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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JUNE 27, 1901.

[No. 26.

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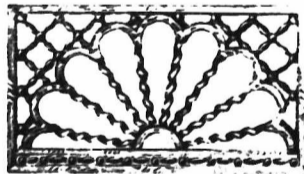
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 27, 1901.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

### FOURTH SUNDAY AFTER TRINITY.

Morning—1 Sam. xii.; Acts ix. to 23  
Evening—1 Sam. xiii. or Ruth i.; 1 John iii. 16—iv. 7

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, 270, 280.  
Offertory: 174, 259, 268, 271.  
Children's Hymns: 176, 194, 335, 338.  
General Hymns: 214, 222, 223, 285.

## The Support of the Clergy.

The venerable Bishop Whipple, in his Convention address, gives the following valuable and practical advice. Familiar as the subject may be the words have more force when coming from the lips of an eminently successful Bishop of over forty years' experience. "Permit me to say, also," the Bishop said, "that one of the first signs of a healthful parish life is found in the promptness with which the finances are handled—particularly in the payment of the pastor's salary, which, often meagre enough, becomes doubly so by the failure to pay when due. If the vestries would feel the personal and sacred duty which devolves upon them to see that these matters are managed on strict business principles, the effect would be

harmony and growth which cannot otherwise exist; for temporal necessities often overshadow the spiritual, and the friction and unrest created sap the life of the parish, acting and reacting upon pastor and people. An atmosphere in one direction or the other is invariably felt by the Bishop when he visits a parish."

## Norfolk Island.

We are rather surprised to find that this island is the headquarters of the Melanesian Mission. While Australia was a penal settlement, and popularly known as Botany Bay, (not so very long ago) Norfolk Island was the stern and dreaded place of punishment of the worst convicts, afterwards it became the home of some of the descendants of the mutineers of the Bounty, whose island was growing too small for them all. But here, writes Mr. Hubert J. Nind, in a letter to St. Augustine's College, Canterbury, "is a large school for training boys brought here from various islands of the mission. I am in charge of one house with about two dozen boys to look after. We have a beautiful little stone chapel built in memory of Bishop Patteson. It has a lovely carved oak reredos, and a marble floor brought here from Devonshire. Every day we have matins at 7 a.m., and evensong at 7 p.m., at which I have to preside at the organ, as our native organists are all away in the islands. We all have meals together in a large dining-hall. The clergy and teachers sit at a table in the centre, while around are the tables of the boys and girls. In school we teach the boys their Bible and Prayer Book, and how to read and write and do figures. This all has to be done in a language called 'Mota,' which I can speak a little now. I like the work here very much indeed and feel very happy."

## Young Unmarried Clergy Needed.

Laymen are only too apt to forget how much they are indebted to the Universities and Theological Colleges, which go on year after year performing their quiet work, preparing candidates, as far as man can, for the sacred ministry. It is only when there is a lack of men, and when Bishops, Superintendents and Congregations really cannot meet with men suited to the work which needs to be done that attention is drawn to the subject; and then even, the dearth is the less obvious, because it is probably some country district that is kept waiting for weeks or months until the right man can be found. Taking the diocese of Quebec as an instance, there is a general impression that everything there is well organized, that there is a regular scale of stipends paid from a central source, so that clergy have no direct financial dealings with their people, that there are arranged beneficiary funds with the University of Bishop's College, Lennoxville, affording a regular supply of well trained men. And yet it has come to our knowledge, that at the present moment the Bishop of Quebec stands in need of two or three young, capable, unmarried clergymen in Priests' Orders for work on the St. Maurice River and in the Eastern Townships. Bishop's College has for years

supplied without interruption all the wants of the diocese, besides sending out many valuable men in all directions, and there will be again plenty of men from Bishop's College offering for diocesan missionary work in another year. But just now there is an opportunity for duly qualified men to come from outside, and the Bishop will be very glad indeed to hear from any who may feel inclined to go and help him.

## China.

From his long residence in China, and also from his official position, Sir Robert Hart must be qualified to judge the capacity of the country. In an article in the "Fortnightly," he predicts it must become a great military power. The administration is now improving and must advance. He proclaims his conviction that extra-territoriality should be regarded as a provisional and temporary expedient, and his advice to missionaries, is "Christianize but do not Westernize." It is only right to add that Sir Robert Hart candidly admits that he has, to a certain extent, become denationalized by his long sojourn in the East. As he puts it in a striking passage—"The old resident loses touch with home—grows accustomed to native equivalents for foreign essentials—finds that in many ways 'to do at Rome as Rome does' agrees best with local requirements—becomes interested in language and people, and sympathizes with the desire to retain this and the unwillingness to substitute that—and the longer his studies last, the more puzzling does the problem become, and the more unacceptable to others his ideas, so unique is this development we style Chinese civilization, and so curious this black-haired race."

## The Church in Uganda.

Bishop Tucker has been having an interview with the representative of one of the London secular papers, and has made statements which are well worth noting. He said, with regard to the work of the church in Uganda, that matters were eminently satisfactory. Three years ago, he added, there were but 13,000 native Christians, now there were 30,000. Moreover, there were twenty-seven native clergy and 2,000 teachers and workers in the country who were completely self-supporting. This, said the Bishop, was quite a unique experience in the mission field. The kings of the neighbouring districts of Unyoro, Toro, Ankole, and Bukedi had become Christians, and there was no doubt Christianity would soon be the prevailing religion in the whole country. When he was asked if there were any special inducements for colonists to settle in the protectorate, the Bishop said he thought not at present.

## Liverpool Church House.

The Archbishop of York opened the first section of the Church House in Lord Street, Liverpool, last month. The scheme was adopted some years ago, and property in a central position was purchased for £50,000. Then a contract was entered into for the erection of the present portion for about £15,000, of which about £1,600 has still to be raised. The second part of the scheme will involve an expenditure

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of £25,000. The section now opened comprises a board room, committee-rooms, news-rooms, and offices, in which practically the whole work of the diocese will be transacted. The Archbishop congratulated the diocese on possessing a Church House, the erection of which had been initiated and partly taken up by his dear friend, Bishop Ryle, and had been followed up by the present Bishop, who, he hoped, before long would begin another great work—that of building a cathedral for Liverpool. Subsequently the ceremony of declaring open the Bishop Ryle Library was performed by the Bishop of Exeter, a son of the late Bishop of Liverpool.

#### Doing Evil that Good may Come.

Lord Nelson, in his notes in "Church Bells," is responsible for the following statement:—There is a true story of an attempt made, under the rule of the Independents at the time of the Great Rebellion, to strengthen the Scriptural testimony on their behalf by altering one little letter in the Authorized Version. A printer at the University Press was bribed to do this. Copies of the altered version may be found in some of our parish churches at the present time. At the time of the Restoration the culprit was had up, convicted, and fined for corrupting the translation of the Word of God. The text to be altered was Acts vi. 3, and the alteration was a very simple one, consisting of turning a W into a Y: 'Look ye out seven men of good report whom *WE* may appoint over this business,' *WE* clearly meaning the Apostles, who were ruling over the Church under our Lord's direct appointment.

#### The United States Negro.

We recently referred to the movement among the educated coloured people in the British West-Indies for the religious advancement of their race in tropical Africa, and mentioned the systematic preparation of and sending coloured missionaries there. We suggested that the U. S. negro, scorned and unhappy, should be induced to emigrate to some suitable spot on the African coast. This plan is not favored in the South, where several negro leaders are recommending the emigration of members of that race to Haiti, and the President of that republic is said to be favourable, while Bishop Holly is reported as being an enthusiastic advocate of the movement. It ought to be clear that emigration can only be voluntary, and therefore an individual movement, and hence can never be so wide-spread as seriously to influence the race as a whole, in this country. Emigration to Liberia, which was once declared to be the solution of our social difficulties, was not largely successful, and it is hardly likely that any other emigration scheme will be. The fact is, the negro is wanted in the South, can generally obtain employment if he is willing to work, and if he be industrious and honest, can make his way without difficulty in our own country. The South would be a sufferer if he should migrate on any large scale. Notwithstanding this, there may be individual instances in which Haiti would present a favorable field for the location of members of the race.

A review of "The Self Interpreting New Testament," an important Canadian publication, is given on third reading page in this week's CANADIAN CHURCHMAN, and an advertisement of it on page one.

#### The Bible in Schools.

Signs for the letter in the Province of Ontario. Dr. Caven has successfully carried a resolution in the Presbyterian Assembly at Ottawa, and supported the resolution in a speech of great moderation and good sense. We gather from Dr. Caven's address that a deputation that waited upon the Ontario Minister of Education was told that there had been some modification of the regulations in the direction desired, notably the withdrawal of the regulation forbidding any comment on or explanation of Scriptures. The deputation continued to urge that the Bible should be made a text-book in the public schools. The proposition was opposed by three classes of people—those who did not believe the Bible, those who thought that instruction ought to be given under the auspices or authority of the church, and those who believed that it was not the State's duty to touch the matter of religion at all. Principal Caven contended that the whole life, morally and intellectually, had been moulded by the Bible, and wherever the State came into contact with anything that was moral the Bible ought to be referred to and have its place. It was quite true there were certain passages in the Bible which were not read in the congregations. Some parts of the Old Testament were obsolete. The Ontario Government was disposed to do what was right, but it seemed to intimate that there had not yet been such a strong and authentic expression of the views of the churches as showed the introduction of the Bible would be a proper thing to do. This shows how much we have to regret the mistaken and in great-part political, clamour raised in past-years against the excellent compendium which had been a labour of love and of his life by the accomplished Methodist, the late Mr. W. H. C. Kerr—we are almost at the same point—when the use of that work was given up. There are always people who will be dissatisfied. It is right that we should constantly endeavour to improve the religious training given to our children, but it is not right to turn our backs on the public schools, and to refrain from using every possible means of improving them. It is also unwise and unfair to condemn what is taught there. The Rev. Dr. Pearson most energetically bore witness to the excellent teaching in the public schools in his parish under the present system and we have no doubt his experience would be generally corroborated. According to Bishop Whipple, the schools in Minnesota are sadly behind in that respect. It is impossible to generalize where laws and habits are different. But, with this reservation much of what he says is true and his aim ought to be the ideal of every school and all teachers. He says "I say with sorrow that the Church does not realize the great work to be done by diocesan schools—a work which can be done through no other instrumentality. Our public schools do not and cannot give the Christian training necessary to prepare the children of the state for the duties of the highest and purest citizenship. At the time when our sons and daughters are receiving their mental training, they are at the most impressionable age, when religious and intellectual culture should go hand in hand. The spiritual nature at this period of life is ready as it cannot be later, to be moulded for time and eternity. True, education cannot be onesided. If mind and intellect are systematically trained, day by

day, and month by month, while the spiritual nature lies fallow, save for hap-hazard grains of religious truth which may fall therein, how can the student hope to attain a wide range of vision, or to have a true interpretation of life—*life* which reaches through eternity! O, think of this, men and women of the Diocese, and feel that it is a *privilege* as well as a *duty* to care for these diocesan schools.

