the acquisition of a Pastor so well tried and so highly approved as Preacher, Teacher, Pastor, as Mr. Davenport. The new Rector is of English birth and was educated at Exeter College, in the University of Oxford, taking his B.A. degree with high theological honours in 1871. In the same year he was ordained Deacon and in the following year Priest, both by Dr. Selwyn, Bishop of Lichfield. He held the Curacy of St. Andrew's, Wolverhampton, from 1871 to 1877, under the well known mission preacher, Rev. Charles Bodington, now Canon-Missioner of Lichfield. From 1878 to 1881 he was Curate of St. Peter's, Vauxhall, S.E., near the Victoria Station, in a poor part of the huge Metropolis. From 1882, at the suggestion of Rev. Father Benson, then Superior of the Society of St. John the Evangelist, he undertook work in Canada, where he has worked ever since, with the exception of two years (1891-93), spent at St. Clement's, Philadelphia. He has been an Associate Member of the Cowley Brotherhood since his undergraduate days at Oxford in 1868. We understand that the choice of Mr. Davenport has been practically unanimous; and we have no doubt that the prosperity which has thus far attended St. Thomas' Church will be continued and extended under his wise administration.

MISSIONARIES TO JAPAN.

The present troubles and anxieties with regard to Egypt will have the effect of drawing attention also to Japan—a country so near to China having a population of the same racial origin, and yet in many respects so different. As to the causes which account for these differences in the insular character of Japan, and its freer intercourse with other peoples, we need not here pause to express any opinion. The differences between the two peoples are enormous and conspicuous, and they have to be recognized by those who undertake missionary work in either country. We have no intention, for a moment, of disparaging or discouraging missionary work in China, or of hinting that the work has been carried on in any other than the best possible manner. We have, so far, seen no serious or credible accusations against the missionaries, which should induce us to believe that they are in any way responsible for the uprising in that huge and unwieldy population. But no one can fail to be struck by the almost wonderful, indeed, quite wonderful, difference between the receptivity of the Chinese and that of the Japanese. It is

hardly too much to say that the Japanese are eager for all new things, new impressions, new ideas, new ways of living—in short for all the elements of Western civilization, whilst the Chinese are doggedly and sullenly opposed to the same. It has been hinted by some that it might become a duty to withdraw missionary labourers from China for a season; but, apart from the Divine command, this would be no complete remedy for the present state of things. The Chinese are as strongly opposed to commerce with outside nations as they are unwilling to tolerate our religion. Even if we had not to protect our traders, as we had in India so many years ago. In Japan, however, there seems no such difficulty. It is said that these progressive people at one time had serious thoughts of making English their national language; and it is quite possible that this may gradually come about, since English is now taught in the schools. Then, again, it is said, they had some thoughts of adopting Christianity as the National Religion. Possibly our "unhappy divisions" stand in the way of such a change; but at any rate there seems to be no active opposition to the propagation of the Gospel; and, if Christianity does not spread with great rapidity, its progress seems to be steady and sure. For these reasons Japan is certainly a very inviting field for missionary work, and we can quite understand its attractiveness to not a few of our clergy. Trinity College and Wycliffe College have both sent forth men into this field; and an affectionate farewell has just been spoken to two new recruits for the Christian army in Japan. The meeting at Trinity College was largely attended, demonstrating the interest found in the work; and the proceedings were of a very animating character. Mr. Kennedy, who has been working for some years in Japan, gave a very interesting account of his work; and Mr. Shortt and Mr. Ryerson, the one almost a veteran in the ministry, the other comparatively a beginner, enlisted the sympathies of the large audience in their undertaking. Mr. Shortt is well known as a quiet, able, earnest labourer, who makes no parade of his work, but does it thoroughly; and those who knew Mr. Ryerson at College are assured of his zeal, devotion, and wisdom. They will carry with them the prayers of all who are longing for the extension of the Kingdom of Grace and the Advent of the Kingdom of Glory.

SUPERANNUATION.

It is quite evident that we have not as yet come to anything like a due appreciation of the subject of superannuation or the manner in which it is to be carried out. Even in England great changes have taken place, although there the old-rooted conservatism of custom does not easily make changes. In the Old Country there is a strong reluctance to parting with those who have served the public for many years. Old rectors and vicars were allowed to retain their offices long after they were capable of fulfilling its

duties, and the services of an assistant curate were accepted in place of those of an incumbent. It was the same with bishops. Until within the last thirty or forty years, no provision was made for the retirement of a bishop. His work was done—so much of it as could be done—by a neighbouring bishop, and more recently, since the extension of the colonial episcopate, by some bishop who had been forced, by bad health, to give up his bishopric. As the sense of Church life was deepened and widened, it came to be felt that this was an unsatisfactory way of governing the Church; and an Act of Parliament was passed, enabling a bishop of a certain age to resign his See and retire with a certain proportion of his income. The same provision was made for incumbents of parishes, and many bishops and clergy have availed themselves of the arrangement. We might mention Bishop Hinds, of Norwich; Bishop Thirlwall, of St. David's; Lord Auckland, of Bath and Wells, and others. In our own country there is not the same sentiment which binds so closely the incumbent and the parish. Changes are much more frequent, and retirement is not regarded with the same aversion. Moreover we are governed less by sentiment, and more by considerations of ability than our forefathers and contemporaries on the other side of the Atlantic. And, therefore, we are apt to consider what, on the whole, answers best, what has the best results, in making our arrangements. Now, it is quite apparent that, when a clergyman has come to a certain age, he becomes unable to do all the work which he could accomplish easily enough when he was younger. And from this obvious fact, a double necessity arises—first the necessity of providing for the spiritual needs of the parish, and secondly, the lightening of the burden of one who is no longer strong enough to bear the whole of it. We fear that there is frequently a disposition both with clergy and with people, to look only at one side of this subject. But it has two sides, and both are very important, and the one is inseparable from the other. The clergyman should be relieved, and the needs of the parish should be provided for. As to the best means of accomplishing this double object, circumstances must generally determine. In some cases, it is best to provide assistance for the rector, in other cases, it is best that the rector should retire on a certain allowance or superannuation, and that another should take his place. What is best for one set of circumstances may not be for another; and the matter should be adjusted by a friendly conference between the incumbent and the representatives of the parish; and, in case they should disagree, by the Bishop of the diocese, whose decision should be final. Provision should be made of as liberal a character as possible for the retiring clergyman; but, of course, with a proper regard to the powers of the parish. Now, it is sometimes said that there is no necessity for any such provision—that a clergyman is under the same obligation to make provision for his old age as other men; and this is a view which is said to obtain favour with the

younger clergy. We wonder if these young gentlemen will remain of this opinion as they get older. However this may be, we fear that the miserable stipends paid to the clergy will hardly enable them to make any such provision; and if, even in England, where law prevailed so largely, the arrangement already mentioned has been made, it would appear that something of the kind was thought necessary. At any rate, unless some provision for superannuation is made, it is quite certain that men no longer capable of fulfilling all the duties of their office will be left in charge of parishes. This then, is a matter which concerns the parish quite as much as the clergyman, and even more. Here is one point to which we would earnestly direct the attention of our readers. Another is this; that every endeavour should be made to pay to retired clergymen the full amount that was promised to them when they retired. It is a very serious matter, indeed, for a man to have a third or a fourth of his allowance cut off, when he was counting upon a certain amount to meet his expenses.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Fifth Sunday after Trinity.

A beautiful, short Collect, both in the Latin and in the English. The Latin reads literally as follows: "Give to us, we pray Thee, O Lord, that both the course of the world may be peaceably directed for us by Thy governance (ordine), and that Thy Church may be made glad by Thy tranquil service." Our Collect is an excellent example of the way in which the meaning of the old Collect is preserved, whilst the form is in almost all cases improved. Two things are here desired; (1) an immediate blessing, (2) our ultimate good.

i. An immediate blessing is sought for.

That the course of this world, etc.

1. That the government of God may be manifested throughout the world. This the great prayer of all prayers: "Thy kingdom come." That the reign of God may be made known throughout the world, and that it may be acknowledged in thought, word and deed. (1) For this the Hebrew kingdom was established. God was their king. (2) For this Jesus Christ came into the world: "The kingdom of God is at hand." (3) To this we are taught to look forward.

2. And this a reign of peace. God is the God of peace. Christ is the Prince of Peace. "On earth peace" was the end contemplated at His birth. War and conflict may be the way and the means; but Peace is the end.

ii. The ultimate good desired.

"That Thy Church may joyfully serve," etc.

1. In the Kingdom of God, here and hereafter, His servants will serve Him. It is their glory to be servants of the great King.

2. It will be a peaceful service (as already noted).

3. It will be a godly service—according to the mind and will of God.

4. It will be a joyful service. "Rejoice in the Lord." The servants of Christ will be filled with all joy and peace in believing. All these blessings are, (1) God's gifts, and (2) through Jesus Christ.

REVIEWS.

Magazines.—The International Monthly is a very superior magazine. All its articles are worth reading, and some are of a very high order. Dr. Buckley, of the University of Chicago, writes ably and learnedly on the Relation between Early Religion and Morality—we wish his style was a little clearer. But in this respect no fault can be

found with M. Th. Ribot, of Paris, who writes on the Nature of the Creative Imagination. We hope this magazine will live.

The Expository Times is always interesting. Among the Notes we have a discussion of the Pauline theory of marriages, and incidentally of the question whether St. Paul was a married man. Mr. G. Williams writes excellently on Messianic Prophecy, and among other interesting articles we have one on Schleiermacher, which we commend to those who know little of that great thinker. Although he is now almost forgotten, he influenced most powerfully the religious thought of Germany and of Great Britain.

The Literary Digest has an excellent assortment of articles from all kinds of magazines, and in its number for June 9 keeps up its anti-British and pro-Boer character. We wonder how it comes by this, and we doubt whether it will do any good or get any good by it. However, it has a large number of very good and useful articles on all kinds of subjects, literary, religious and miscellaneous.

Ontario Historical Society: Papers and Records. Vol. ii. The United Empire Loyalist Settlement at Long Point, Lake Erie. By L. H. Tasker, M.A. This is an admirable and most interesting paper, deserving to be circulated and read throughout the Dominion, since it tells of the nobler elements which lie at the foundation of our national life. What these Loyalists were, under what principles they thought and acted, how they were treated in the land they left and in the land they came to; how they conquered the soil and made themselves a dwelling place upon it—all this is excellently told in the pamphlet before us, which we cordially commend.

Scribner's Magazine for July opens with the first of a series of papers on "The Slave Trading in America," by John R. Spears. Richard Harding Davis contributes a most interesting article on "The Relief of Ladysmith," and Thomas F. Millard follows up his article in last month's magazine on the fighting qualities of the Boer by a second article describing his peculiarities, his weaknesses and his independence. Senator Hoar writes of Harvard College fifty-eight years ago, and Thomas F. Millard describes the life of "The River People," by whom he means the thousands of such who live permanently in their floating homes on the Mississippi River and its tributaries; another instalment of J. M. Barrie's story "Tommy and Grizel," appears in this number, and in addition to the above are two or three short stories and one piece of poetry, entitled "A Summer Day."