#### CONGREGATIONAL SINGING, CHURCH MUSIC, Etc.

Like "Musical Layman," the last letter I wrote in answer to "Another Musical Layman," seems to have been misinterpreted, and quite likely "my pen is (also) inadequate to convey my idea aright." The argument that because Plainsong is ancient and therefore useless, is, (in my humble opinion) not a good one, for to follow that line we had better re-write the collects, and re-arrange the Prayer book—to suit "modern requirements." I am an advocate of Plainsong, because, it is (so far as I have been able to judge) the only music written, suitable for congregational singing, but not the "only" music for a well trained choir; the melodies are simple and of easy range and (to repeat) "the only satisfactory music I have heard for the congregation." "Musical Layman" refers to "music fitly chosen and properly rendered," and pleads for church music, that it should be "of the best and highest production of the musical art." As a musician I agree with him, but until our churches pay their organists and choirmasters salaries sufficient to compensate them for time, study and work, I am afraid his wishes will not be realized. Not long ago some interesting correspondence was published (I think) in a Philadelphia paper, and many ministers advocated the payment of salaries to the musicians on the same basis as their own, and why not? The musician must have besides his ordinary education, a special course of years' study in his art, in order to be well equipped for his position; and I venture to say the work, time and worry devoted to his choir and organ is often on a par with the clergyman's, and in many instances the organist is the hardest worker of the two. And here let me compare some of the relative salaries in churches I know, (the first figures are the clergyman's and the second the organist's salary)—\$2,400, \$800; \$1,800, \$700; \$1,200, \$500; \$800, \$250, etc., etc. The Rectors have house and oftentimes light and fuel in addition. The choirmaster has to rehearse his choir three or four times a week; prepare the music; arrange the services; keep a sharp lookout for material, if a choir of volunteers, (and very few of our choristers are paid) worry a great deal how this one and that one can be made to attend regularly; visit the members and in a hundred different ways keep the choir up to standard. In short, an organist can find but little leisure time for practicing the profession of teaching.—Cantor.

#### THE AMERICAN CHURCH.

The joint commission of the revision of the canons of the Protestant Episcopal Church, which was continued by resolution of the House of Deputies in the general convention of 1898 and concurred in by the House of Bishops, has just made public its report, which will be submitted

for approval to the next general convention in San Francisco next October. Foremost among the recommended changes are those which apply to marriage and divorce. Attached to the report, but not incorporated in its text, is the "proposed canon on prohibited degrees," which revives the old discussion of the prohibition against marrying a dead wife's sister. This question has long vexed the law-makers in England. Elopements of young persons are frowned upon in the following words: "No minister shall solemnize the marriage of any person who is a minor under the law of the place of marriage, unless the parent or guardian of such minor is present and consenting, or shall have given written consent, to the marriage or is permanently resident in a foreign country." Another precaution against ill advised marriages is taken. The canon says: "No minister shall solemnize a marriage except in the presence of at least two witnesses, the minister or the witnesses being personally acquainted with the parties." Re-marriage by divorced persons is carefully considered thus: "No minister shall solemnize the marriage between any two persons unless or until, by enquiry, he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for some cause existing before such former marriage. Discipline for divorced persons is laid down thus: "No person divorced for cause arising after marriage and marrying again during the lifetime of the other party to the divorce, shall be admitted to baptism or confirmation or received to the holy communion, except when penitent and separated from the other party to the subsequent marriage, or when penitent and in immediate danger of death; but this canon shall not apply to the innocent party to a divorce for the cause of adultery." If the revisions submitted are adopted by the convention, the canon law of the Episcopal Church will appear in a much simpler form than is the case now, for the canons as revised are numbered consecutively from one to fifty-six, and are not arranged in such complex shape as they appear at present.

A VOICE FROM THE MISSIONS.

It is by no means an uncommon thing to hear and read regrets made that the Anglican Missions in this country are not as prosperous as they should be, and in support of this statement to hear it quoted that the Roman missions are thriving in this or the other country station where it has been found impossible to carry on an Anglican mission. This is a sad state of things, but alas only too true. Every one who has any acquaintance at all with mission work knows that it is a fact that many Anglican missions are mere ghosts, prevented from becoming extinct only by the self-sacrifice and enthusiasm of societies such as the Woman's Auxiliary, S. P. G., and the C. C. M. S. And when one tries to get at the cause of this failure of Anglican missions one is confronted with many difficulties, and the greatest of these is the lack of men fitted to carry on the work of presenting in the best manner possible the doctrines and ceremonies of the Anglican church to the people who at the present time are coming from all quarters to settle in New

Ontario and the North-West. It is an easy matter for the Roman church to carry on her missions successfully, for she has always a number of young men at hand who are anxious to sacrifice some comforts for the great cause, whereas the Anglican church finds difficulty in finding among the younger clergy many who will make any such sacrifice. If the Bishops had a number of young men on the list who would be willing to work for, say three years in a missionary diocese, at the end of that time returning to their original diocese if they chose, the church would be benefited in many ways. The missionary dioceses would have the sinews of war, men being more important than money, and the older dioceses would at the end of three years welcome back a priest who has gained most useful practical experience of incalculable value to the church. A reason for the non-progress of the Anglican missions is found in the fact that so many of the young missionaries take the first opportunity of getting married. We know of two cases in one diocese where the missionaries have married even before they have been ordained priests. In both cases the wife is penniless! Could not these young men have waited for a few years until their financial position was assured before entering on the responsibility of the married state? The laity are continually asked to put their hands in their pockets and make sacrifices. The clergy should make some also. It might be well if some rule about marriage were adopted by the church, similar to that usual in banks, for common sense is useful in the church as well as in the world. We do not wish to disparage the marriage of the clergy in the very least. By all means let them marry—if they have something to marry on, but would wish to suggest that if the Anglican church is even to hold her own, leaving out of the question the possibility of making any advances, she might well try to instil into the minds of the junior clergy that a little self sacrifice on their part would be repaid a hundred fold by the success accruing to the church. It is heard on every side that now is the growing time in Canada, and business men are striving with might and main to reap the profits within their reach. Well might the church also be having her growing time, and might be becoming a great power in those new countries in which the future prosperity of Canada rests, if only she could send enthusiastic laborers into the field who by a little self-sacrifice might reap a rich harvest for our grand old church.

THE SELF-INTERPRETING NEW TESTAMENT.

Many firms have in late years published bibles in various shapes and forms, but few have placed before the public an edition so beautiful as the Self-interpreting New Testament, published by the World Publishing Company, Guelph. This magnificent volume has many features which make it generally attractive to bible students. In order that the best views might be obtained, Mr. Robert E. M. Bain, whose outdoor photography has won medals in all the great expositions of recent date, received a commission to proceed to the Holy Land to take photographs of the scenes in the midst of which our Lord lived and worked. He brought back many hundred plates, from which the one hundred and eleven superb engravings embellishing this edition have been carefully selected as representing authentically the places made famous by the earthly journeys of our Lord and the Holy Apostles. The leading facts of the New Testament are tabulated in a most convenient form, saving a great deal of labour for the student. The collection of notes and comments in elucidation or

illustration of the text is most copious and varied and drawn from a vast number of sources, is calculated not only to promote the most familiar knowledge of the New Testament, but to attract, with a keener interest, the study of its sacred pages. Especially will the excellent maps be found of great use. They are unusually distinct and splendidly produced. From an artistic standpoint, both as to letterpress and as to pictorial illustration, it cannot be excelled by any publishing house. In many ways it is an unique work, deserving of every success, and being a credit to Canadian industry and enterprise.

The Clipping File.—We have had one of these files in use in our office some time, and find it exceedingly useful, convenient, and a great saver of time in classifying clippings and other items for future use.

BROTHERHOOD OF ST. ANDREW—DETROIT CONVENTION, JULY 24th TO 28th, 1901.

The following circular has been issued from the Brotherhood Office, 24 Adelaide Street East, Toronto. For further particulars address William Walklate, General Secretary.

The First Joint Midsummer Convention, as you are aware, will be held in Detroit, Mich., July 24th to 28th. Will you please draw the attention of your members to this and arrange at once about the representation from your Chapter and your town. This is the Annual Business Meeting of your Brotherhood and we expect delegates from every Chapter, certainly within at least 600 miles of Detroit; Chapters further away should combine in their representation. Many things combined will make this a notable Convention. From 1500 to 2000 delegates are expected. The holiday season has been chosen that many may go who have never yet attended a Convention, and a special invitation has been extended to church workers generally, who are not members. The programme is accordingly much more simple and practical even than usual, and deals throughout with the very first essentials in the life of every baptized Churchman. Extraordinary efforts are being made to make this a very strong Convention. We therefore expect, and you will admit naturally, a very large attendance, not only from the Brotherhood but the Canadian Church generally. A single fare rate for the return journey has, for the first time, been obtained from all railways for those leaving July 23rd, 24th, or 25th, good to return until July 31st. The railway privileges will be extended to all friends of delegates. Every Brotherhood member or probationer will be welcome at this Joint Convention, as well as clergy and any other person desiring to attend as a visitor. Such visitors will be afforded every privilege of the Convention, except voting. Hospitality.—No general promise of hospitality is held out in connection with the Convention, but through the courtesy of the Church people of Windsor (ten minutes by ferry to Detroit) the local Chapter expect to be able to give rooms and breakfast to a limited number of Canadian clergy and Brotherhood men (say 75 men), upon the recommendation of the Central office. For this privilege early application will be essential with exact details of number of days at Convention, &c.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Truro.—St. John's.—Most elaborate and artistic plans and specifications for the proposed tower, baptistery and new south vestibule and entrance of this church have been received from Mr. W. C. Harris, architect, Halifax, and have been laid before the Tower Committee of the Congregation. These plans will shortly be laid before the full Vestry of the parish together with the report and recommendations of said Committee. The new additions when completed will add greatly to the beauty of what is already a very pretty stone church.

Mr. C. H. Carleton, M.A., gave interesting addresses in this church on Sunday, June 16th, at both services, on the work of the St. Andrew's Brotherhood. He chose for the subject of his addresses "Personal Responsibility" and his subject in visiting Truro and other places in the Maritime Provinces is to stir up the members of the various chapters to greater exertions and

to more extensive fervent and practical work in the different parishes in which they exist. Mr. Carleton is the General Secretary in England of the Brotherhood and is a graduate of both Trinity University, Toronto, and Oxford University. After leaving Oxford Mr. Carleton was two years at Oxford House, in Bethnal Green, of which the present Bishop of London was head for some years. He is an old Oxford "Blue" and represented his University against Cambridge on two occasions at the Inter-Varsity sports in the three mile race. He is a Lay Reader in the diocese of London and will eventually take Holy Orders in the diocese of Toronto, his home being in that city.

Windsor—King's College—The annual meeting of the Students' Missionary Society was held on the 10th inst. at 9 o'clock, in the College Chapel. The service was that used at regular business meetings of the society with the addition of hymns 217 and 403 A & M. Two addresses were given, one by Rev. R. A. Hiltz, B.A., of St. Matthias Church, Halifax, on the Students' Volunteer Movement and their motto, "The Evangelization of the World in this Generation"; the other by Mr. Carleton, M.A., of the St. Andrew's Brotherhood, on the general work and scope of that organization, of which he gave a short sketch since its foundation in Chicago to the present time, when it is represented in many parts of the world and has some 2,000 workers in Canada alone. He pointed out, however, that Brotherhood men do not rely on figures of this kind. Their work is of a quiet, practical nature which is frequently unnoticed. At the close a collection of upwards of \$400 was taken up for the benefit of the society.

#### FREDERICTON.

Hollingsworth Tully Kingston, D.D., Bishop  
Fredericton, N.B.

This diocese has sent to the S.P.C.K. its 100th Anniversary gift a sum of \$313 17, which includes a children's gift of \$100 accompanied by an address from the Sunday-schools of the diocese.

#### QUEBEC.

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

Quebec.—The opening services of the Synod were held in Holy Trinity Cathedral on Tuesday evening, June 4, when the Lord Bishop of the diocese, accompanied by the clerical and lay members of the Synod marched in procession from the Church Hall to the Cathedral. The Synod sermon was preached by the Rev. Dr. Dumbell, rector of Sherbrooke. The service was heartily rendered and well attended. Next morning at 10 the members of the Synod gathered together in the Cathedral Hall, when, after the election of these officers, viz.: Clerical secretaries, Canon Von Iffland, Rev. A. J. Balfour; lay secretaries, Mr. Geo. Lampson, Mr. John Hamilton; treasurers, Lieut.-Col. G. E. Allan-Jones, Mr. W. S. V. Atkinson; auditors, Lieut.-Col. Forsyth and Mr. Ed. Pope; the Bishop read his charge, in which he gave an historical resumé of the work of the Church since the appointment of the first bishop, Dr. Mountain, in 1793; and also a comprehensive statement of its present condition. The death of the Queen and the King's accession were alluded to in fitting terms, as was also the South African war, where two members of the Synod had won honours, viz., Lieut.-Col. Turner, of Quebec, who had received the Victoria Cross and the D.S.U., and the Rev. John Almond, chaplain of the first contingent. During the past two years three special works of great importance had been completed; 1st, the new chancel of St. Matthew's church, Quebec; 2nd, the Hamilton memorial buildings at Bishop's College, Lennoxville, and 3rd, the new parish church, St. Peter's, at Sherbrooke. Several large bequests had also been received for religious and educational purposes, notably from the late Robert Hamilton, Senator Price, James King, and Mrs. Reid. The Bishop announced the fact that the sum of \$5,000 had been given by the S.P.C.K. towards the new church at Sherbrooke. The new chancel of St. Matthew's church, Quebec, had been, the Bishop said, entrusted to Messrs. Cox and Amos, architects, of Montreal. His Lordship further referred to the movement now in progress in Ontario to divide the present ecclesiastical province of Old Canada in two, making one

co-terminous with the limits of the civil province of Ontario, and leaving the dioceses of Montreal and Quebec, and those in the Maritime Provinces to form another. He asked for the advice of the Synod in this matter and also on the subject of a permanent archiepiscopal see, commenting adversely upon the present system by which one diocese has at times a bishop, then an archbishop, then a bishop again, etc. He thanked God for the signs indicating a revival of the material prosperity of the ancient city of Quebec, leading him to hope that the new century instead of seeing it dwindle down in point of numbers and influence would see a return of its former prosperity. He spoke also of the last two years as an encouraging epoch in the history of the Anglican Church in that part of the Province of Quebec. On Thursday, June 6th, two important questions were discussed by the Diocesan Synod. One related to the coronation oath, and was introduced by a resolution offered by Mr. F. T. D. Chambers expressing satisfaction with the appointment by the Imperial Parliament of a committee to consider and report upon the oath, hoping that means may be found to abrogate or amend it so that it may no longer be offensive to every Roman Catholic subject of the empire, and declaring that the expression of the Synod's desire for the avoidance of highly insulting language to Roman Catholics is made in the same spirit of courtesy and tolerance as was displayed by the Roman Catholics of Quebec when the Recollet and Jesuit Churches here were placed at the disposal of the Church of England congregation in this city for the holding of divine service therein more than a century ago, and in order that, as far as possible, all men may live at peace together. After some discussion this motion was laid on the table for further consideration. The other question, which related to temperance, was brought up by the Rev. F. G. Scott, who presented the report of a committee appointed by the last Synod to consider the Gothenburg system of regulating the liquor traffic, and who moved that another committee be appointed on temperance to consider further the details of the system and be entrusted with full power to watch legislation in this matter, and when opportunity may arise, to urge upon the government the adoption of such a system of controlling the liquor traffic whenever possible with the committees of other synods or bodies who may be willing to further the adoption of the same or some similar plan. And, furthermore, that the committee be specially instructed to bring the matter before the provincial synod at its next session for the careful consideration of the system and the adoption of such measures as the Synod may decide. This motion was unanimously adopted. At the meetings of the Synod on Friday, the 8th, the names suggested for trustees and for college council were adopted, and the canon relating to Compton Ladies' College was amended in order to allow of twelve members instead of eight being elected to form the governing body. The following were elected: Executive Committee—Clerical Delegates, Very Rev. Dean Williams, D.D., Rev. F. J. B. Allnatt, D.D., Rev. A. J. Balfour, M.A.; Substitutes, Ven. Archdeacon Roe, D.D., Rev. Canon Von Iffland, D.C.L., Rev. Principal Whitney, D.D.; Lay Delegates, Messrs. James Dunbar, K.C., D.C.L., W. H. Carter, R. W. Heneker, D.C.L., John Hamilton, D.C.L., R. Campbell, T. C. Aylwin. Provincial Synod—Clergy, Rev. Dr. Allnatt, Ven. Archdeacon Roe, Rev. Dr. Scarth, Very Rev. Dean Williams, Rev. A. J. Balfour, Rev. Canon Von Iffland, Rev. James Hepburn, M.A., Rev. Dr. Dumbell, Rev. F. G. Scott, M.A., Rev. A. Stevens, M.A., Rev. Dr. Whitney, Rev. E. J. Etherington; substitutes, Rev. Canon Foster, M.A., D.C.L., Rev. I. M. Thompson, Rev. Thos. Blaylock, M.A., Rev. E. A. W. King, M.A., Rev. G. H. Parker, Rev. T. Washer; lay delegates, Messrs. John Hamilton, M.A., R. W. Heneker, D.C.L., Jas. Dunbar, D.C.L., Lt.-Col. Forsyth, Geo. Lambson, W. H. Carter, R. Campbell, B.C.L., Lieut.-Col. G. E. Allen-Jones, T. C. Aylwin, R. Pope, M. H. Price, H. E. Channel; substitutes, Messrs. (Mr. Justice) Andrews, H. Atkinson, Wm. Price, Geo. W. Parmelee, B.A., W. Morris, F. T. Mappin. Clerical Board—Reverend Messrs. Allnatt, Stevens, Hepburn, Williams, Foster, Balfour, Scott, Roe, Harding, King, Von Iffland, and Thompson. The delegates to the Provincial Synod were left free to act as they thought best in the matters of a fixed Metropolitan See and of the proposed division of the old ecclesiastical province of Canada. All the clergy present in Synod decided to contribute 2 per cent. of their official stipends annually to the Clergy Pension Fund. The business of the Synod then being concluded the Bishop brought the proceedings to a close by pronouncing the Benediction, after which the

majority of the non-resident delegates left for their own homes.

Sherbrooke.—The Church of the Advent.—The Rev. C. W. Balfour has been appointed curate of this church in succession to the Rev. F. C. Vial, who will be leaving for Fitch Bay shortly.

#### MONTREAL.

William Bennett Bond, D.D., Archbishop of  
Montreal.

Montreal.—Christ Church Cathedral.—The Rev. S. H. Boyle, B.A., who has been appointed locum tenens of this cathedral church for the summer months, preached in this church for the first time on Sunday morning, June 16. The Ven. Archdeacon Norton, rector of Montreal, leaves for the United States shortly, where he intends to spend about a couple of weeks, at the end of which time he will sail for Ireland, in which country he intends to spend the summer months.

Diocesan Theological College.—At a special meeting of the Board of Governors of this college, held here on Monday, June 17, it was unanimously decided to offer the vacant Professor's Chair of Apologetics and Church History to the Rev. O. W. Howard, M.A., who is at present curate of St. George's Church. There were present at the meeting the Ven. Archdeacon Norton (who presided), Rev. Principal Hackett, Ven. Archdeacon Evans, Rev. Principal Rexford, Rev. Canon Ker, Messrs. A. F. Gault, George Hague, Richard White, E. L. Bond, and N. R. Mudge. The rev. gentleman has had a brilliant academic career. In 1887 he left school, gaining the gold medal and honours at Toronto University in mathematics, science, English history and literature. He passed through the Government training school for teachers, taking the diploma, and afterwards taught for some time in Ontario. In 1889 he entered Huron College, London, Ont., and had a distinguished career, winning the Dean Boomer scholarship three times for general proficiency, and several prizes in special subjects. He then was mathematical master at Rothesay Church School, N.B. In 1893 he entered the Toronto University, and took first-class honours and first of his year in philosophy in 1894, 1895 and 1896, and in 1896 also stood second in first-class honours in English literature, thus obtaining a double first-class degree. He also gained both in 1894 and 1895, the Macdonald scholarship for philosophy, and in 1896 the Governor-General's gold medal. From 1896 to 1899 he was principal at Rothesay, since which time he has been assistant minister of St. George's Church. Last year he took the degree of B.D. from the Board of Examiners under the Provincial Synod, which was conferred at the last convocation of the Diocesan College. Mr. Howard was ordained deacon in 1894 and priest in 1898. The sub-committee specially appointed to seek out a fit and proper person to fill the vacancy reported that it had considered the names of different gentlemen, some of whom had had exceptionally brilliant careers at the various universities. In their report the members of the sub-committee said in part: It is no disparagement to the other gentlemen whose names were submitted to say that Mr. Howard's university standing entitled him to the first consideration of the committee; and while this fact by itself might not have been sufficient to decide the committee, the further fact that Mr. Howard is a skilled and experienced teacher, that he knows the Theological College and its needs, and that the authorities of the college know Mr. Howard well and trust him—all these considerations, taken together, inclined the balance decidedly in Mr. Howard's favour and the committee have pleasure in recommending his appointment. The committee were of the opinion that though the new professor might do occasional Sunday duty outside the college, he should not accept any permanent work, such as special preacher or assistant curate, which might interfere with his college work. The Rev. Professor Abbott-Smith was appointed first professor in place of the Rev. Professor Steen, resigned.

St. John the Evangelist.—Speech Day and the annual presentation of the prizes in the school connected with this church took place in the large schoolroom on Thursday evening, the 20th inst., in the presence of a large number of the friends of the pupils. The presentation of prizes was to have been made by Mr. G. A.