A good deal of interesting reading matter is to be found in the current number of "Everybody's Magazine." One of the articles, which is fully illustrated, deals with some of the great disasters which have taken place in the world during comparatively recent years. Another one gives the readers information as to what institution has been and is now used by European sovereigns for the safekeeping of large sums of money and other valuables. "Wonders of the Insect World," and "Some Curiosities from Savage Homes," both give a great deal of useful information, as also does another article entitled "Liquid Air." "Pumping Riches from the Earth," is No. 5 of a series of articles published in this magazine on the "Great American Industries," which are written by Ralph Redman. The magazine is copiously illustrated throughout and it closes with a list of the most popular books of the month.

THE SYNOD OF THE DIOCESE OF NIAGARA—QUESTIONS THAT INTERLOCK.

By Rural Dean Ker, Rector of St. Catharines.

The Synod of this Diocese closed its final session shortly after 4 p.m., Thursday the 21st, and it may not be unprofitable to refer briefly to some of the

matters that stood out most prominently during the deliberations. Of the high qualities of the Lord Bishop as a presiding officer it is unnecessary to say anything; His Lordship has a remarkable faculty for keeping the discussions strictly "to the point at issue," and to be paradoxical; if you have nothing to say while the Bishop is chairman, you will show excellent wisdom in not saying it. A most striking feature of the whole Synod was the absence of those heated, and sometimes acrimonious controversies, which frequently tried the patience of the late Bishop. So far as we are able to judge, there is peace within our borders; and an earnest desire on the part of our leading Churchmen to see the Diocese of Niagara occupying a strong position in the work of the Canadian Church, and that the Lord Bishop is quietly but persistently working to that objective point, is apparent in the whole course of his policy. That it may be crowned with ultimate success is the prayer of every lover of our Church on the Niagara peninsula. In the meantime there is an honest effort being made to discover the weak points and amend them as soon as possible; although the Bishop and his co-workers are well aware that it is necessarily a work of time and labour, and that the winnowing process will, as a matter of course, make the annual exhibit less glowing than it would otherwise be, but in the end it will prove a wholesome tonic, and be attended with beneficial results. There is, however, one feature of the case to which we fear the Church is not addressing herself with sufficient vigour; we refer to the decrease in population. In the excellent report presented to the Synod on the state of the Church there is a significant decrease in the number of families, church population, confirmed, communicants and Sunday school pupils, and of necessity a decrease in the stipends. Is this condition of things peculiar to this diocese of Niagara, or is it a baneful influence extending over the whole Church? This is surely a question of the most momentous character, which in all probability may be found to extend itself into the domain of social economics. Provost Macklem, of Trinity University, presented a most hopeful and interesting statement on the financial condition of that institution, urging upon the members of Synod the desirability of sending students to the College; and curiously enough the Provost's address was followed immediately by a discussion on clerical stipends. It appeared that there were fifteen cures in the diocese paying their clergyman sums varying from \$119 to \$300 each per annum, and it was pressed upon the Synod, that some honest effort ought to be made to remedy this state of things; to this end it was proposed that in future no clergyman should be licensed by the Bishop until at least \$600 and a house had been provided. This modest proposal was met by the curious argument that this was an attempt to coerce the laity, and that the laity would not be coerced; in a word, "you might lead but you could not drive." It was pointed out in answer that the Presbyterians insisted upon \$700 or \$800 and a manse before an appointment was made, and that it never occurred to the members of that sturdy denomination that they were being coerced into doing something unreasonable. It is certainly not thought unreasonable or coercive that some \$2,000 should be secured for a Bishop before the division of a diocese takes place; and, indeed, the members of Synod who argued so vehemently in this direction are preparing a Canon to coerce the laity into paying "all arrears of assessment," before taking their seats in the House. It will require some very eloquent special pleading to convince men of common sense—if the theory laid down by several laymen be sound, that it is right to coerce the laity to pay either their arrears or apportionments—you are to lead, but if they will not be led, well—it is hard to say what you are to do. Canon Bland declared that it would be infinitely better for them to send their sons to face Kruger's bullets than place them under such conditions. And here is the key to the problem why the best of our young men are avoiding the ministry; for not alone is the support in the majority of cases

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totally inadequate, but it is at present surrounded by such an environment of ceaseless "nagging" and fault-finding that no self-respecting young man cares to face a condition that exists in no other profession in the country. To the minds of not a few the discussion immediately recalled the words of the Bishop's address that it had taken the wealthy laity over 25 years to complete the Episcopal Endowment. It is extremely difficult to understand why we should hear the all too frequent use of the ad captandum argument about "compelling the laity" to do this, that or the other thing. Thus it comes to pass that such questions as the supply of suitable men for the ministry, inadequate stipends, inadequate support for our colleges and a decreasing population are all interlocked together in the most intricate fashion. There is not, and there cannot be any real conflict between clergy and laity, but the persistence with which the contrary has been asserted has done no little in driving men from offering themselves for the work of the ministry. "You may think it strange," said one, "but I'd rather see my son breaking stones than see him a clergyman." This is, of course, regrettable, but as the laity begin to realize their own priesthood all these painful misunderstandings will no doubt vanish, and the Church of Christ will go forward in its divine unity, "conquering and to conquer." A proposal by a very zealous layman (Mr. Bristol), seeking to abolish the present churchwardens and replacing them by a select vestry was defeated. Chancellor Martin carried a resolution repealing the existing Canon on the "Discipline of the Clergy." It will in all probability be replaced next year by a Canon which will limit the right of appeal to matters of doctrine solely. The spiritual aspect of the Synod is being steadily pressed upon the attention of the delegates by the Bishop, and those who were present at the solemn service dedicating one of the Presbyters of the diocese for the foreign mission field will not soon forget that very impressive scene. The Rev. Mr. McGinnis, who has been in charge of the parish of Grantham, goes to the mission in Japan, and carries with him the benediction of the Bishop, and the warm wishes of the whole diocese. It was no meaningless vote that was passed in thanking Canon Bland, the authorities of the Cathedral and Miss Ambrose for the completeness of the service in all its parts; for no vote of thanks was ever more thoroughly well deserved; indeed the Bishop and all connected with the conduct of the late Synod may be congratulated alike on what was done, and what was left undone.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

(Synod meeting continued.)

Friday Morning.—After the opening of Synod with prayers Judge Savary moved that the following committee be appointed to consider his proposed amendment to the Church Act: Venerable Archdeacon Smith, Judge Ritchie, Judge Fitzgerald, Judge Savary and C. S. Harrington. Carried. The Rev. Rural Dean Armitage presented the 20th Century Fund, and said:

In order that the effort should be successful it is essential that the whole diocese in Synod assembled should heartily endorse the proposal, and that all our Church people should co-operate in an earnest effort to carry it out. Your committee would therefore recommend:

That all funds specially contributed during the period covered by the dates from 1st July, 1900, to 31st December, 1901, for any of the following objects: Missionary, educational, diocesan, local, be considered as contributions to the 20th century fund. That these objects shall cover:

Missionary—Foreign missions, domestic missions, home missions, board of home missions, colonial and continental society missions.

Educational—Any church college or educational institution at the option of the donor.

Diocesan—Widows' and orphans' fund, superannuation fund, Episcopal endowment fund, Church of England Institute.

Local.—Church debts, church building and improvement, Sunday school building, hospitals and orphanages, endowment of parishes, erection of parsonages or rectories.

Note—Any person contributing is at liberty to select any fund or object at his own discretion.

That an advisory committee be appointed consisting of two clergymen and two laymen from each rural deanery.

That the management of the fund be placed in the hands of the executive committee of the diocese.

That an agent be appointed by the executive committee whose duty it shall be to explain the objects of the fund, and to solicit subscriptions for it.

That the Bishop be requested, if the proposal receives the sanction of the Synod, to issue a pastoral letter commending the scheme to the Church people of the diocese, accompanied by a special prayer for use both publicly and privately.

That an evening be set apart during the session of the Synod for the discussion of the scheme and its formal endorsement.

That the scheme as adopted by the executive committee be printed in the Agenda paper of the Synod.

It was seconded by Rev. E. P. Crawford, who explained the scope of the proposed 20th century fund, in a brief address enlarging upon the points brought forward in the report. Mr. J. L. Jennison, Judge Fitzgerald, Judge Savary spoke strongly in favour of the report, which was finally adopted. Canon Vroom read the report on education.

Domestic and Foreign Missions.—The report of the corresponding committee of the central board of Domestic and Foreign missions was submitted as follows:

Your committee beg to report that they have received a communication from the Domestic and Foreign Missionary Society of the Church of England in Canada, drawing attention to several resolutions which have been passed by the board in reference to the appointment of three additional missionaries to Japan, which involves an increased expenditure of \$2,300 annual stipend, and \$1,000 travelling expenses. Your committee has no power to do anything except commend the resolutions to the members of the Church in the Diocese of Nova Scotia, and urge increased interest. The committee endorsed the action of the board in accepting the three additional missionaries. The report was deferred for consideration.

Rev. W. J. Ancient read the report on the Church Endowment Fund, which was adopted.

After some other reports being read the Synod adjourned for lunch.

Afternoon Session.—The report of the special committee on the Superannuation Fund was received. The 5th clause of the report dealing with the matter was finally adopted. The committees are as follows:

Board of Home Missions, 12 laymen—A. McKinlay, Mr. Justice Ritchie, R. J. Wilson, J. L. Jennison, Thomas Brown, W. H. Wiswell, A. B. Wiswell, J. G. Foster, Q.C., Justice Townshend, J. H. Townshend, F. A. Dixon, A. C. Johnstone.

Financial and Assessment Committee—Mr. Justice Ritchie, Rev. Dr. Mowman, Thos. Brown, R. E. Harris, H. J. Cundall, A. Mackinlay, Rev. George Haslom, Rev. H. D. DeBlois, Rev. S. Weston Jones.

Committee on Missionary Conference—Rev. W. J. Armitage, Rev. E. P. Crawford, Thos. Brown, A. B. Wiswell.

Committee on Systematic and Proportional Giving—Rev. E. P. Crawford, chairman; Rev. S. Weston Jones, Rev. F. F. Draper, Rev. G. R. Martell, Rev. J. A. Simpson, Thomas Brown, C. S. Wilcox, D. A. Smith, Hiram Donkin, Lt.-Col. Worsley.

The deputation from the Presbyterian General Assembly was received with prolonged applause.

Principal Caven made a brief but very interesting address. The Bishop replied in his usual excellent style.