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Drummond, but in his unavoidable absence they were distributed by the Rev. Canon Ward, M.A. The Rev. Arthur French was also unable to be present through illness. The annual report of the head master, Mr. C. S. Fosbery, M.A., was of a distinctly favorable nature. The general progress made by the pupils was very satisfactory, six pupils out of the 32 gaining the requisite percentage of marks to qualify for a prize. His advice to the pupils consisted of four words, "Look ahead, go ahead." Reference was made to the future of the school and the likely construction in connection therewith of a science building, a workshop for carpentering, Sloyd and other technical work, and a five-court. Prizes were then presented to the following: Upper Fourth—Heward, M.A., Martin, Haskell, M.A., and Tippet. Third—Hayward. Second—French, M.A.

Back River. St. Andrew's.—The tenth anniversary of the opening of this church was celebrated on Sunday, June 16. The Rev. T. Everett preached in the morning and the Rev. G. Osborne Troop in the evening. The church was tastefully decorated with flowers and fruits. The services were attended by large congregations. Mr. Croly, B.A., is the student-in-charge of this mission.

Quyon.—St. John's.—His Grace the Archbishop held a Confirmation Service in this church, which is in the parish of Onslow, on Monday morning, the 17th instant. The Rev. W. F. FitzGreal, M.A., incumbent, presented a most interesting class of thirty-four persons, mostly adults, including two grandfathers, for the sacred rite. Mr. L. Miller, B.A., principal of the public school, was also one of those presented and confirmed. His Grace delivered a deeply spiritual address, and the Rev. W. E. Kaneen, incumbent of Eardley, preached a very earnest and thoughtful sermon. His Grace was accompanied by the Rev. R. F. Taylor, B.D., rector of Aylmer, who acted as chaplain. Over one hundred persons received the Holy Communion after the confirmation; many being relatives and friends of the candidates. Ten months ago Mr. FitzGerald presented thirty-one candidates, so that altogether sixty-five candidates have been confirmed in this parish within the past twelve months.

Dunham.—The Ladies' College.—The annual closing exercises of the above institution were carried out under very favorable auspices on Wednesday, June 19th. Beautiful weather prevailed, and many friends of this well-known school from far and near attended. The day opened with a confirmation service, celebration of the Holy Communion, the officiating Bishop being the Right Rev. W. L. Mills, D.D., Lord Bishop of Ontario. Bishop Mills preached a powerful sermon to a crowded congregation from the text, "Paul a Servant of Jesus Christ." He then confirmed three girls. After lunch, which was held in the dining hall, at 3 p.m., the closing exercises proper commenced in the College Hall. The Lord Bishop of Ontario presided, and was accompanied on the platform by Miss Oakeley, Warden of the Royal Victoria College, Montreal; Miss O'Loane, Lady Principal; Miss Baker, Rev. Canon Longhurst, Rev. Rural Dean Jeakins, Hon. Judge Lynch. A very interesting programme of vocal and instrumental music, recitations, etc., was rendered by the pupils of the College, assisted by Prof. Cornish, Miss Baker, and Miss Sargent. Miss Oakeley delivered an address to the students, characterized by sweetness of voice, elegance of diction and depth of thought, on "The Ideal Education of Woman in the 20th Century." The important thing in education was not the subjects taught, but the method. Education should give an intelligent interest in life, should give a sense of proportion, should be to make us feel at home in the world. Education should show the length, breadth and depth of life. Learn then from the Muses of History, Geography Poetry and Science. The Hon. Judge Lynch eloquently expressed his sense of the benefits conferred by the college upon those instructed within its walls, and urged the public to still further assist its development. The Lady Principal, Miss O'Loane, then read the report which showed the number of pupils to be 70, in which was urged the enlargement of the building. During the past year the college has lost through the death of Ven. Archdeacon Lindsay a firm supporter; and, by removal, the immediate services of three foremost workers on its behalf, viz.: Mr. Jas. Mackinnon, Mr. E. N. Robinson and Rev. J. A. Elliott. The following are the prize winners: Church History—Longhurst Medal, Beth Burt; Canon Nye's Prize, M. Gilmour; Hon. Mention, L. Plaisted, B. Symmes, M. Hibbard. Prayer Book—Archdeacon Lindsay Medal, M. Gilmour; Chaplain's Prize (Model Grades), N. Westover; Hon. Mention, G. Plaisted, G. Hibbard, L. Plaisted, L. Shepherd, R. Foster, M. Hibbard. Scripture Knowledge—Archbishop's Prize, 1st, G. Plaisted, 2nd, L. Shepard, (Model Class), J. Carmichael. Hon. Mention, L. Plaisted, B. Symmes, M. Hibbard. Canadian History (essay on)—Hon. Judge Lynch's Medal, C. Gilmour. Hon. Mention, G. Plaisted, L. Shepard, M. Kerr. Drawing—Miss Coslett's Prizes: Special, A. Moody; 2nd Acad., B. Burrill; 1st Acad., B. Hibbard. French Conversation—H. Stewart. Literature—Miss Carr's Prize, M. Gilmour. Botanical Specimens—Miss Carr's Prize, Gladys Hibbard. Specimen Sheets—A. Farnam. General Proficiency—(Gr. I. Mod.) E. Stephen; (Elementary Class), E. Baxter. Good Conduct—Watson Prize, R. Moody. S. School Work—Watson Prize—E. Wight. Calisthenics—(Senior Class) M. Gilmour and B. Burrill, equal; (Junior Class) M. Kerr; (Primary Class), E. Stephen. Diligence in Practice—(Senior Class) R. Foster; (Junior Class), R. Moody. Best Kept Room, Miss Baker's Prize, H. Buck. Sewing—Miss Baker's Prize, H. Buck.

#### ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Brockville.—St. Peter's.—The Ven. Archdeacon Bedford-Jones, D.C.L., rector of this church, who left home some days ago on account of ill-health, died suddenly on Friday morning last at the sanitarium, Dansville, N.Y., whither he had gone to recuperate. His death was utterly unexpected, as the latest news received from him was of a favourable nature. His son Alban, of Toronto, was with him when he died. He has been rector of St. Peter's since 1890. He leaves a widow and two sons to mourn his loss. The body of deceased will be interred at Kingston. A more extended notice of the deceased will appear in these columns next week.

Mr. J. Ramsay Montizambert, M.A., who has been an assistant master at Port Hope school for the past twelve years, has been appointed by the Rev. C. J. Boulton, M.A., modern language master at St. Alban's school in this city.

Marmora.—The Rt. Rev. W. L. Mills, D.D., Lord Bishop of Ontario, accompanied by the Rev. Rural Dean Loucks, of Picton; and the Rev. Dr. Nimmo, of Rawdon, visited this parish on Friday, June 14th, and was greeted by large congregations notwithstanding the intense heat. At the morning service in St. Paul's church, the Bishop preached an able and instructive sermon. He also addressed the candidates. Twelve persons were confirmed. In the afternoon the Bishop and clergy drove to Trinity church, in North Marmora, where fifteen more persons were confirmed. The Bishop again preached a very practical and impressive sermon, and addressed the candidates. The church was filled to its utmost capacity. This being the first confirmation in Trinity church, the solemnity of the service and his Lordship's words of instruction and warning left a profound impression on the minds of many who have neglected the Holy Rite. The congregation joined very heartily in the singing and service at both churches. The incumbent having secured the assistance of a lay-reader, has begun two extra services, one at Delora Mines in the new and handsome hall recently erected by the Company and their employees. The services here are remarkably well attended and altogether very encouraging. The hall is provided with a good piano, and several of the Company's employees being musical the service is rendered brightly and heartily. The other service is held in the north-west part of the township, in a school house, where, although there are not many church people, most of them are anxious for the services of the church, and they show their appreciation by turning out in large numbers on Sunday morning to attend the service.

#### OTTAWA.

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

Osnabruck and Moulinette.—Preparations are being vigorously pushed forward for the erection this summer of a handsome new chancel, with stained glass windows, to Christ church, Moulinette. For this object the Rev. R. W. Samwell, rector, has received the munificent con-

tribution of \$1,000 from Mr. J. G. Suetsinger, a loyal member of the congregation. Other improvements to be carried out at the same time will include a new iron roof to the nave, interior and exterior painting, furnace, organ, &c. Many important works have been carried out during the past eight years, and this enterprising congregation lack neither willingness nor confidence in carrying on to completion any work to which they have put their hands,

#### TORONTO.

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

The proper observance of the Lord's Day and the rights of the congregations to advise the Bishop upon the question of applicants to vacancies in parishes were the principal topics discussed at the meeting of the Synod on Thursday the 13th. Both subjects were productive of animated debates. At the morning session in accordance with an arrangement entered into with the Lord's Day Alliance a deputation from the latter society, consisting of the Rev. W. H. Hincks and Mr. J. K. Macdonald, waited upon the Synod with the purpose of asking for the active and cordial co-operation of its members with the work of the Alliance. Mr. N. W. Hoyles, K.C., voiced the thanks of the Synod to the deputation. He moved a resolution (1) thanking the deputation for the forcible manner in which they had presented the objects of the Alliance, and (2) that the Synod desires to reaffirm its deep conviction of the vital importance to the community and to Christianity itself of preserving the Lord's Day as a day of rest and worship, and of resisting the increasing tendency to encroach upon it for purposes of business or pleasure. The Synod would urge upon its members their duty to do everything in their power to prevent this encroachment, and to preserve the sanctity and integrity of the Lord's Day intact.

A resolution, moved by Rev. Dr. Langtry, and seconded by the Rev. Septimus Jones, was adopted, appointing a committee to consider what steps are necessary in order to preserve the integrity and sanctity of the Lord's Day intact, and instructing the committee to report to the Executive Committee for their action in co-operation with the committee, in taking such steps as in their judgment shall be desirable in order to attain this end.

Mr. C. R. W. Biggar, K.C., wanted the Synod to hesitate before they placed in the hands of any special committee the power which the resolution as it was originally submitted gave to the committee to take such steps as they may think necessary, and to represent the Church of England anywhere and everywhere. The Church of England would, he said, be false to her duty and to scripture teaching if she does anything to restore the Puritan Sunday, and he would not say more than that there are many members of the Alliance to whom the attainment of the Puritan Sunday is the summum bonum. He very strongly objected to the proposal.

Mr. S. H. Blake, K.C., said the Synod would not be doing justice to themselves and to the Synod if they were frightened from doing what is right with regard to the Lord's Day because of any fear of what will never be brought back again—the Puritan Sunday. The committee to be named would act with wisdom and discretion. If the Lord's Day continues to go as quickly during the next twenty years as it has during the past it will be a thing utterly gone, and without any delay everything that could be done should be done to preserve it. If the Lord's Day goes there will be no use in having God's house. At the suggestion of the Bishop, Mr. Biggar's objection was met by amending the original resolution and it was then finally adopted. The following were appointed on the committee: Revs. Dr. Langtry, Septimus Jones, J. P. Lewis, A. J. Broughall, F. H. DuVernet, Hon. S. H. Blake, N. W. Hoyles, K.C., G. B. Kirkpatrick, N. F. Davidson, K.C., Beverley Jones.

The following gentlemen were elected on Wednesday to serve on the Executive Committee and as delegates to the Provincial Synod: Executive Committee—The Revs. John Gillespie, Dr. Langtry, A. H. Baldwin, Septimus Jones, Canon Cayley and Messrs. J. C. Morgan, W. D. Gwynne, S. H. Blake, K.C., A. H. Campbell and J. A. Worrell, K.C. During the afternoon session the Bishop appointed the following to serve upon the same committee, viz.: The Rev. Archdeacons Boddy and Allen, Canons Sweeny, Welch and Farncomb and Hon. G. W. Allan, Messrs. Wm. Ince, F. E. Hodgins, C. R. W. Biggar, K.C., A. R. Boswell, K.C., and the delegates to the Provincial Synod are the Revs. Dr. Langtry, Canon Farncomb, Prof. Clark, C. L. Ingles, Canon Welch, Thomas Street-Macklem, J. P. Lewis, Canon Spragge,

Archdeacon Allen, H. J. Cody, Canon Cayley, T. W. Paterson, Lay Delegates N. W. Hoyles, K.C.; Dr. Millman, L. H. Baldwin, Dr. Parkin, A. H. Campbell, Judge Benson, S. H. Blake, K.C.; J. A. Worrell, K.C.; J. C. Morgan, S. Caldercott. There was a tie between Mr. F. E. Hodgins and the Rev. George Rix for the last place, but the difficulty was solved by Mr. Rix voluntarily retiring. The Rev. C. L. Ingles and Mr. C. R. W. Biggar, K.C., were appointed delegates to the Provincial Sabbath School Committee. The following gentlemen were elected members of the Mission Board: The Revs. Provost Macklem, and F. H. DuVernet, and Messrs. N. W. Hoyles, K.C., and the Hon. S. H. Blake, K.C. The committee upon the Bishop's address reported in reference to the clause of the Bishop's address referring to the question of patronage, that the principle of the present canon is one of consultation, and while it remains in force it should be observed and nothing should be done on either side to embarrass the proper consultation which is called for, and the committee can see no objection to the congregation conferring together in regard to a vacancy. The Bishop explained that there was no desire on his part to prevent a congregation expressing their wishes and views, but he could not receive a deputation from the vestry. There is every desire that the wishes of the congregation may be made known to him, but it must be through the proper channel. It is quite proper for the congregation to hold a meeting and pass a resolution expressive of their views, but he could not recognize nor receive any representatives from the congregation because he is restricted by the canon from doing so. But where a resolution by the vestry was passed he could not pay any attention to it, because it is illegal and utterly ultra vires of the vestry. But it is a totally different question if the congregation meet together, as they have a right to do as often as they like, and pass a resolution for the instruction of their representatives, the proper officers of the church, who can communicate with the Bishop. He had not, he asserted, the slightest wish to abridge in any way their rights to make known their wishes, which are entitled to respect. He could not recall more than two cases in which he had made appointments against the wishes of the representatives. He made a passing reference to the recent appointment to St. James' Cathedral and the abuse he received at the hands of the press in connection therewith, but he had, he said, in that case fulfilled his obligation to carry out the provisions of the canon. The report was adopted after some discussion in which the Ven. Archdeacon Allen, Chancellor Worrell and Messrs. S. H. Blake and N. F. Davidson took part.

At the opening of the afternoon session the Rev. R. J. Carson was granted permission to speak to the Synod about the proposed mission at Cordova, a mining centre near Havelock. It appeared that, owing to the tardiness of the Church of England in erecting a mission house there, the Presbyterians had forestalled them, and were now in possession of the field with a large tent. The Anglicans had meant to make the mission a general one, but it was decided that unless the Presbyterians withdrew, they would go ahead on denominational lines. All arrangements had been made by Mr. Carson to start the mission and money had been collected towards the erection of a church. This work will now be proceeded with. The report of the committee on the Superannuation Fund, read by the Rev. Septimus Jones, was adopted after some discussion. A motion, offered by Mr. F. E. Hodgins, introduced the important question of the appointment of a trust company to manage the funds of the Synod. He asked the Synod to confirm their resolution of last year, empowering the Executive Committee to appoint such a company, the work to be done at a cost of not more than \$1,500. The Rev. John Gillespie, as a member of the Executive Committee, raised the point of order that the resolution was not properly before the house, the required formalities not having been observed. The bishop held the point well taken with reference to the resolution passed by the Synod last year. Mr. Hodgins, in view of the ruling of the Bishop, which prevented the purpose of his motion being carried out, withdrew both resolutions in reference to the matter.

Mr. Beverley Jones took exception to some of the statements contained in the report of the Committee on the Toronto Rectory Surplus Fund. The report showed receipts of \$22,902.56 for the year from rents and interest on investments. At some length he pressed the claims of Miss O'Neill, whose lease of Synod property had been foreclosed for consideration on the ground that the Synod had taken a building assessed at \$7,000 where there had only been a loss of \$350. Mr. N. W. Hoyles desired to

have the question set at rest forever. If anyone had been harshly treated reparation should be made. He moved in amendment that the committee present a concise statement of the facts. Mr. Hoyles' amendment was adopted, after a vigorous defence and justification of the action of the committee had been made by Revs. Dr. Langtry, John Gillespie and J. P. Lewis. The report of the Synod Investment Committee was submitted by Mr. A. H. Campbell, and a protracted debate ensued upon the technical matters connected with the investment of the fund, and a number of questions were asked by Mr. F. E. Hodgins, Mr. A. R. Boswell, K.C., and Archdeacon Allen, Rev. J. H. Talbot and others, and explanations were made by Mr. A. H. Campbell, Mr. Wm. Ince and Rev. John Gillespie.

The report of the Investment Committee showed a bank balance on hand of \$51,129.01. The net earnings for the year on investments were 4.02 per cent. The debate was continued at the evening session and was ultimately adopted. In the course of the debate Mr. A. M. Dymond offered the suggestion that enlarged powers be obtained from the Legislature enabling the committee to invest trust funds in call loans on a limited class of securities at higher rates of interest than they are now drawing. The remainder of the evening session was taken up in the appointment of the various standing committees of the Synod.

Clergy Commutation Trust Fund. The Rev. E. H. Mussen for Rev. C. H. Marsh. See Endowment and Lands Committee—Rev. J. S. Broughall for Rev. John Gillespie and Mr. J. E. Jones for Mr. W. F. Summerhayes. Toronto Rectory Endowment Committee—Mr. Wm. Cook for Mr. G. F. Harman, M.A. Mission Board—Rural Dean Teney for Canon Greene, Rev. W. E. Carrol for Rev. F. J. Lynch, Rev. A. J. Broughall for Rev. Septimus Jones, Messrs. W. D. Gwynne for Robt. Vance, R. M. Dennistoun for Beverley Jones, Lieut.-Col. Skill for F. J. Jameson, Chas. Needler for Robt. Vance, L. H. Baldwin for James Scott. Widows' and Orphans' Fund Committee—Messrs. S. H. Blake, K.C., for L. H. Baldwin, S. Waugh for Herbert Waddington. Church Extension—Rev. John Gibson for Rev. R. J. Carson, Mr. Thos. Stephenson for Mr. Thos. Langton. Sunday School—Rev. R. Seaboard for Rev. Jas. H. Talbot. Superannuation—Rev. F. J. Lynch for the Rev. A. H. Baldwin, and Mr. D. W. Saunders for Dr. Millman. Investment Committee—Dr. Millman added and Messrs. R. H. Tomlinson and J. H. Paterson struck off. The meeting of the Synod was brought to a close at 10 o'clock on Friday evening, the 14th, after a long day's work, during which time a large amount of important business was transacted. The whole of the session was usefully occupied in doing good work and there was but comparatively little speaking.

The Synod received but did not adopt the report of the committee expressing approval of voluntary schools, and gave the delegates to the Provincial Synod of Canada authority to support the memorial for the division of the Synod as at present constituted and the formation of a Provincial Synod of Ontario, with boundaries coterminous with the civil Province of Ontario. The Rev. Canon Welch submitted the report of the Committee on Systematic and Proportionate Giving, which was adopted after a brief debate, in which Mr. N. W. Hoyles, Mr. N. F. Davidson and Mr. Geo. Ward participated. The committee was reappointed, the name of Rev. H. J. Cody being substituted for that of Rev. Canon Cayley.

The deputation committee was reappointed, consisting of Revs. Dr. Langtry, Canon Welch, H. J. Cody, Hon. S. H. Blake, Messrs. L. H. Baldwin, F. B. Cumberland, A. M. Dymond, F. E. Hodgins, G. B. Kirkpatrick, Dr. Millman, D. W. Saunders, N. F. Davidson, R. M. Dennistoun, W. D. Gwynne, Rev. G. B. Morley. At the morning session the Committee on the State of the Church recommended that a stenographer and typewriter be employed in the Synod office to assist the Bishop. It was also recommended that the matter of recording all church lands be taken up at once, and that a suitable person be employed to bring the record down to date, if necessary. The Rev. John Gillespie reported that the Committee on "Organizing Lay Help" had formed an association, which was in good working order. The Rev. John Gillespie explained that the object of the movement was to cover the mission fields, which could not be covered by the ordained clergy. The Bishop, in reference to the organization of the above society, said that he was entirely out of harmony with the society at its inception and still was so. The Rev. Canon Welch and Messrs. G. Ward, Barlow Cumberland, A. H. Dymond and others

took part in the discussion. The committee's report was ultimately adopted.

There was no report from the committee on Religious Instruction in the Public schools, because they were waiting for some action on the part of the Government. The bishop said that perhaps it was just as well that there was no report, as the matter was now in the hands of a committee of the Provincial Synod, which was acting in concert with Methodist and Presbyterian committees. They had interviewed the Ontario Government and urged that the bible be made a text-book, upon the level of other text-books, and examinations held thereupon. The Premier and Minister of Education took the ground that the school law granted all that was asked for and that the religious bodies were not availing themselves of the existing privileges.

Mr. W. A. Sherwood, at the re-assembling of the Synod after lunch, secured a suspension of the rule for the purpose of allowing the adoption of the following resolution, which was seconded by Rev. John McCollum:—"That the Synod of Toronto, now assembled, have heard with deep regret of the death of Hon. Mr. Hardy, the retired Premier of the Province of Ontario, a member of the Church of England, and that a message of condolence be forwarded to Mrs. Hardy and the bereaved family." The resolution was unanimously carried by a standing vote. In presenting the report of the Voluntary School Committee, L. H. Baldwin referred to a conference of the various denominations held last month with a view to obtaining co-operation in the matter of introducing a voluntary school system in affiliation with the Ontario public school system. He regretted that the Methodist Conference had flatly declined to appoint a committee to meet the Church of England in discussing this important matter.