Provincial Synod Delegates.—Clergy—Ven. Archdeacon Kaulbach, Rev. Rural Dean Armitage, Rev. Prof. Vroom, Rev. E. P. Crawford, Rev. S. Weston Jones, Rev. J. Simpson, Rev. W. J. Ancient, Rev. Rural Dean Draper, Rev. V. E. Harris, Ven. Archdeacon Smith, Rev. E. A. Harris, Ven. Archdeacon Reagh.

Laity—Judge Fitzgerald, Judge Savary, R. J. Wilson, Hon. Mr. Justice Ritchie, R. E. Harris, Q.C., J. L. Jennison, A. B. Wiswell, A. C. Johnstone, C. S. Harrington, Thomas Brown, H. J. Cundall, J. Taylor Wood.

Executive Committee's Report.—The report was received. It treated the many meetings held during the year and the business transacted at them. It was adopted unanimously. The financial and assessment committee reported that it had not been found necessary to make any change in the rate of assessment on the different parishes with the exception of St. Eleanor's, of Prince Edward Island, formerly the church at Summerside had been included in the assessment of St. Eleanor's, and at the request of both parishes the committee had decided to recommend that the rate for St. Eleanor's be \$5 per \$1,000. The report was received, after which the Synod adjourned.

Saturday Morning.—After the opening of Synod by prayers, the following were reported as elected substitute delegates to the Provincial Synod: Clergy—Rev. G. R. Martell, Rev. W. J. Lockyer, Rev. W. H. Bullock, Rev. T. R. Mellor, Rev. L. Amor, Rev. R. D. Bambrick.

Laity—C. E. Creighton, C. C. Blackadar, Thos. Ritchie, A. Mackinlay.

S. P. G. Committee.—The Lord Bishop nominated the following committee in connection with the bicentenary fund of the S.P.G.:

Clergy—The Dean of Nova Scotia, the Archdeacon of Nova Scotia, Rev. F. H. W. Archbold, Rev. W. J. Armitage, Rev. Charles Bowman, Rev. Reginald H. Bullock, Rev. E. P. Crawford, Rev. K. C. Hind, Rev. R. A. Hiltz, Rev. S. Weston Jones, Rev. N. LeMoine, Rev. H. H. Pittman, Rev. F. W. Vroom, Rev. F. Wilkinson, Rev. E. Roy, the Archdeacon of Prince Edward Island, Rev. H. Harper, Rev. J. Simpson, Rev. L. T. W. Williams, Rev. J. M. Withycombe, the archdeacon of Cape Breton, Rev. T. F. Draper, Rev. W. J. Lockyer.

Laity—W. H. Hill, Thomas Mowbray, C. E. Creighton, Thos. Ritchie, W. B. Kellogg, John T. Wylde, Robie Uniacke, James M. Donovan, A. B. Wiswell, J. C. Mahon, Mr. Justice Townshend, F. J. Wilson, S. Fenn, Major Hammond, George E. Francklyn, H. J. Cundall, Justice Fitzgerald, Justice Hodgson, Percy Pope, A. W. Holroyd, T. L. Hazard, C. M. Morgan, W. M. Cooght.

Rev. Canon Vroom presented the report of the committee on religion in the public schools, as follows:

"Your committee regret that they have but little progress to report since the last session of the Synod. They observe, however, with satisfaction, a growing feeling in favour of at least giving the Bible a recognized place in the public school curriculum. They note with thankfulness that this matter was strongly urged upon the Government of Nova Scotia at the last session of the legislature by a member of that body, and although no immediate result was attained they trust that the appeal was not in vain. Your committee also rejoice to learn of the hearty co-operation of committees appointed by the diocesan synods of the province of Ontario to deal with this matter with a similar committee representing the Presbyterians of that province, and they look forward to a similar co-operation at no distant date in our own province."

The report on Synod expenses was read by the Rev. W. J. Ancient, which drew forth a considerable discussion.

Twentieth Century Fund.—A large and enthusiastic meeting was held Friday evening in St. Paul's

parochial hall to inaugurate a 20th century fund. Excellent addresses were delivered by the Bishop, Revs. E. P. Crawford, Geo. Hollcroft, A. Gale, J. M. Withycombe, E. Underwood, W. J. Lockyer, Morris Taylor, J. C. Cox and Judge Fitzgerald. The hearty and enthusiastic speeches made and the general tone of interest in all augurs well for the success of the fund. The Bishop closed the meeting with the benediction.

Halifax.—At the Synod service held in St. Luke's Cathedral on Wednesday, June 13th, a handsome memorial window to the late Bishop Binney was unveiled by the Bishop of Nova Scotia, at the presentation of the alms. It is a companion window to the one on the Epistle side of the chancel, which was dedicated about a year ago in memory of the first rector of St. Luke's and first dean of Nova Scotia, very Rev. Wm. Bullock, D.D. The figure in that window being that of St. Luke, it is most appropriate that the figure in the Binney window on the Gospel side should be St. Paul. When one says that both windows were supplied by the firm of Mayer & Co., of Munich, it is sufficient evidence that the glass is of the best, both in artistic design and finish. The two windows add greatly to the beauty and effectiveness of the chancel. A very handsome new carpet had been also put down in the chancel in time for the Synod service, by the ladies of the Sanctuary Guild.

St. Paul's.—A Synod service was held in St. Paul's in commemoration of the bi-centenary of the S. P. G., at 3 p.m. on Sunday, June 17th. A procession of laity and clergy (robed), proceeded from St. Paul's mission hall to the church, where Evensong, with special Psalms and Lessons, was said. Canon Brock preached an appropriate historical sermon, and an offering was made for the S. P. G.

Windsor.—King's College.—The academical year at this University closed June 21st with the annual convocation in the afternoon. Fine weather favoured the proceedings during the entire week, and large numbers of people attended. The chief features of the week's programme were the second annual meeting of the Students' Missionary Society, which was held in the College chapel on Wednesday, 20th inst.; the Alumni meetings on Wednesday and convocation on Thursday afternoon. The S. M. S. meeting was addressed by Revs. J. R. Cowie and C. D. Schofield. A collection of upwards of \$500 was taken up for the benefit of the society. At the close the special service for the Queen's accession was read, ending with a hearty rendering of the National Anthem. The Alumni met at 11 a.m. on the same day. The morning session was taken up in hearing various reports, examining proxies, etc., and the afternoon chiefly in bringing forward resolutions, of which the most interesting was a memorial addressed to Her Majesty from the oldest chartered university in the Dominion. The resolution was carried with enthusiasm, the members rising as one man and singing "God Save the Queen." Another important resolution had for its object the placing of a window in the College Chapel in memory of the late Right Rev. John Inglis, D.D. This was passed, and a committee appointed to look after the matter. At Convocation on the following day the honorary degree of D.D. was conferred upon Ven. Archdeacon Kaulbach. The vice-chancellor (Dr. W. Metts) presided in the absence of Judge Hodgson.

Bridgetown.—On Monday evening the service for the institution and induction of the new rector, Rev. E. Underwood, was held in St. James' church. The ceremony was performed by the Ven. J. A. Kaulbach, acting for the Bishop, who also preached an interesting and instructive sermon based on Acts, viii. 30, 31. The congregation included a number from St. Mary's, Bellisle, whilst among the clergy was Rev. A. Gale, a former rector of Granville Ferry.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Murray Bay.—During the summer months the Church of St. Anne-in-the-Fields will be under the charge of the Rev. W. C. Rodgers, chaplain of the Bishop of Quebec. There will be services morning and evening on Sunday, with Holy Communion at 8 a.m. On week days Holy Communion will be administered daily at 7.30 a.m.; matins at 10 a.m.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.

Montreal.—St. John the Evangelist School.—Owing to unavoidable circumstances, the Rev. W. C. Rodgers, who, since February, 1899, has conducted this school, has handed in his resignation, which takes effect immediately. Arrangements are in course of completion by which the school will be re-opened after the holidays (on Sept. 12), under an entirely new management.

St. Luke's.—The annual strawberry festival was held in the large basement, which was prettily decorated. An excellent programme of music and song was carried out amongst those taking part.

St. George's.—The Sons of England attended church in a body last Sunday evening. The church was beautifully decorated with the National flags, and an eloquent sermon was preached by the Rev. O. W. Howard.

Trinity Church.—The Very Rev. Dean Carmichael preached in the morning, and the rector, Rev. F. H. Graham, preached his last sermon before leaving on a two months' visit to England. The congregation presented him with a purse of \$104.

St. Matthias.—This church held its annual S. S. picnic, Saturday, June 23rd, leaving at 9 o'clock from the C.P.R. station, Westmount, for St. Rose—some 17 miles distant—the weather being fine, and the locality delightful, a most enjoyable time was spent. The races and sports were well contested, especially a tug of war between Trinity and St. Matthias' Sunday school—the former church having also chosen the same time and place for their outing—the Trinity team, being the heavier, gained the day, but not without "a long pull, and a strong pull, and a pull all together." It was observed during the day that some seniors were rejuvenating on the cricket field. A photograph was taken of St. Matthias Sunday school, and bouquets of wild flowers were much in evidence.

Beaconsfield.—The annual vestry meeting was held Monday evening, the 25th ult. The financial report showed a very respectable balance on hand from last year. Mr. Holland was appointed rector's warden, and Mr. Upton, people's warden. Mr. R. Meredith and Mr. Rendell were unanimously re-elected delegates to the Synod, while Messrs. Peck, W. Peck, Armstrong and C. Shaw were elected sidesmen. The question of lighting the church by acetylene gas was discussed, but was left in the hands of the wardens, who will arrange that this be done, if at all possible.

Rawden.—The cool breezes of Rawden hills were enjoyed in Skelly's Grove on Wednesday by a large number of merrymakers. The Rev. F. A. Allen revisited the scene of his labours of a score of years ago, in time to photograph hundreds of local faces and De Ramsay and Joliette visitors.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Hawkesbury.—The Bishop held service in Trinity church on Sunday, 17th ult., and confirmed a number of young people. In the evening he held service in the Church of the Nativity in L'Original,

when he delivered an earnest, eloquent and impressive sermon to a large and appreciative congregation, and confirmed a small number of candidates. Rural Dean Phillips of Hawkesbury and Rev. Mr. Netten, of L'Original took part in the services.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—St. Matthias.—The Rev. W. A. Gustin of St. Thomas' church, Belleville, has been appointed curate of this church.

Trinity College.—A largely-attended public missionary meeting was held in Convocation Hall on Tuesday night, 26th ult., in order to say farewell to the Rev. Chas. H. Shortt and the Rev. George Egerton Ryerson before their departure for missionary work in Japan. The Bishop of Toronto, who was to have presided, had been called out of town unexpectedly in the afternoon, and in his absence Canon Welch was asked to take the chair. Provost Macklem said that he had received expressions of regret at unavoidable absence from Rev. Canon Sheraton and from Mr. S. H. Blake and Mr. N. W. Hoyles, the lay members representing Toronto on the Board of Domestic and Foreign Missions, under whose auspices the missionaries are being sent to Japan. Rev. Mr. DuVernet, on behalf of the board, spoke affectionate words of farewell and God-speed to both gentlemen, and alluded in feeling terms to Mr. Shortt's long years of waiting and of preparation for the work he is going to, and to the fact that the important position he has held here has never caused him to falter in what he felt had been a call to go to the heathen in Japan. Addresses were also given by Canon Welch, Rev. Frank Kennedy of Matsumoto, Japan, and then Mr. G. Egerton Ryerson and Mr. Shortt spoke briefly words of thanks for the interest and sympathy that had been shown towards them, and asking that the prayers and the continued interest of the church might follow them in the work to which they are going. After the meeting was closed a pleasant social hour was enjoyed. Previously, at 6 o'clock, an impressive service was held in the chapel at Trinity, when the outgoing missionaries were dedicated to the new work they are undertaking.

Confirmations.—During the past week the Bishop held confirmations at Midland, Beaverton and Canington.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

St. Catharines.—St. George's.—A reception was tendered at the rectory on Tuesday evening, the 26th ult., to the Rev. Mr. McGinnis and Mrs. McGinnis, who are shortly leaving for missionary work in Japan, and are leaving behind them a host of friends, and carrying away the good wishes of all with whom they were brought in contact. The Rural Dean said it was a cause of regret to have so useful a man and so faithful a priest to leave the deanery. Mr. McGinnis expressed his very warm thanks to the Rural Dean and Mrs. Kerr for the many acts of kindness extended to them.

Hamilton.—Tuesday morning, June 19th.—The opening service of the Synod was held in Christ Church Cathedral, with a celebration of Holy Communion. There was a large attendance of the clergy and laity. The session for business opened in the schoolhouse at 11.30. The Rev. Canon Clark was re-elected clerical secretary and Mr. J. J. Mason lay secretary. After the roll call the Bishop delivered his address and spoke on the events of the year in church work. Events at the present time, he said, made the meeting of the Synod this year one of considerable interest. The situation in China is endangering the peace of the Old World, the South African war is about at an end, the Society for the Propagation of the Gospel

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is celebrating its 200th anniversary, and the Synod of Niagara has completed its first quarter of a century of existence. Referring to deaths during the year, the Bishop spoke most feelingly of the late Rev. H. F. Mellish, Caledonia; Judge Senkler, St. Catharines, and H. J. Thorold. In detail the Bishop spoke of the work coming under his special care. He had held 46 confirmation services, confirming 729 persons. He had preached 141 sermons, delivered 18 special addresses, attended 51 meetings, travelled 8,965 miles and attended to correspondence which called for at least 1,500 letters. He suggested the commemoration of the 25th anniversary of the Synod by the making of a determined effort to place the general purposes fund on a safe and permanent basis. It was with pleasure that he recorded an increase in general church finances over \$5,000 ahead of last year. It was regrettable, however, that the clergy fund had been reduced during the year. There had been an increase in the number of baptisms during the year, but not so many confirmations. There were six mission stations where no confirmations had been held since the speaker became Bishop. This was regrettable, and might be accounted for by friction among the people in the congregations. He advised the extension of Sunday school work, and suggested that laymen and laywomen should be brought into this work. The Bishop thought it possible that the big difference between numbers baptized and the number of communicants was caused by the evil of Sunday bicycling. He advised the clergy to make this a special feature of instruction to communication classes. In closing his remarks the Bishop referred most kindly to the work of the Diocesan Women's auxiliary, which, he said, was doing noble work. He also drew attention to the needs of the aged and disabled clergymen's fund, and asked for the serious consideration of the Synod in the matter. His Lordship continued to speak for some time on the subject of finance, and regretted that in the diocese there had been so few gifts, benefactions, etc., and advised the clergy to indoctrinate their congregations with the duty of giving of their sustenance to God and His work. The Presbyterian and Methodist churches had this year undertaken to raise each one million dollars. What has the Church of England done? Nothing. There was at the present time a mortgage on the Bishop's house and any number of clergy hard-worked and under-paid. Said he: "Bring up the tithes into the Lord's storehouse that they may be filled."

A committee was appointed to consider the address and report to the Synod.

State of the Church.—The report of the Committee on the State of the Church showing the progress in the various deaneries was then read.

Hamilton deanery shows an increase in church population of 147, in baptisms of 10, communicants 33, Sunday school teachers 7, Sunday school pupils 205, collections for parochial objects \$974, for extra parochial objects \$713, and for stipends \$1,487. The total receipts in the deanery amounted to \$32,867, being an increase of \$3,175. A decrease of \$6,050 in parochial liabilities. There is still due on Church property in the deanery \$53,148. There are 8,810 Church people in Hamilton known to the clergy, of whom 2,717 are communicants and 2,531 Sunday school scholars.

Lincoln and Welland deanery shows an increase of 35 Sunday school workers, of \$1,228 in collections for parochial objects, \$403 for extra parochial and an increase in total collections of \$1,422. There is also a large increase in insurance on Church property, but a decrease of 52 Church families, 55 in Church population, 9 baptisms, 56 confirmees, 250 communicants, 78 Sunday school scholars, and a decrease of \$210 in clerical stipends. The debts due by the parish have increased \$1,000. They now stand at \$25,730.

Haldimand deanery shows an increase of 5 baptisms, 33 Sunday school scholars, \$532 for extra parochial objects, \$440 in insurance on parsonages, but a decrease of 7 Church families, 167 in Church population, of 50 in confirmees, 132 in communicants, \$852 in contributions for parochial objects,

\$341 in stipends and \$662 in total collections. Parochial debts have increased \$924. The parish debts amount to \$4,214, as against \$3,290 in the previous year.

Halton deanery shows an increase of 65 in Church families, 27 baptisms, 5 communicants, \$1,104 in collections for parochial objects, \$36 in stipends and \$1,138 in total collections, but a decrease of 258 in Church population and 35 in Sunday school pupils. Parochial debts have increased from \$5,237 to \$5,571.

Wellington deanery shows an increase of 8 Sunday school teachers, \$464 for parochial objects and \$1,240 insurance on Church buildings, but a decrease of 33 in Church families, 216 in Church population, 11 baptisms, 36 confirmees, 265 communicants, 314 Sunday school pupils, \$42 for extra parochial objects, \$1,479 in stipends, \$1,066 in total collections, and \$1,200 in parsonage insurance. Twenty-three congregations of 1,114 Church families contributed \$6,462 to stipends, being an average of \$280 for each congregation, or \$5.80 per family. The debts in this deanery amount to \$15,905.

Wentworth deanery shows an increase of 9 Church families, 21 Church people, 1 baptism, 4 Sunday schools, 82 scholars, \$1,148 for parochial purposes, \$34 for extra parochial objects, \$335 in stipends, \$1,518 in total collections, \$250 in insurance on churches, and \$1,000 on parsonage buildings, but a decrease of 24 confirmees and 108 communicants.

The parish debts amount to \$3,243 as against \$2,870 last year, an increase of \$373.

Fifteen churches representing 604 Church families in the deanery contributed \$3,183 to stipends, being an average of \$215 per congregation, or \$5.25 for each family.

The report regrets a decrease in many departments of Church work—129 less families, 528 less Church population, 123 fewer confirmations, 717 fewer communicants, 107 fewer Sunday school pupils, and \$172 less raised for stipends. During the year \$6,522 was raised for missions—an advance of \$1,500 over last year. The report also contains the following: "The committee regrets that the stipends of our hard-working clergy are growing smaller instead of larger. The most difficult and trying work in the diocese is being done at from \$1 to \$1.50 a day—the wages of a labouring man or second-class mechanic—by men many of whom are not inferior in ability and training to men in far more highly remunerative positions. Let some sympathy be extended to them by this Synod, and let our best endeavours be used to put into operation some plan which will raise the stipends of all our clergy to at least \$600, with a parsonage." The Synod then adjourned for lunch.

Afternoon Session.—During the afternoon, several hours were taken up in discussing the report on the state of the Church.

Bishop DuMoulin deplored the cloud of indifference which appeared to envelope the parish of Fonhill, which sent no representatives to the Synod, and contributed nothing to the diocesan funds.

As an instance of penury met with in some parishes, one member of the Synod stated that a rector of his acquaintance was frequently called to visit a member of his flock, who contributed nothing to the church, although each visit cost the rector \$1 for railway fare.

When the Sunday school situation in Lincoln and Welland deanery was under discussion, Rev. J. O. Miller, the Principal of Ridley College, paid a high tribute to the work done at Welland, and made a special reference to the indefatigable efforts of Hon. R. Harcourt, as superintendent of the Sunday school there.

On motion of Kirwan Martin, seconded by Rev. W. H. Wade, it was decided to refer the clause of the report regarding Hamilton deanery back to that deanery for consideration, and a report to the Standing Committee.

On motion of Rev. Mr. Miller it was decided to have the clerical secretary write to incumbents wardens, and other Church officials of the churches throughout Lincoln and Welland urging greater efforts in the future in raising funds for

diocesan purposes. A similar resolution was passed in regard to Haldimand, after Rev. Mr. Wade had remarked that it was manifestly unfair that the few willing congregations should bear the burden of diocesan expenses, while others escaped scot free.

Rev. Canon Bland moved that the following matters arising out of the report of the state of the Church be referred to the Standing Committee to be considered by them in detail and then to issue such instruction to each rural deanery as may secure remedial action, the results of such communications to be afterwards referred to the Committee on the State of the Order, to be embodied in their next report:

Mode of reckoning Church population and ascertaining reasons for fluctuation.

Establishment and maintenance of Sunday schools.

Securing and instructing confirmees.

Meeting apportionment.

Contributions to clerical stipend.

Standard Form of Parochial Register.

Systematic archidiaconal and ruridiaconal visitation.

This was seconded by Rural Dean Ker, and carried.

Rev. Robert Ker moved the suspension of the rule to enable Warren F. Burton to move a vote of sympathy to the widow and family of the late Judge Senkler, of St. Catharines.

The Rev. Canon Sutherland presented the report of the Standing Committee. The Synod then adjourned.