Mr. Baldwin was perfectly convinced that a system of voluntary schools giving a secular education as good as the Public Schools together with a religious education would appeal to the people of Ontario. In Montreal the Protestant Public Schools had been forced to give religious instruction in order to keep up with the Roman Catholic Separate Schools. Mr. C. R. W. Biggar strongly opposed the project of grafting a system of voluntary schools upon our present Public School system. He thought the Methodists had done rightly in refusing to co-operate in the mutilation of the Public School system. Bishop Sweatman pointed out that there was no recommendation in the report of the Committee, and no proposal to commit the Synod to any action or expression of opinion. The report was merely a recital of the work done during the year. Mr. W. A. Sherwood advocated a year's delay, the Rev. T. W. Powell supported the report and the Rev. Dr. Sheraton made a strong appeal to Mr. L. H. Baldwin, the mover, not to divide the Synod on the matter. Mr. A. H. Campbell suggested that the difficulty be overcome by substituting the word "received" in the place of "adopted," and his suggestion was acted upon. The report was therefore received and not adopted. The Bishop then announced that at the request of Canon Welch he had removed that gentleman's name from the Executive Committee and appointed the Rev. Provost Macklem in his stead.

The Chancellor, Dr. Worrell, brought forward the report of the committee on the question of a new provincial Synod. The committee recommended that the old Ecclesiastical Province of Canada, taking in all of Canada east of the Lake of the Woods, be divided into two provinces, one coterminous with the civil Province of Ontario, and the other to include Quebec and the Maritime Provinces. Dr. Worrell gave the reasons for the proposed division. The name Synod of Canada was now a misnomer. There are now twice as many dioceses within its bounds as there were 40 years ago, when it was formed, and the body had become unwieldy. Then the great use of a Provincial Synod was to press for civil legislation, and the laws of Ontario upon Education, marriage, etc., were so different from those of Quebec and the Maritime Provinces, that a division was most advisable. The whole body has now to act upon matters which related to only one province, and thus continual confusion, expense and delay resulted. The unwieldiness of the present body was so marked that its usefulness had been greatly impaired. The division would also be a fairly even one, there being only two more dioceses in Ontario than in the provinces east of it. The adoption of this report was strongly opposed by the Rev. J. Pitt Lewis, who contended that the change is unnecessary and costly, and that it will impair the efficiency of the



Diocesan and General Synods. He quoted a letter from the Archbishop of Rupert's Land in opposition to the proposal. The Bishop gave numerous reasons which, in his opinion, rendered the erection of a new Provincial Synod necessary, and the report was adopted. The motion approving of the memorial to the Provincial Synod of Canada submitted by the committee that a new Provincial Synod of Ontario be formed provoked another animated discussion, upon the amendment by Mr. A. E. O'Meara giving the delegates the option of voting for a Provincial Synod with legislative powers or for an administrative council. The amendment was defeated and the original motion carried.

The resolution instructing the delegates to support the memorial at the Synod meeting gave Mr. O'Meara another opportunity to urge that delegates to the Synod be left free to vote for a Synod administrative and not legislative in its functions. His effort was again unsuccessful. During the discussion Rev. Dr. Langtry, who was on the previous day elected as a delegate, said that if the resolution was adopted he would feel bound to resign. Mr. N. W. Hoyles, K.C., Ven., Archdeacon Allen and F. Arnoldi, K.C., insisted that delegates must represent the views of the Synod, and the Bishop said that to do otherwise would be nothing less than rebellion. The Rev. J. P. Lewis entered a further protest in the matter, but his words were of no avail, for the resolution was adopted and the members of last year's Committee, who are still members of the Synod, were re-appointed.

The following committees then announced that they had elected chairmen:—Executive Committee, the bishop; See Endowment and Lands Committee Mr. H. T. Beck; Sunday School Committee, Rev. Canon Cayley; Audit Committee, Rev. J. Pitt Lewis; Commutation Trust Fund Committee, Mr. A. H. Campbell. At 5 o'clock notices of motion were taken up. Mr. L. H. Baldwin's motion amending the canon inflicting the penalty of suspension upon ministers who failed to make returns and imposing the penalty of exclusion from the Synod was adopted. The Rev. T. W. Paterson's motion to amend the canon with a view to making the honorary clerical and lay Secretaries of the Synod delegates to the Provincial Synod, was lost. Mr. Geo. R. Ward's motion to apply for an amendment to the church temporalities act to allow a churchwarden to retire voluntarily, was adopted. At the evening session Mr. A. H. Dymond moved to amend the canon on patronage to read as follows:—"In the case of a vacancy in a mission sustained in whole or in part by the Mission Board, the appointment shall be made by the Bishop with the approval of the Mission Board, and after consultation with the churchwardens and lay representatives, if churchwardens and lay representatives have been elected and are in office in the said Mission." The object was, he explained, to give to those interested in missions the same right of consultation enjoyed by self-sustaining parishes. The Bishop said he knew of no dissatisfaction existing in any of the missions arising from his appointments, and no reasons had been adduced why the practice of thirty years should be changed. After a somewhat lengthy discussion, in which Canons Welch and Farncomb and the Revs. Dr. Langtry, Dr. Pearson, Dr. Clark, J. Pitt Lewis and A. H. Baldwin took part, Mr. Dymond withdrew his motion. On motion of the Rev. C. L. Ingles, seconded by Mr. G. B. Kirkpatrick, it was decided that the committee re the Gothenburg system of control of the liquor traffic be reappointed with power to act, and that the committee consist of the Rev. Canon Welch, the Rev. E. C. Cayley, the Rev. J. P. Lewis, the Rev. Canon Sweeney, the Rev. A. U. DePencier, Messrs. R. M. Dennistoun, W. D. Gwynne, F. E. Hodgins, F. W. Summerhayes, Beverley Jones, and the mover and seconder. The Rev. J. S. Broughall was the mover of the resolution, which granted \$1,000 per year for the next three years to the Bishop of Algoma for missionary work in his diocese. It was decided to memorialize the Provincial Synod to provide suitable forms of family prayer, with the hope that they would be eventually embodied in the Prayer Book, and the Widows' and Orphans' Fund Committee were asked to give information about the fund, which information it was thought would demonstrate the great benefits of this fund, which is not availed of by all the clergy. The Rev. John Gillespie's amendment to the canon respecting voters at vestry meetings was referred to the Executive Committee. The business being now concluded, a number of other motions of which notice had been given, having been dropped from the notice paper, the Synod was adjourned, sine die, with the customary formalities.

**Fresh Air Fund**—The committee who have had charge of the Toronto Fresh Air Fund for the past seven years have again undertaken the work. The workers of the various missions throughout the city have already a large number of names of children and parents to whom a change in the country for two weeks would be a blessing. Homes where they will be well taken care of have been secured, and in a few days the first lot will go out. It is hoped that the friends of the work, who have been so generous in the past, will again remember their poorer brethren and let them also have some of the fresh air of the country. All subscriptions sent to the treasurer, the Rev. H. C. Dixon, 15 Toronto st., will be acknowledged in the daily press.

**The Late Canon Scadding's Library**—The principal city libraries will be enriched by the munificence of the late Rev. Dr. Scadding, whose death occurred a short time ago and whose will is now being prepared for probate. During his long life Dr. Scadding gathered a library of some 8,000 volumes, many of them being rare manuscripts. During the later years of his life he began the disposition of his collection by presenting valuable works to the university and public libraries. Several volumes, among them folios of Chaucer and Shakespeare, he gave into the possession of the University authorities, as he believed that they would be safer there than in his own house. The gift was made shortly before the University fire, and the destruction of the books was a great blow to the giver. In 1881 Dr. Scadding made his will, and these and all of his books are mentioned in it. According to the terms of this will the greater portion of the collection will be broken up and divided among the Parliamentary, Trinity College, University and Public Libraries and the Canadian Institute. One thousand of the books will be given to Holy Trinity church to form the nucleus of a parish clergy library. Dr. Scadding's most important gift to the parish with which he was connected for so many years, however, is the old Scadding family residence at 6 Trinity square. This will pass into the possession of the church and will be used as a clergy house. The personal effects are all bequeathed to Mrs. Sullivan, the only daughter of the deceased.

**Whitby—All Saints**—This church was the scene of a most impressive and solemn service on the 4th inst., at which time the newly-appointed Rector was formally inducted by Rural Dean Talbot, of Oshawa. Among the clergy present was the venerable Archdeacon J. A. McKay, D.D., for many years Mr. Wright's friend and fellow missionary in the North-West Territories, who has been visiting Ontario in the interest of the Diocese of Saskatchewan. The sermon by the Rev. Canon Sweeney, D.D., of St. Phillip's Church, Toronto, was most eloquent, instructive, and attentively listened to by the large congregation present. The text, Ezekiel 33: 7, was taken from the 1st special lesson. Through the kindness of Mrs. Lawler and the President and members of the Woman's Auxiliary, a most hearty invitation was extended to the clergy and visiting friends to tea in the school house. This branch of the Woman's Auxiliary are not only noted for their faithfulness and energy to the cause of missions, but are ever ready to assist in Parochial work.

**Barrie**—At the last session of West Simcoe Rural Deanery held in this town on the 4th instant, the following resolution was unanimously passed: "That this deanery regrets the removal from its borders of the Rev. A. H. Wright, and desires to place on record its appreciation of his faithful discharge of the duties of secretary for over three years, and wishes him every blessing in his new position as Rector of All Saints' Church, Whitby."

**Norway—St. John's**—Last Sunday was the eighth anniversary of the opening of this church. There were special preachers both morning and evening, viz., the Rev. J. S. Broughall in the morning and the Rev. J. G. Davidson in the evening. There were large congregations at both services. The offertories during the day went towards the liquidation of the debt on the church.

**Toronto Junction—St. Martin's-in-the-Field**—A very successful garden party was held in the grounds adjoining this church on Thursday evening last. The grounds were prettily illuminated with Chinese lanterns and electric lights, the whole giving a most charming effect. The Rev. Canon MacNab will be leaving this parish

very shortly in order to take charge of St. Alban's Cathedral.

**Eglington—St. Clement's**—The Bishop held a Confirmation service in this church on Monday evening, the 17th inst. Twenty candidates received the sacred rite at his hands in the presence of a large congregation.

NIAGARA.

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

**Thorold—St. John's**—At the Baptismal service, held in this church on Sunday the 16th inst., nineteen members were received into the Church, seven infants and twelve adults. The service was very hearty and well attended.

**Rockton—St. Alban's**—This church is a standing memorial to the enterprise and churchly spirit of the late Rev. Richard Harrison. Planted on a rock and built of native stone it is one of the most picturesque churches of its size in the Dominion. The building is cruciform with a well proportioned bell tower. The interior is finished in native pine, oiled and varnished. The view from the west door looking toward the altar gives one the impression of a cathedral in miniature. The chancel window is a memorial in good taste, possessing very striking and well blended colours. There are also several memorial windows in the nave. There is a well kept God's acre surrounding the building where many of the early settlers of the district find a resting place and have their graves kept green. The Rev. Samuel Bennetts conducts the service on Sunday afternoons. The congregations are never very large but the services are always hearty, the singing good and the people a unit with their pastor.

**Guelph—St. George's**—At a meeting of this church vestry on June 17 the report of the committee regarding the rectorship was presented and discussed. It is understood that the committee recommended, with the approval of the bishop, the name of Rev. J. C. Farthing, of Woodstock. Mr. Farthing has refused the offer of this living, as he has no intention of leaving Woodstock.