Tuesday evening.—In the Cathedral this evening, a special service was held to commemorate the bi-centennial of the Society for the Propagation of the Gospel. The occasion was also made that of a farewell to Rev. R. H. McGinnes, who leaves shortly on mission work to Japan. The service opened with an imposing procession of the city and visiting clergy, with Bishop DuMoulin and the Right Rev. W. D. Walker, D.D., Bishop of Western New York. The sermon was preached by Bishop Walker, and was of special interest, along mission lines. His text was Psalm lxxii, 8: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The Bishop referred to the history of its work recently issued by the Society for the Propagation of the Gospel a book entitled "The Spiritual Expansion of the British Empire," and having on its cover the Union Jack and the Stars and Stripes alongside of the cross. This design he thought prophetic of the world in the years to come. The speaker told of the formation of the society 200 years ago, with the primary object of carrying the Gospel to the aborigines of America. Both the United States and Canada owed a debt to the society that could never be paid. He spoke of the great Church movements of both countries, as directly traceable to the labours of the early Churchmen sent out to this country by the society. Notwithstanding its 200 years of labour, the society was working harder than ever in the mission field. It had a total of 787 missionaries at work in 55 different dioceses, and preaching the Gospel in 54 separate languages and dialects. The Bishop referred to the hard struggles of the society in the early days of its history, when there was little encouragement for mission work, and when the society had to combat the rapacious East India Company and stories of returned traders, who maintained that missions had proved a failure. The Bishop said that mission effort was too often measured by commercial standards. Missions cost money, it was true, but the first question with missions should not be, "Do they pay?" The speaker considered that the mighty ethical impulse now agitating pagan peoples was clearly the result of missionary enterprise. He thought that comfort and peace had always come to Britain's colonists when the banner of the cross was carried side by side with the national banner.

(To be continued.)

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—Tuesday, June 10th.—The opening services of the Synod were held in the Cathedral this morning by the Bishop, assisted by Revs. Canons Richardson, Hill, Young and Hicks, and the Very Rev. Dean Innes.

At three o'clock the Synod met in Bishop Cronyn Hall. After the opening by prayers, the roll call of clergy and laity was made by the secretaries. The Rev. Canon Richardson was re-elected honorary clerical secretary, and Mr. Edwin Paull, honorary lay secretary. Messrs. George Jewell and C. F. Complin were re-elected auditors. The report of the committee on certificates was then read and adopted. The Bishop then delivered his annual charge. He made a very feeling reference to the death of the late Rev. H. P. Chase, hereditary chief of his tribe, and missionary to his own people in the diocese. The Bishop then pointed to one of the great dangers of the day. While admitting the progress of refinement and increased facilities for all the ordinary work of daily life, yet in the world of revelation and eternal truth there never was a time, at least in the Christian era, when such fierce and angry storms swept over the path of the Church as to-day. He pointed out four great points of dogmatic theology, which true science most undoubtedly confirms: First—The age and antiquity of man. Secondly—The historical certainty of the flood. Thirdly—The reality of Eden. Fourthly—The creation of the world. His Lordship confined his remarks to these four great subjects. He said that during the year he had ordained six deacons and seven priests. The number of candidates confirmed had been: Males, 496; women, 617; total, 1,113. A new church had been built at Elma, and the foundation of another laid at Kirkton. Five churches, having been freed from debt, had been duly consecrated: Gorrie, Wroxeter, Mt. Brydges, St. John's, Brantford, and Port Stanley. Two quiet days had been held—one for the deanery of Grey and the other the deanery of Middlesex.

The annual report of the Executive Committee and also of the Sunday schools was then received. Several notices of motion were then read and the Synod adjourned.

Evening Session.—The Executive Committee's report was then taken up and considered clause by clause. The Synod agreed to the amendments and the report was adopted. The Synod then adjourned.

Wednesday Morning.—After the opening of Synod with prayer and the minutes of the previous day read, Rev. Canon Richardson moved, seconded by Mr. Joseph Golden, that a loyal address be presented to Her Majesty, the Queen. The motion was received with cheers, and the whole Synod rose and sang "God Save the Queen." The Revs. Dr. Bethune and Charles Owen were admitted to seats on the floor of the Synod. The report of the committee on Sunday schools was then considered clause by clause, and adopted. Steady growth was shown in regard to annual diocesan examinations on the Scriptures and Catechism. One hundred and eight candidates, including fifteen teachers, presented themselves from twelve parishes. The report recommends that a quarterly review or examination be held in each school by visiting clergymen, and the taking up of a collection in each school for expenses and for prizes. The home department has produced favourable results, and should be encouraged. Conventions have been held in the following deaneries: Four in Middlesex, one each in Lambton, Elgin, Kent, Huron, Waterloo, Perth, Brant, Grey, Oxford. A well-assorted stock of books is on sale at the Synod repository, the sales last year amounting to \$746. Pleasure was expressed at the announcement of a diocesan Sunday School and Lay Workers' Convention, to be held in Chatham in the autumn.

The Rev. W. J. Taylor then presented the report of the Committee on the Lord's Day Observance. After some discussion it was adopted, and the Synod adjourned.

Wednesday Afternoon.—The report of the Committee on Temperance was presented by the Rev. W. J. Taylor and adopted. Rev. Prof. Cody, of Toronto, was admitted to a seat on the floor of the Synod.

Business referred to the Executive Committee was next considered. The first referred to grants to the widows of the old commuted clergy. Special grants are now made to such, owing to the circumstances of the case. A proposition was made at last Synod to discontinue the same, and the matter was referred to the Executive Committee to consider the report. The committee recommended that the grants continue. Carried.

On clause 2, to provide sufficient means to carry on the work of the diocese, each parish should be required to contribute to the funds of the Synod, etc. Judge Ermatinger moved to amend by making Church attendance necessary to constitute a Church family.

Rev. W. Craig moved in amendment to the amendment to the effect that the amount to be raised for the purposes of Synod be fixed by the Executive Committee on the basis of Church population, amount of contributions by the parish, and the number of services enjoyed. Both amendments were lost, and the clause carried. After some further discussion, the Synod adjourned.

(To be continued.)

Harding Hall.—The closing exercises of this school were held in the Convocation Hall of the Western University, and were attended by a large and representative audience. The entire school of eighty-five pupils participated in the marches and choruses. Other exercises on the programme consisted of vocal and instrumental selections, French and German recitations, excellently given; English essays, and Mrs. Browning's "Romance of the Ganges," illustrated by beautiful tableaux. Before the presentation of the diplomas to the graduates, Mrs. Wells read the lists of those who had taken honours or won prizes during the year.

St. Thomas.—Alma Ladies' College.—The closing exercises of this college were held from the 20th to the 26th of last month. The recital of the candidate graduates in elocution was most creditable, and reflects great credit on their instructor, Miss May Walker. The recitals in the other departments were excellent, and gave proof of the thoroughness and wide range of study in the departments under the direction of their very able teachers. The exercises were largely attended, and much appreciated and the whole reflects very great credit on Principal Warner, who outlined the improvements that were to be made in the college during the summer, and spoke of the excellent prospect for the coming year.

Princeton.—The Rev. F. Leigh has been appointed rector of Trinity church, Burford, and will shortly leave here. The members of his congregation, as well as many others, deeply regret his removal from amongst them.

Ridgetown.—The annual convention of the Church Workers' Association of the rural deanery of Kent was held in the Church of the Advent, on June 13th. Ten clergymen and fully one hundred lay delegates were present, in addition to those from Ridgetown, every parish, except one, being represented. The convention opened with a celebration of the Holy Communion, at which the rector, Rev. F. M. Baldwin, was assisted by the Rev. W. H. Battersby, when over sixty communicants were present. The president, Rev. R. McCosh, R.D., then took the chair, and the Rev. F. M. Baldwin gave an appropriate and practical address of welcome. When the delegates reassembled in the afternoon, the Rev. A. K. Griffin read the reports of the Sunday schools of the deanery,

which showed an advance over last year of scholars on the roll and in contributions to missions. His Honour, Judge Woods, then read a paper on "How to Create Missionary Zeal in the Parish," the discussion on which was opened by the Rev. A. K. Griffin. The speakers insisted upon the supreme importance of missionary work, and urged that there be systematic teaching upon the subject through the pulpit, the Woman's Auxiliary, mission bands and the Sunday school. Mrs. W. Newson gave an instructive address on "Ignorance of the Bible and how to Remedy it." Among other things she pointed out the neglect of the regular reading of the Bible at family prayer, and the indifference of parents to home instruction in religion, as among the most serious defects of the present day. Reverence for the Word of God was not inculcated as it should be at home. Rev. T. Dobson, speaking to the subject, said the Bible should be studied critically, systematically, and devotionally, before it could be thoroughly appreciated and practically used. The Rev. W. H. Battersby followed with an excellent paper on "How to Help the Rector." He showed how there must be real sympathy with his aims on the part of the people before they can give a clergyman the help he is entitled to. His work is spiritual, and only those who are spiritual themselves can fully enter into and assist him as they should. He urged the formation of a parsonage library by the parish, that the rector might keep abreast of the times in his studies. Much help could be given by not expecting too much in the way of visiting, and in quickly reporting cases of sickness. The discussion was opened by W. B. Graham. The following officers were then named for the coming year: President, Rev. R. McCosh, R.D.; vice-president, Rev. A. K. Griffin; recording secretary, Miss Groves; corresponding secretary, Rev. W. R. George. In the evening a devotional service was held, when addresses were given by Rev. R. Sims, B.A., on "Life;" Rev. W. R. George on "Light," and Rev. T. E. Higley on "Love." Throughout the whole convention there was great interest and enthusiasm, and all felt that it was the best yet held in the deanery. The next meeting will be in Dresden in 1901.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in Charge.

The Archdeacon of Columbia (Ven. Dr. Pentreath), has returned to Vancouver after a six weeks' visitation and inspection of the parishes and missions in the new diocese. By the terms of the division, the Archdeacon has to continue his work in the diocese of Kootenay, and act as Archdeacon of Kootenay, for the present. Your correspondents, who periodically hold up to mild ridicule the office of archdeacon, evidently know nothing of Church work outside of Ontario. The West is sometimes able to teach the East a few practical lessons in Church methods. There are two archdeacons in British Columbia, who have no parishes, but devote themselves entirely to diocesan work. This is made possible by a small endowment given in each case by Lady Burdett-Coutts, forty years ago. Archdeacon Scriven, Archdeacon of Vancouver Island, resides at Victoria, and is Archdeacon of the diocese of Columbia. Archdeacon Pentreath is Archdeacon of Columbia, which includes the work in the diocese of New Westminster, and for a time in the diocese of Kootenay. He superintends the missionary work in the two dioceses, is the organizing financial officer and assists the Bishop in the details of diocesan work and acts as commissary in his absence, or inability to act. The usefulness of the office of Archdeacon admits of no doubt in British Columbia.

Speaking at Penrith, on Voluntary Schools, recently, the Bishop of Carlisle said that the voluntary contributions in that diocese had increased by £1,000 in three years.

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July 5, 1900.]

British and Foreign.

The diocese of Massachusetts now numbers 216 parishes and missions. Bishop Lawrence recommends a division of the diocese.

The House of Lords recently passed the Colonial Marriage bill introduced by Lord Strathcona and Mount Royal.

The deanery of Exeter has been offered to the Dean of Canterbury, Dr. Farrar, but he has declined it. The deanery of Exeter is worth £2,000 a year, and the net value of the Canterbury deanery is only about £900.

The Bishop of Lincoln laid the foundation stone of a new church at New Holland. This church, the site of which was given by the late Sir John Fowler, is destined to accommodate 320 persons, and will cost £3,500.