**Dresden—Christ Church**—The annual convention of the Church Workers' Association of the Rural Deanery of Kent was held on Wednesday, June 5th, in this church. This association was formed for the purpose of encouraging co-operation among the various parishes in the deanery, and disseminating information on best methods of Church work. At the convention held in Blenheim in 1899 a constitution was adopted whereby the scope of the association was enlarged. The large attendance at the one held in this church and its results are a testimony to the increasing benefit of these meetings of Church workers. Delegates were present from Ridgetown, Blenheim, Tilbury, Charing Cross and Chatham, besides a large number from Christ Church parish. The morning session opened with a celebration of the Holy Communion, when between sixty and seventy communicated. Immediately after the convention was organized and the president, the Rev. R. McCosh, R.D., took the chair. The recording secretary, Miss Groves, Ridgetown, being absent through illness, Dr. R. V. Bray, Chatham, was elected secretary for the day, after which the Rev. A. K. Griffin in a brief address welcomed the delegates. The corresponding secretary, the Rev. W. R. George, then read the reports from the Sunday schools of the deanery. The reports showed an increase in the number of schools, in the amount of money raised, and in the uniformity and extent of the work done, though in some points there was not the encouragement hoped for, notably in the offerings to missions. After adjournment for lunch the convention met in two sections, one composed of the ladies, who considered the question of deanery co-operation in mission work, and the other of the men, who discussed "Responsibility of the Layman." The ladies' meeting was a most enthusiastic one, some seventy being present, Mrs. Griffin, the local president of the W.A.M.A., in the chair. The meeting opened with Scripture reading by Mrs. Stegman, Chatham, and prayer by Mrs. Little, Ridgetown, Mrs. Wilson, of Chatham, was elected secretary. Miss Griffin then welcomed the delegates and outlined the subject of conference, viz., the deanery co-operation, after which Mrs. Baldwin, the diocesan president, gave a practical and earnest address on the spiritual side of the W. A. work, and showed the advantages of deanery co-operation, which would strengthen the work, increase the bonds of love and produce harmony in the society. After

questions as to methods of work had been answered those present expressed themselves willing to cooperate, and organization was at once proceeded with. It was agreed that the president of the branch where the convention should be held should be president and Mrs. Griffin was elected secretary-treasurer. A liberal collection was then made towards the co-operative work. With prayer by Mrs. Morris, Ellenheim, and Mrs. Baldwin, this interesting and encouraging meeting of deanery workers came to a close. At the laymen's meeting an instructive paper prepared by Mr. E. Beattie, Highgate, on "Responsibility of the Layman" was read by Dr. Bray, who also opened the discussion on the subject. Mr. W. B. Graham, Ridgetown, followed with a very earnest appeal to laymen to support the Sunday school. Mr. H. Dennis, Chatham, Mr. Simpson, Ridgetown, and Rev. A. K. Griffin also spoke. When the convention reassembled in united meeting the Rev. W. K. George gave an address on mission work in the Sunday school, under the title "S. S. Auxiliary to D. F. M. S." The question was recognized as one of chief importance, and a committee, composed of Rev. W. K. George, Rev. A. K. Griffin, Mr. H. Dennis, Chatham, and Mrs. Stegman, Chatham, was appointed to consider the whole matter of missionary instruction, literature and collections. The closing paper of the day was a very able one by the Rev. M. G. Freeman, Thamesville, on "Discipline," which elicited an interesting discussion. The Rev. W. K. George presented the report of the committee on opening and closing exercises for Sunday-schools. A resolution of sympathy with the Rev. F. M. Baldwin, who is seriously ill, was passed by a standing vote. On proceeding to election of officers Miss Groves was re-elected recording secretary, and the Rev. W. K. George corresponding secretary. The Rural Dean is president, ex-officio, and the rector of the parish, where the convention meets, vice-president. In the evening Divine service was held in the church, when Rev. T. Dobson, of Tilbury, gave a thoughtful address on "The Church's Mission"; the Rev. W. K. George also addressed the workers on the subject of "Loyalty." The offerings during the day amounted to over \$12. The ladies of the parish prepared luncheon for the visitors during the day and their wants were well looked after by them. Some 125 visitors partook of their hospitality during the day. It was unanimously agreed that a very pleasant and profitable day had been spent by all who were present at the Convention.

Huntingford—Christ Church.—Sunday, the 23rd inst. was a red letter day in the history of this church. The frame church was built originally in 1837, and opened for divine service seven years later. The church has been used continuously ever since. Within the past few months it has undergone extensive repairs and on last Sunday was re-opened by the Bishop of the diocese, his lordship on the same day holding a confirmation service therein, when a number of candidates received at his hands the apostolic rite. The rector was assisted by the Rev. Canon Young, D.D., and the Revs. W. Woodroffe, and F. E. Roy. There were very large congregations present at the services, many people coming from a distance who were former members of the congregation in order to worship once more in their old parish church, which has now been renovated and beautified. The re-opening services were continued on Monday evening, when besides the clergy mentioned above, the Revs. R. H. Shaw, G. B. Ward and James Ward were present. A short service was held and this was followed by addresses on the past history of the church, its present opportunities and its future outlook.

Sault Ste. Marie.—We learn that the S.P.G. has generously given to this missionary Diocese of Algoma the sum of £500 for our Sustentation Fund. The conditions are generous, too, as the money is payable when a like further sum has been raised by the diocese. A future grant of £250 has been made, payable in three equal annual instalments. It is to be used wholly towards the opening up of new mission fields.

The Duke of Cornwall and York has been elected Chancellor of the University of the Cape of Good Hope.

The new Dean of Peterborough (Dr. Barlow), took honours in no less than four different triposes when at Cambridge.

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

### ALL SAINTS, HAMILTON.

Sir, At the recent Synod of the Diocese of Niagara, when the report on the State of the Church was presented it was noticed that great applause was elicited when it was reported that the Church, School House, and Parsonage of All Saints, Hamilton, were free from debt. Had the congregation of All Saints been called upon to accomplish this result it would not have been for many a long year. A certain Mr. Mills secured the lot at the corner of King and Queen streets, Hamilton, engaged an architect, prepared plans, and put up the present structure, known as All Saints, Hamilton. Neither the parishioners of All Saints nor the people in the district ever gave a dollar. At the time when the church was built, Rev. Mr. Lumsden, an aged ecclesiastic who had read and studied himself into the church, had to move away to make room for the money power. Mr. Lumsden had secured a lot at the corner of King and Queen streets, on the South-West side and was struggling along to the best of his ability to keep the services going, when the prospect of a stone church on the South-East corner was proposed, a church built by an important and wealthy individual. Mr. Lumsden, in the catholic instincts and a knowledge of foundation principles was invited to move on. He did so, dear, loyal soul, and as a result of his credulity, and of ecclesiastical autocracy, the Reformed Episcopal movement in Hamilton gained a footing, and many persons were thrown into agnosticism. It is not much to cheer over, the removal of the remaining debt from such an establishment. The present Incumbent is a keen business man. We must never forget that the Church of All Saints, Hamilton, was built and paid for by Mr. Mills under the direction of the late Very Reverend Dean Geddes, and that the foundation of the present Church and School House was laid many years since. We sometimes eat the fruit without ever asking who planted the tree.

AN OLD FRIEND

### CLERGY HOUSE OF REST.

Sir,—May I through you say a word to the clergy about the "Clergy House of Rest" at Cacouna. Ere arrangements are made for summer holidays it would be well for the clergy to consider the great advantages of this resort. It would be difficult to exaggerate the bracing climate, the pleasures of the salt water bathing and the general complete change and rest to be gained from a sojourn at the Clergy House of Rest in Cacouna. The luxurious comforts of the house itself at the nominal sum of 50c. a day leave nothing to be desired, and last but not least, the beautiful church and the daily services afford the religious privileges so often absent at summer resorts. It is a pity more of the clergy do not know of and take advantage of the "Clergy House of Rest."

FRED RICK B. NORRIE.

### THE CHURCH AND HER COLLEGES.

Sir,—There is now the Church in Canada—a church with a general synod, united. That, on the one hand, On the other, there are her Colleges, isolated, diverse, divisive. I write to earnestly ask every churchman who may read this to consider these two facts and ask, can these two long exist together? Must not the latter ever be a menace, if not fatal to the former? You are a clergyman, say, just put in charge of a congregation. In the Sunday school one teacher is teaching one way and another quite a different way. One uses one manual, another, another. One section of the congregation provides the funds for one class, another for another. Each teacher reflects on the teaching and practise of the other. There are more classes than necessary, involving more expense than necessary; yet any one of the members who likes may start a new class; and you! well, you accept it. Would you in such a case let your hands hang helpless and say, I can do nothing? Would not such supine-

ness be a crime against the unity of your parish? Now, when our general synod meets, it has before it, only on a larger scale, a precisely parallel case in our church colleges. The question of questions to me for the future of our church is, can we rouse strong enough sentiment to justify that synod in taking action, wise, cautious action? Can we get our laymen to say, we shall not go on supporting our colleges till they are brought to make not for the disunion but the unity of our church? Can the clergy not say, we are prepared to accept in this matter for the sake of Christ and his church the resultant of churchmanship in Canada, so as to let the church get control of her colleges? "We are not divided, all one body we." Aye, only we are trying to smash it by pious institutions of learning. I am told that short letters are better read than long, so I close by asking my brother churchmen to verify the seriousness of this question for themselves. Send for the constitutions of every church college in Canada. Send for the constitution of the Presbyterian colleges. Compare the two. Remember that only a few years ago they were where we are. Then form your conclusion as to your duty.