From another source we hear that the Bishop of Natal has received from Lord and Lady Roberts a sum of £100 towards the cost of a church to be erected at Pietermaritzburg, as a memorial of those who have fallen in the war.

Mrs. Lucy Boardman, of New Haven, Conn., recently placed in the alms-dish the deed of a piece of property, valued at \$50,000, to be used as a parish house for Trinity church. In the same city, Mrs. Jane A. Dibble has left \$10,000 for a rectory and parish house for Grace Church.

The Bishop of Chester consecrated the new St. Mary's church, Eccleston, near Chester, which is the gift of the late Duke of Westminster, and has cost between £30,000 and £40,000. In the course of his sermon, the Bishop referred to the nobleness of the Duke's character, his great sympathy with Church work, and his munificence and personal example.

Portman Chapel, almost the last of the proprietary chapels remaining in London, is about to disappear. With characteristic generosity, Viscount Portman has offered to sell the valuable site to the congregation for £8,000, and to furnish £3,000 towards the endowment of a new parish, which will be formed out of the surrounding district.

The Bishop of Rochester opened recently a new temporary church, dedicated to St. Hilda, in the Crofton-park district of Lewisham. This is the third additional church which the rapid increase of population in the old parish has rendered necessary, the other two being St. Andrew's, Catford, and St. Cyprian's, Brockley. St. Hilda's temporary building has cost upwards of £2,200.

It is proposed to restore and enlarge Clapham parish church. This church, which was built in 1773, is noted as the church in which Henry Venn used to preach, and whose preaching used to attract such listeners as William Wilberforce, Granville Sharp, Henry Thornton, James Stephen, and Zachary Macaulay. Of it Lord Macaulay wrote, "I love the church for the sake of old times."

In addressing the Society for Promoting Christian Knowledge, at St. James' Hall, the Archbishop of Canterbury said that, although the country had increased enormously during the present century, and the country's wealth still faster, the money devoted to religious work was less than some years ago. Much as every subject of Her Majesty wished to see the whole Empire extended, they must not lose sight of Christianity, for in that lay the nation's future.

The Rev. R. G. Johnson, who has taken up his residence at Methley, is commissioned to organize a new parish at Mickletown, where the Rev.

Armstrong Hall is rector. Mr. Johnson has already got a good congregation together, and a Church Council has been formed. At the first congregational tea and meeting held, the rector said they would have to raise amongst themselves about £4,000, but the site of the new church, the site of the parsonage house, and the cost of its erection, together with the endowment of the church, altogether about £12,000, would be given by himself.

Some statistics are supplied by the last Registrar-General's return, in England, for the year ended March 31st, 1899, which shows that the Church of England had 15,301 parish and other churches in which marriages are solemnized, as compared with 12,285 places of worship registered for marriages by all other denominations, and that, of the marriages which took place in 1898, 685 out of every thousand were solemnized by the Church of England; 148 in every thousand were contracted in registrars' offices, 40 took place in Roman places of worship, and only 127 in every thousand took place in the buildings of all other religious bodies.

Canon Body was full of Brotherhood idea at the meeting in aid of the Rockhampton diocese lately held. It will be remembered that Bishop Dawes founded what was in reality the first community of priests for work in the Australian Bush, and though it has only been in existence a few years, its work has been most encouraging. Canon Body said he desired above all things that the community life should increase and the Brotherhood movement be developed in our colonies, and he hoped they would do all in their power to support the work of the clergy under the conditions of missionary brotherhood life.

Another cordial for drooping courage has just been administered to Scottish Churchmen by Dr. Howie, of Govan, the statistician of the Free Kirk, who, in his annual report on Home Missions and Church Extension, states that during the past twenty years the greatest proportional increase has taken place in the Episcopal Church. Whilst the population of Scotland has increased at the rate of 7.78 per 1,000 per annum, the congregations of the Episcopal Church have increased 32.63 per 1,000 per annum; a rate of increase four times that of the population, eight times that of the Established and United Presbyterians, and ten times that of the Free Church.

Canon Wirgman, of Port Elizabeth, who has been acting as chaplain to the Forces in South Africa since last October contributes an interesting letter to the Church Times describing his experiences. At the close he says: "I cannot close without telling you of a very touching instance of the thoughtful kindness of Field-Marshal Lord Roberts. The Holy Week and Easter services at Bloemfontein Cathedral were thronged by officers and men in khaki. One of the army chaplains took the three Hours' on Good Friday, and Lord Roberts and many of his staff and officers and men made their Easter communion. Afterwards Lord Roberts wrote to the Dean and expressed his wish to make a gift to the cathedral of the installation of the electric light, for himself, his staff, and the officers of the army in Bloemfontein, in memory of the services in the Cathedral that they had attended and valued so highly. We cannot forget the veteran Field-Marshal's touching message to Sir George White, ascribing the relief of Ladysmith to the prayers of the nation. The honour of England and the future peace of South Africa are indeed safe in the keeping of a man who serves his God as truly as he serves his Queen."

The Rev. F. H. Sprent (a China missionary now in England, on furlough), said the secretary of the society had asked him to speak about the "Boxers." He knew nothing of them, having heard nothing of them when he was in China. The truth was, China was honeycombed with secret societies, the

chief and most dangerous of which was known as "The Big Sword Society," and it had always been so. The danger to the missions was not so much from these societies as from the British Government, which would put pressure upon the bishops to withdraw their priests from the interior. On a former occasion, when the country was disturbed, this had been done. But no Roman Catholic mission had withdrawn its priests, and as a consequence, their converts loved them and honoured them for their devotion. The Roman Catholic churches had therefore prospered ever since. Mr. Sprent alluded very feelingly to his late fellow-missionaries—Mr. Sydney Brooks and Mr. Miles Greenwood—who had recently gone to their rest, the former by assassination. Of the churches of the mission two had been burned, but eleven were left. To desert them now and go to the coast in order to gain personal security would be the worst possible thing to do. Mission priests were as eager to go to the front and devote their lives as soldiers were to go to South Africa. He thought it very likely that as the result of the present troubles, the Russians would seize Manchuria, with a view to such a contingency they had dedicated one of their recently-built churches to St. Nicholas.

Family Reading.**NOT LOST.**

The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men but marked by angels' eyes;
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely pause to hear,—
It is not lost.

The silent tears that fall at dead of night
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer from the woeful ways of sin;
These are not lost.

Not lost, O Lord, for in thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know,
They were not lost.

—What the times demand are men—sturdy
Christian men, endowed with force of character. We need men who are guided by conscience rather than expediency; men who are guided by principle more than by popularity; men who walk in the path of duty and not of self-interest. Above all, we need men of strong religious faith, who are prepared to uphold their religious convictions in the face of opposition and reproaches.

—A citizen of London, who recently purchased an old family Bible at an auction sale, was astonished, on examining his purchase, to find in it bank notes to the amount of \$150. On the back of one of the notes, there was an inscription, saying that the owner had saved the money, and having no relatives, wished to make the person who came into the possession of the book her lawful heir.

HOW TO SUCCEED.

Put your life into even the smallest task, whether you preach, study, sell goods, till the soil, saw wood, clean lamps, cook food, or milk cows, do your best. There is no task so small, no honest occupation so common or menial, that it cannot be dignified and ennobled by the character of the doer. Not the thing you do, so much as the doing reveals the character, the true man. Everything you do can be made the revelation of a great soul.

A LAW OF JUSTICE.

There is a law of justice in this world which requites to every man, according to his deeds. We are not living under a reign of chance. It is not merely accidental that certain people who do wrong receive punishment, and that certain people who do good receive reward. Sometimes it seems as if the law did not work universally, that some who do wrong are not requited, and that some who do good receive no reward. But this inequality of justice is only seeming. Life does not end at the grave. If it did, we might say that the Lord's ways are not always equal. God's dealings with men are not closed in this life. The story is continued. If the Bible narrative of Joseph ended with the boy carried into Egypt, as a slave, or with the slave-lad cast into prison on false charges, we would grieve over the terrible wrongs done to an innocent person and left unrequited. But when we read the story through to the end, all such feelings vanish. So the cases in which wrong seems to be unpunished, and virtue unrewarded, are simply unfinished life-stories. There are other chapters, which will be written on the other side. When all has been completed, there will be no inequality, no injustice. All our faithfulness will have its full reward, and all sin will receive its due punishment.

LIFE FULL OF CONTRASTS.

Life is full of such strange contrasts, and such speaking paradoxes. Its deserts have been sweeter than its gardens; its solitudes than its best companies. The poor have been the rich ones, and the weakest have been the giants. "The lame have taken the prey," and the slow have outstripped the fast. The first have been last, and the last have been first. There hath been more joy in some tears than in all the laughter. And dying moments have had more real life than all living days. For so God crosses man's hands, and reverses the blessings, to confound us, that He may stand out alone in His sovereignty and grace. There are many gay things which are going on in this place. Wealth spreads its pageant; and the beauteous and the glittering glance up and down to gain man's smile; and kind, flattering words pass pleasantly. And there is amusement everywhere. And all the day, and half the night, you change your excitement, and many an under-current of loving hope flows cheerily in throbbing hearts, and you walk amid the flowers, and all life's surface is passing merrily. And not far behind, a very little way out of sight in this same place, there are sick-chambers, rooms with their shaded light and pallid faces which look at one another dreamily and tell of more than they like to speak. And empty seats, which can never be filled again. But in that throng of mirth, and that world of fashion, one who has learned to read it right sees there is a want. Those hearts are not satisfied. They have no resting-place. They are trying to get, where they never find it, something

which they never define. Their souls are too large for the life they are leading; and they stretch on to limits beyond them. And they have cares and thoughts, which they know not where to cast, and memories, which press heavily for lack of refuge and sympathy. While in those saddened scenes of pain and sorrow, there is a presence which dispels the shadows. There may be no mirth, but there is peace, "perfect peace," and a quiet mind and a holy radiance, and the best and the purest converse of the soul and communion more real than the society of this world ever gave. And heaven is near. And sin has no bonds, and fear no fetters. But their hearts will soar away from the trammels of the body; and the pain seems scarcely to touch them, nor the grave to reach them. For it is Jesus and His rest! And say again, which is best, the fashion, or the affliction? the gaudy colours, or the sombre hues? the noisy surface, or the still deep places? the world or Christ?—James Vaughan.

DOING HER OWN WORK.

In her article on "The Lady Who Does Her Own Work," Mrs. Harriet Beecher Stowe dwells on the value of housework in giving the very healthiest form of exercise, and for the average woman shows it to be far preferable to the work of the masseurs, who, even in those days, more than thirty years ago, seem to have found plenty of patients.

"Would it not be quite as cheerful and less expensive a process," she asks, "if young girls from early life developed the muscles in sweeping, dusting, ironing, rubbing furniture, and all the multiplied domestic processes which our grandmothers knew of?" and then adds: "I will venture to say that our grandmothers in a week went over every movement that any gymnast has invented, and went over them to some productive purposes, too." Here is a hint that women with thin arms would do well to take. It is said to be really a fact that Clara Louise Kellogg, the singer, when a young girl, was much annoyed by the attenuated appearance of her arms, when she began to don evening dress at her crowded concerts. Someone recommended a brisk use of the broom, which advice she followed, and soon had a round, plump member, as the reward of her labour. If a thin, listless girl, with a dull eye and stare, can by any means be persuaded to try the "broom cure," she will be astonished to find what a beautifier it really is.

KEEP STILL.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. In a commotion once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

Time works wonders. Wait till you speak calmly, and then you will not need to speak, it may be. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand in the mad fury of battle. To plunge in were twice as easy.

ALWAYS THE SAME.

Somebody has unearthed a book written by Bartholomew Angelicus, about 1260, of which one of the most amusing chapters is on the children of his day.

"They dread no perils more than beating with a rod," he writes, "and they love an apple more than gold, and make more sorrow and woe for the loss of an apple than for the loss of a heritage.

"They desire all that they see and pray and ask with voice and with hand. They keep no council, but they tell all that they hear and see. Suddenly they laugh, and suddenly they weep. Always they cry and jangle; that is, unless they be still while they sleep,

"When they be washed, anon they make themselves unclean again. When their mother washeth and combeth them, they kick, and sprawl, and put with feet, and with hands, and withstand with all their might."

All of which makes it appear that youngsters in 1260 were much the same then as now.

HINTS TO HOUSEKEEPERS.

Rhubarb Wine.—Skin, chop and mash the rhubarb to a pulp. Weigh and allow one quart of water and a pound of sugar to each pound of fruit. Mix well and pour into a large earthen jar. Cover loosely with cheesecloth to keep out the dust. Let it ferment well, stirring it up once or twice each day. When fermentation ceases, skim and strain and pour into a cask and let stand for twenty-four hours; then close the bung-hole and stand away for four months. Rack the wine off into bottles and put them away on their sides.

Spiced Currants and Raspberries.—Two and one-half lbs. each of currants and black raspberries, two pounds of sugar, one teacupful of vinegar, three teaspoonfuls each of ground cinnamon and cloves; cook slowly an hour, or until sufficiently reduced to pour readily from a bottle, remembering that it thickens as it cools.

Creamed Spinach.—Boil a peck of spinach, drain and chop very fine. Return to the saucepan and whip in a tablespoonful of butter, one beaten egg, a gill of cream, and salt to taste. Beat and toss until smoking hot, then send to the table.

Asparagus Tips.—Cut off two inches of the tip and green part of the asparagus. (The stalks will make a delicious cream soup). Boil in salted water until tender, drain and keep hot while you make a white sauce of a cup of milk thickened with a teaspoonful of flour rubbed to a paste with one of butter. Season this sauce with salt and pour it over the asparagus tips.

Boiled Beets.—If these are young and tender you need not be afraid to give them to the children. If old and tough they are not fit to be eaten by children or their parents. Wash and boil the beets and scrape the skin carefully from them. Slice very thin and turn into a deep vegetable dish. Pour over them, while hot, a little melted butter, and sprinkle with salt. When preparing beets for children it is well to dispense with the vinegar sauce which is the usual accompaniment to this vegetable.

Stir your starch with a piece of wax candle. When you want to cut whalebone, warm it by the fire.

Gilded articles coated with oil of laurel scare flies away.

A bedroom crowded with furniture is very unhealthy.

Mix fuller's earth and cold water to remove grease from wall papers.

Children's Department.

THE MASTER AND THE CHISEL.

'Tis the Master who holds the chisel ;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that He is carving ;
Nor will He let
One delicate stroke too many,
Or few be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt ; as often,
And where, and when
The vehement stroke is needed,
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill,
Clean carven on aspect, stature,
And face, as will,
When discipline's ends are over,
Have all sufficed
To mould me into the likeness
And form of Christ.

—Margaret J. Preston

HERO OR COWARD?

"Oh, I simply cannot let him go to that rough boys' school!" murmured Mrs. Hopkins, peeping into the library and, addressing her husband, who stood directly behind her. "Look how happy he is among those books!—and how pale, too!" she added, with a pang, though she knew this last remark would be an argument against her position.

"That's just the point," said her husband, quickly. "He is too pale and thin—he has been coddled too much."

"Horace!" Mrs. Hopkins' voice was almost tragic. "Do you forget his lameness, and his illnesses, and—and everything? O, Horace!"

"No, dear, I do not forget," answered Mr. Hopkins. His voice was gentle but firm. "But when a boy is almost fourteen, he needs the companionship of other boys to make a man of him. Doctor Wyatt is a good disciplinarian, and I know his school must be a model one. As Benny wants to go, I think we had best let him."

And so it came to pass that Benjamin Franklin Hopkins started for Harkness Hall that very week, and arrived there on Saturday afternoon, when the boys were all out on the campus in the very thick of an extremely exciting game of football.

To the sensitive, city-bred boy, the drive from the village, along the leaf-strewn country road, to Harkness Hall, had been filled with an almost painful pleasure. There had been rain the night before, and there was a moist, rich smell of early autumn in the air. The hardy roadside grasses showed freshly green in the sun, and the drifted leaves were vividly crimson and yellow. When, all of a sudden, there came to Benny's ears the rancous clamour of a southward-bound flock of wild geese, he craned his neck and watched them

with almost breathless interest. He had often read about wild geese, and now he had actually seen and heard them!

But when at last they drove into the spacious grounds of Harkness Hall, his heart sank away down into his boots. The Hall itself loomed up as stern and forbidding as a prison to his unaccustomed eyes, and Benny involuntarily grasped his father's hand. Mr. Hopkins gave him a reassuring pressure, and Benny's courage rose. After all, other boys seemed to be happy in this school, and why shouldn't he? He could hear the shrill, glad voices and shouts from the campus.

His father and Doctor Wyatt entered into a long and earnest conversation, which Benny did not find interesting. So, after a while, attracted by voices outside, the shy lad stole quietly to the campus, and watched the game at a distance, though he did not understand it, and because of his limp would probably never be able to take part in it.

But he found football very diverting, and the sight of so much vigour and action stirred his blood. Two spots of red began to glow in his pale cheeks. He even laughed aloud when he saw the boys squatting on the ground, and putting all their shocky heads together. It looked like some strange rite of savages, or a conference of a colony of big ants.

There was one strong, brown-haired boy of fifteen, that our Benny admired very much. He had flashing eyes, and when he smiled, which was pretty often for a serious-minded football player, his white teeth flashed, too. Lloyd Stacy was in truth the crack half-back of the school, but Benny did not know this. He only knew that this young football player was quick and alert, and palpitating with the joy of life, and that he looked like a hero or a gladiator. Benny was devoted to Scott, and he felt that young Stacy might have stepped right out of one of the master's novels.

The game was over at last, and amid an excited clamour of boyish voices Lloyd Stacy started for the school building. His face was flushed with the triumph of the hour, and he looked very erect and manly, even though he limped slightly from a blow on one of his shins. There was a welt on his forehead and a streak of blood on his cheek, but Lloyd did not even know or feel them. In his haste, he almost strode over little Benny.

"I beg your pardon," he exclaimed. "I hope I didn't hurt you. Oh, I say, you must be the new fellow we've been looking for—just come?"

"Yes," said Benny, turning red under Lloyd's close yet friendly scrutiny.

"My name's Stacy; what's yours?"

"Hopkins," said Benny, promptly.

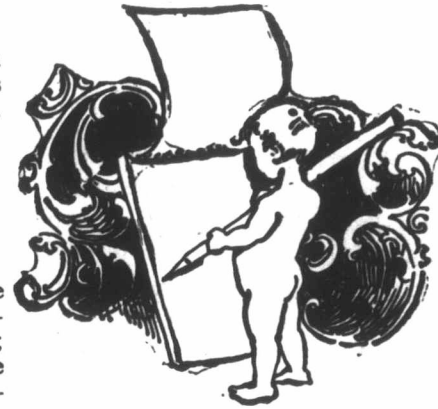
"Glad to meet you," Lloyd went on, amiably stretching out one strong hand. "Come along, and

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I'll introduce you to some of the other fellows."

"Oh, not just yet, thank you," Benny faltered, shrinking back.

"Oh, all right. There's plenty of time." They were walking side by side towards the hall. "Got a kick, to-day," Lloyd said, explaining his limp. "I say, you been playing football lately, too?"

"No," said Benny, flushing painfully. "I—I've always been this way, you know."

Stacy, too, looked disturbed. "Poor little chap!" he thought. "What a brute I am! Shall I ever learn to think before I speak, I wonder?"

Doctor Wyatt, watching the approaching boys from his study window gave an approving and satisfied nod or two. Then he turned toward Mr. Hopkins.

"Your boy is striking up a friendship with young Stacy, I see.

Fine, manly fellow, good at his books and good at athletics. They will be a help to each other, if they really become friends."

Friends indeed they did become, Benny's limp and frailty of body appealed to that instinct to protect which the strong and the brave always feel towards the weak. And Benny's mind was active, if his body was not. Lloyd could not distance him in study, even though Benny was the younger, and a sort of friendly rivalry sprang up between them, without rancor and without envy.

So the months sped by, busy and happy ones for Benny. He took to school life and school-boy ways as a duck does to water, and grew healthy and manly under the new discipline and experience. Lloyd was his hero. He gloried in his friend's prowess on the campus, and never tired of listening to

stories of his by-gone triumphs. Lloyd had had admirers before, but none quite so staunch and faithful as Benny. Small wonder that he grew to be a trifle vain-glorious, and began to think he could do no wrong.

After prayers, one morning, Doctor Wyatt summoned the whole school to the main lecture room, and laid before them a case of breach of discipline, in which three of the boys, as yet unknown, were the offenders. A neighbouring farmer objected to the trespass of the boys of the school on his fields, and the edict had gone forth, and was known to all the boys, that they must keep away from them.

"I am sorry to say," Doctor Wyatt concluded, "that my commands have been disobeyed, and three of our boys were skating on Farmer Flint's pond yesterday. Mr. Flint knew they were our boys by the caps they wore, though he did not get close enough to identify them. While Mr. Flint's refusal to let you use his pond may seem unreasonable, yet the pond is his, and he has an undoubted right to keep away all trespassers. I wish the three boys who skated on Mr. Flint's pond to remain for a few minutes. The rest of you are dismissed."

Not a boy remained. Doctor Wyatt sighed heavily. Open disregard of rules was bad enough, but this was much worse. He had not expected that any of his boys would be liars.

Benny had a pale and anxious face that day. He found it hard to keep his mind on his studies. Not that he had been on the ice—oh, no! But he knew the name of one who had, and that was Lloyd Stacy. Lloyd had told him about it the night before, just at bed-time, and had pictured with suppressed glee Farmer Flint's gesticulating and indignant approach. Benny had not known then that the boys had broken a rule laid down by Doctor Wyatt.

Poor Benny felt very, very wretched. When he saw Lloyd walk out with the others, his eyes dilated with a sort of horror. He could hardly believe his senses. The other two offenders had lingered and hung back—Benny knew who they were, too, but when they saw Lloyd slip through the door their resolution wavered, and they followed.

Lloyd kept away from his friend that day. If he did accidentally meet his eyes it was with a sort of proud defiance. But he knew that Benny, who had thought him a hero, was beginning to think of him as a sneak and a coward. His conscience, too, would not let him rest.

And so the day dragged slowly by, with at least four utterly miserable boys in Doctor Wyatt's school. There was a feeling of suppressed excitement in the atmosphere. The boys talked in a subdued way during recreation hours, and wondered what would be done with the offenders if they were found out. Only Benny knew who they were, and he did not feel

that he had a right to speak—not yet.

That night Benny could not sleep. He tossed about for hours, thinking, thinking. At last he got up and crept softly towards the next bed, where Lloyd lay, apparently fast asleep. Benny stretched out his hand and felt for Lloyd's. He found it hot and feverish. There was a sob from Benny's poor fallen hero.

"Ben, old man," he whispered, "is it you? I knew you would come. Oh Ben, I am so unhappy—what shall I do?"

Benny did not answer for a full minute, but he drew his friend's head down on the pillow and clasped his puny arm tightly around his neck. "I think you know what you must do, Lloyd," he whispered back at last.

Lloyd groaned. "Yes, I know," he said, "but it's so hard, and it seems to be more impossible to do the longer I think of it. Oh-h! what a contemptible coward I am! I should think you would hate and despise me, Ben."

"Well, I don't," said Benny, firmly. Suddenly he slipped on his knees from the bed to the cold, hard floor, and a feeling of awe and quiet stole over Lloyd's spirit. There was an unseen Presence in the room, mysterious and holy, for Benny was praying for his friend. A minute passed—two minutes—five minutes. Then Benny arose quickly, the moonlight from the window falling soft and white on his boyish face. To Lloyd he looked like an angel just then.

"Good-night" Lloyd," whispered Benny, giving the hot hand a parting squeeze.

"Good-night," said Lloyd, with a catch in his voice. "I will make it all right to-morrow, Ben."

"I know it," said Benny.—Antony E. Anderson.—The Young Churchman.

EVERY-DAY GOODNESS.

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn Bridge, and was scowling fiercely as he pushed out a big dent in his hat. Seated next to him in the bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said, "I believe men—and women, too, for that matter—are no better than savages. It's everyone for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you see only one side of it," replied his neighbour. "There are lots of good things to be seen every day, too. Now, here is something that gives me a deal of happiness during the year." He pulled a small note-book from an inside pocket. Then he went on: "I used to feel as you do—that people are very selfish; but when I began to study them more closely, I saw so many pleasant things that I got in the habit of making notes of them, and so carry this little book. Here's what I've jotted down to-day, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it, three other men were after it, and one of them caught it for me. Now, there was an entirely unselfish act on the part of men who were strangers to me; and you may see the same thing any windy day.

"As I was crossing City Hall Park, a woman in front of me dropped a glove without knowing it. Two boys made a dive for it, and shouted, 'Lady, lady, you've dropped your glove!' Another act of kindness.

"Just as I reached Broadway, a truckman's horse fell. The driver had hardly left his seat before the drivers of three other trucks stopped, got down, and began to help raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"On my way back to the office I passed a heavy, two-horse load of flour, stuck on the car-track. I stopped a minute to look, and saw several men put their hands to the muddy wheels and push till the dray started. They had no selfish interest in that load of flour; they only wanted to help.

"These are all little things, but I think they show something very different from savagery. Some days I see even more, and some things I see every day. The reason we don't notice them more is because they are so common. You watch when we get off the car now, and you'll see half a dozen of these men give the papers

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they have just glanced through to the newsboy at the foot of the stairs. They might easily throw them away, but they know the boys can sell them again, and thereby make a few extra pennies."

And the stout man himself, when he reached the foot of the stairs, dropped a pace behind his neighbour, and hastily slipped his paper into the hands of a ragged newsboy.—Youth's Companion.

A GOOD PARROT STORY.

Our next neighbour owns an amusing parrot, which is always getting into mischief, but usually gets out again without much trouble to herself. When she has done anything for which she knows she ought to be punished, she holds her head to one side, and, eyeing her mistress, says in a sing-song tone: "Polly is a good girl," until she sees her mistress smile; then she flaps her wings and cries out: "Hurrah! Polly is a good girl!" She has been allowed to go free in the garden, where she promenades back and forth on the walks, sunning herself, and warning off all intruders.

One morning a hen strayed out of the chicken yard and was quietly picking up her breakfast, when Poll marched up to her, and called out, "Shoo!" in her shrill voice. The poor hen retreated to her own quarters, running as fast as she could, followed by Poll, who screamed "Shoo!" at every step.

A few days later, Poll extended her morning walk into the chicken yard. Here, with her usual curiosity, she went peering into every corner till she came to the old hen on her nest. The hen made a dive for Poll's yellow head, but missed it. Poll, thinking discretion the better part of valour, turned to run, the hen, with wings wide spread, following close after.

As she ran, Poll screamed in her shrillest tones, "O Lord! O Lord!"

A member of the family, who had witnessed the performance, thought it time to interfere in Poll's behalf, as the angry hen was gaining on her. He ran out, and stooping down held out his hand. Poll lost no time in travelling up to his shoulder. Then, from her high vantage-ground, she turned, and, looking down on her foe, screamed: "Hello there! shoo!"

The frightened hen returned to her nest as rapidly as she had come.

SIR JOHN EVERETT MILLAIS.

This famous painter, whose beautiful work any of our young people may see reproduced, by visiting most any library or art gallery, was born in 1829.

He began painting when very young. When only nine years old he received a silver medal from the Society of Arts for a large drawing of the Battle of Bannockburn. What an industrious little boy he must have been!

We fear that you would laugh at him to-day if you could see him as he dressed the day he received the silver medal. He had on short, white frilled trousers; white socks, showing the bare legs between the socks and the trousers; patent-leather shoes; a large, white frilled collar over a white tunic; and a bright red necktie. His golden, curly hair hung down on his shoulders.

When the secretary called out the name of the one who was to receive the medal, the little white frilled lad walked up shyly and so quietly that the Duke of Sussex, who was giving out the prizes, did not notice him. After waiting a few minutes, the Duke said, "It seems to me the gentleman is a long time in coming for his prize."

"He is here, your Royal Highness," said the secretary, pointing to the child.

At first the Duke was so surprised to see such a little boy among the prize winners that he could only gaze in astonishment, then he had a chair placed for the child to stand upon so that the audience might see the shining, happy face of the golden-haired boy.

THE RIVER NILE.

There is probably no river in the world more famous or more remarkable in many ways than the Nile. It flows through the whole length of the land of Egypt, and gives the people all the water they ever get for their fields, and for their flocks and herds.

Every year at a certain season the waters of the Nile begin to rise, until the banks are overflowed. Then the water overflows the land till the villages and towns look as though they stood in the midst of a great, wide sea.

While the water is rising, the sky is without a cloud. The sun shines brightly. No rain ever falls in Egypt, and so this rising of the Nile is very mysterious.

After the water has overflowed the land, it begins to recede slowly, and finally flows on in its bed as peacefully as any other river. In its rising it has watered and enriched the land, and the people in this way are enabled to raise abundant crops.

Yet the water is so constantly needed that pumps are placed along the bank. These are always raising the water into sluices, canals, and tanks, from which it can be taken for all purposes. In ancient times, pumping was all done by hand, and crowds of slaves were all day long engaged in this work. One would raise the water and pour it into a basin a few feet above the river. Then another would pump from this basin to a second basin, and so the water was raised to the top of the bank.

It was very slow, toilsome work, but the people did not know how to do it any better, nor did they have steam engines as we now have.

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BE CONSIDERATE AND KIND.

No doubt you know the story of George Washington, who took off his hat to a negro, saying he would not be outdone in politeness. A boy never loses anything by a polite, kindly act.

One rainy day, not long ago, a poor old woman, in a faded calico gown and sun-bonnet, started to cross the street. The rain beat down on her thin, bent shoulders. Nobody seemed to notice her in the least; indeed, one man in his haste to get out of the rain almost jostled her off the crossing. I daresay the poor old soul was used to being jostled and pushed from pillar to post. Just then a lad of perhaps twelve or fourteen years of age, well dressed and carrying a silk umbrella, ran after the old woman and held the umbrella over her clear across the street. There was no false pride about that boy. He escorted that old woman as courteously and gently as if she had been a fine lady in a fine silk gown. Some boys might have been ashamed to be seen walking with such a shabby companion, but not he, because he was a gentleman born and bred.

WHAT TO DO WITH A BAD TEMPER.

When something tempts you to grow angry, do not give place to that dangerous prompting. It may be difficult for you to conquer yourself and to control your temper, but a victory gained under provocation will mean strength for future battles, and increased strength of character. Even when under strong excitement to do and say hard things, be careful to hold your words and actions. Do nothing and say nothing until you shall have had time for sober reflection, and you will be surprised at the ease with which you can overcome a turbulent spirit.

Those who control tongue, hands, and spirit in the face of great provocation are heroes in the strife, and deserving of high commendation. Besides, what is gained by yielding to temper, to angry passions? To do so might bring a momentary feeling of relief, but a sense of regret, and even of shame and sorrow would soon creep over you, and you would then earnestly wish that you had controlled your temper. By yielding to sudden outbursts of temper, friends are often separated for life, and wounds inflicted which will never heal while time with us lasts. We thus harm others and ourselves, destroy much of happiness, and weaken our own strength of character. An outburst of temper, like the bursting of a steam boiler, is ever a cause of untold harm, for no one can calculate in advance of the evil of its far-reaching results. See to it, then, that you starve out your temper. Do not cultivate it, refuse to feed it, and it must die of itself.

BABIES IN CHINA.

When a Chinese baby takes a nap, people think its soul is having a rest—going out for a long walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away and cannot find its way home. If it doesn't come back, of course the baby will never waken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So, whoever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the soul as a bird hopping along after them.

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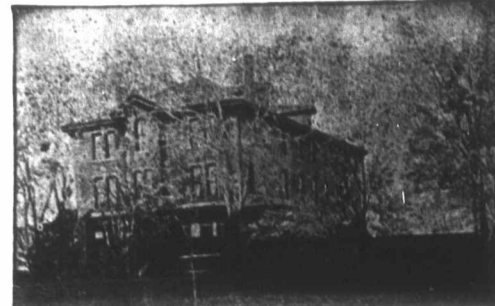
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