### UNITED-CHURCH, DIVIDED-COLLEGES.

### HIGHER CRITICISM VS. THE BIBLE.

Sir,—Professor Smith sums up in his work, "Modern Criticism and the Preaching of the Old Testament," the result of the labors of the higher critics. On page 99 he says: "But this means that the literature upon which we are dependent for our knowledge of the history of the Hebrews from Abraham to Joseph, is of a date from nine to eleven hundred years later than the personages and events which it describes." Again, on page 101: "Now, we must admit that while archæology has richly illustrated the possibility of the main outlines of book of Genesis from Abraham to Joseph, it has not one whit of proof to offer for the personal existence or characters of the patriarchs themselves." And so, practically, he dismisses the whole story as the invention of an age about a thousand years later. The trouble with the higher critics is that they think learning, and wisdom, and knowledge is a thing of very modern growth. That the ancients, who lived five or six thousand years ago, so many generations before the Higher Critics were born, must have been of course very ignorant. They assume, as the foundation of their researches, that when God finished the creation of the world, and pronounced it very good, that the highest beings he made to rule over the rest were a rather superior kind of ape. These apes, by their own ingenuity in process of time, so improved themselves, that their descendants are the wise men of to-day. I confess to a simpler faith; and know that I am descended from Adam who was the son of God. But to return, what proofs have we of the existence of Abraham, Isaac, Jacob, and Joseph? Outside of the Pentateuch we have the commencement of the practise of circumcision, which is zealously carried out by the Jews to this day. It is true, the descendants of Keturah, and of Ishmael, and of Esau, were also circumcised, but this proves that it was in the life of Abraham the ancestor of all these peoples that the sacred rite was instituted. Is there or has there ever been a sacred rite, painful in its nature, and amongst the poor, an extra expense which has lasted for 3,800 years, and half that time been a symbol of reproach and loathing, without having a solid backbone of fact behind it? If there ever has, it is beyond my ken. As most of the Higher Critics are clergymen, will they not accept our Saviour's statement (Matt. chap. xx, ver. 31-32): "But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Our Saviour says in this passage that Abraham, Isaac and Jacob had not only lived, but were still living. The whole story of the life of Abraham is perfectly consistent with that of an independent and pious prince of his age and country. When there was a dispute about a well between the servants of Abraham and the servants of Abimelech, King of Gerar, they both swore an oath of amity, and the well was returned to the possession of Abraham. He therefore called it Beer-sheba (the well of the oath), a name which it retains to the present day. Passing over the life of Isaac which was peaceful, and uneventful, we come to Jacob. What more natural explanation of the twelve tribes of Israel than that of springing from the twelve sons of Jacob, whose name had been changed from Jacob to Israel, unless indeed the story was the

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invention of a thousand years later, and then they would have called him Israel from the start. We may say, however, en passant that Isaac digged again the wells which had been digged by his father, but<sup>o</sup> been filled up by the Phillistines, and after that digged three more wells which he called Esek, and Situah, and Rehoboth; these were all contested by the herdsmen of Abimelech, his fathers friend, and then his servants digging a fourth well with true Jewish persistency, and a treaty being entered into, confirmed by an oath he calls it Sheba (an oath). Now take a modern account of Beer-Sheba, Dr. Cunningham Geikie says: "All the way to Beer-Sheba long deserted towns occur: a proof of the great change in the physical condition of the country within the Christian era. Cisterns forty feet square, partly hewn out of the rock, partly built; broken Corinthian capitals, ruins of churches and sites of towns, dot the country." Again—"Ruins of forts, churches, towns, terraces, grape mounds, and aqueducts are in fact numerous in all directions." Is it any wonder that Abraham and Isaac should have lingered so many years in the neighborhood of the magnificent wells of Beer-Sheba blessed with such a magnificent supply of water, such a fine climate, and such a prolific soil. Again, page 101: "Where formerly the figures of the Father of the Faithful and his caravans moved solemnly in high outline through an almost empty world, we see (by the aid of the monuments) embassies, armies and long lines of traders crossing, by paths still used, the narrow bridge which Palestine forms between the two great centres of civilization." No one, unless very ignorant, would suppose that Abraham "moved through an almost empty world," for all who know anything of the remote past, know well that the whole country was thickly settled by several tribes of highly civilized and warlike people. There dwelt the Hittites, those old world warriors who were without a peer for hundreds of years, and a single tribe of whom, the Chetans, defied the whole power of Rameses the Great, who invaded their country and besieged their capital, Kadesh, on the Orontes, yet did not conquer them. He gladly concluded a treaty of peace and also entered into an extradition treaty with them, the first on record. This happened at about the time of the birth of Moses. What says the Pentateuch? See Numbers, chap. 13, v. 28 to 33, and that description applies to the land only 400 years after Abraham. Still there was plenty of broken ground, of hill-side and ravine, giving pasturage to hundreds of thousands of cattle and sheep till long after the time of David the royal sheppard poet. Although at the same time the villages and towns were so close together that the whole land was densely populated. Again—"But amidst all that crowded life we peer in vain for any trace of the fathers of the Hebrews; we listen in vain for any mention of their names." As the patriarchs were strangers in the land, living in tents, no one could reasonably expect that there would be any memorials of them in the buildings or fortified towns. Dr. Smith's assumption that there ought to be reminds me of a story of an infidel surgeon who said that although he had made a great many post-mortem examinations, and dissections, he had never yet found a soul, so there was no such thing. A bystander answered only a fool would look for a soul in a dead body: as well look for mosquitoes in winter. Only a people permanently settled and wealthy would put up such massive buildings as would withstand the ravages of time for 3,500 years. Beersheba is, however, there, and if the Bible story is not true how then did it get its name? Whatever skeptical clergy and doubting professors may say—400 millions of Mahomedans and ten million Jews are as positive about the existence of Abraham, Isaac, and Jacob, as they are of the existence of their own grandfathers. The existence and solidarity of the Jewish people for the last 1900 years is above all, proof stronger than anything else could be, of the essential facts of their history from the call of Abraham to the present. Have the Jews retained their distinctive existence during more than fifteen hundred years of persecution and injustice, merely on the writings of an obscure and unknown priest who lived after the Babylonian captivity? It would require all the faith of a "Higher Critic" to believe it. I would like to write of Joseph next week, as I know him better. S. R. RICHARDSON, M.D.

Mr. Hubert W. Hunt, who is at present organist of St. Jude's, South Kensington, but has been appointed organist of Bristol Cathedral, is the son Mr. Thomas Hunt, the doyen of lay clerks at St. George's Chapel, Windsor.

#### THE HIGHER CRITICS AND DR. SMITH

Sir,—Dr. Richardson's letter in your issue of 20th June but shows that modern critics, like traditional theologians, are liable to reach wrong conclusions, even though holding right principles. A candid reader would in all probability reject Dr. Smith's conclusions with reference to the crossing of Jordan and the taking of Jericho. But he has only pushed a very probable theory a little too far. Now, I would like to know in what way the holding of the theory as to the composite authorship of any book of the Bible can be regarded as heresy. There is nothing to deny it either in the Bible itself, the words of our Lord, or the authoritative canons of the Church. On the contrary the Psalms and the Book of Proverbs are confessedly composite. If the Book of Kings is in any way a contemporary record, many hands must have gone to its make up. Also the Chronicles or writer of the Chronicles, had access to writings which apparently the compilers of Kings had not, and he mentions them by name. Now, we know that the Gospels were written by four different men, with the result that there are discrepancies in detail which lawyers tell us are the best evidence of truth, and of the independence of witnesses. Why is this principle to be denied to the Old Testament? and how else are we to account for the glaring discrepancies in the Old Testament itself? Dr. Richardson picked out two instances which probably are far fetched. He took them from Joshua. Now, that Joshua is a composite book, is plain, because if any part of it came from Joshua's hands he certainly did not write the account of his own death. Now, I will mention two instances in the first book of Samuel that are inconceivable on any other theory than that of the composite authorship of the book. In the 13th chapter we read that Saul was with his army in Nichwash, and Jonathan in Gebat of Benjamin on each side of a rocky valley. Then, it is said, that Saul went to Gilgal in the face of the Philistine garrison at Nichwash, offered sacrifice there, and returned to Gibea or Gebat. Whatever Saul was he was a born soldier, and was not likely to expose his small army to certain defeat by abandoning the hill country, and returning to the plain. Nor were the Philistines likely to allow him to wait seven days and get back to his strong position without attacking him. Now skip from xiii. to xv., inclusive, and you have a consecutive narrative without any difficulty. The second incident is the introduction of David to Saul. In I. Sam. xvi., 21, David is Saul's armour-bearer. In xvii., 55, neither Saul nor Abner, his general, knew who David was. Is it likely that the same man wrote both accounts. If the whole history of David's connection with Saul were from two historians, the general truth is established by two independent witnesses. Otherwise the whole account is inextricably different. Another point in favour of the argument is that the Septuagint omits several passages that are in the Massoretic text. Does not this seem to show that those passages were added to the Hebrew version of Samuel at a date later than the Septuagint translation.

E. W. PICKFORD.

In the parish church of Stoulton, and comfortably ensconced in its wooden lectern, a robin has built her nest, laid her eggs, and just hatched them. Mr. Kingsford, the vicar, would not allow the mother to be disturbed in the discharge of her natural piety.

The Reformed Dutch Church in the Austin Friars, London, dates back to Edward VI.'s reign, and was given to the exiled Dutch reformers who were driven out of Holland by the persecution of the Duke of Alva. The Dutchmen were allowed to settle in eight English towns and worship according to their convictions, and at Austin Friars services in the Dutch tongue have ever since been held. A similar service is held every Sunday—and has been held for several centuries past—in the crypt of Canterbury Cathedral.

#### British and Foreign.

At the Chichester Trinity Ordination, the Bishop ordained but one deacon and two priests.

It is rumoured that the Bishop of Worcester, Dr. Peronne, will resign his see in the autumn, owing to advancing years.

Both the Bishop of London and the Bishop of Newcastle-on-Tyne have determined to pay a visit to South Africa in the near future.

A brass to the memory of the late Hon. Mrs. Eliot, wife of the Dean of Windsor, has lately been placed in the north aisle of St. George's Chapel, Windsor Castle.

The memorial to the late Prebendary Gordon Calthrop, consisting of buildings for the Barbican mission to the Jews, has been completed at a total cost of £8,700.

Lord Brassey has accepted the Presidency of the Missions to Seamen Society. He is himself a skilled professional seaman and holds the certificate of a master mariner.

The treasurership of the Church Pastoral Aid Society, made vacant through the death of Mr. John Deacon, of Mabledon, Tonbridge, has just been filled up by the appointment of his son, Mr. J. F. W. Deacon.

The ordination service of St. David's Cathedral, on Trinity Sunday, was conducted in Welsh, this being the first time the native language has been used for nearly 1,000 years, since the see came under the English primate.

The new tower added to the ancient parish church at Broughton-in-Furness, at the expense of Lord Cross, and the new peal of bells, were dedicated recently by the Bishop of Carlisle, in the presence of a large congregation.

The list of Bishoprics in the English Church is to be increased by another see, this time in China. It will be called the bishopric of Shantung, and the S. P. C. K. has voted £1,000 towards the £10,000 needed for the endowment of the see. In the same way the society has voted £1,000 towards the endowment of the see of Korea.

The extraordinary demand for church literature in Uganda may be inferred from the fact that the S.P.C.K. last year supplied for the C.M.S. 102,000 copies of the Luganda Reading Book, 20,000 copies of "A Smaller Catechism," 4,900 copies of the Luganda Prayer-book and smaller numbers of other publications.

In all the colonies of the British Empire, with one exception, the S. P. G. has helped to found the Church. That exception is the Falkland Islands. But that colony is determined not to be excepted from participation in the Bicentenary. A remittance, accompanied by hearty good wishes has been received from Stanley.

An influential committee has been formed, under the presidency of the Bishop of Hereford, to raise £6,000 for the repair of the beautiful abbey church of Dore, Herefordshire. The church is a unique example of a Cistercian Presbytery, still used for divine service, and forms the eastern half of the abbey church founded for white monks in 1147 by Robert, Lord of Ewiss Harold. After the Dissolution it fell into decay, and in 1634 the part now in use was restored by Lord Scudamore.

The trustees of the living of St. Olave, Hart-street, with Allhallows Staining, have appointed the Rev. Archibald Boyd Boyd-Carpenter, M. A., Chaplain in Ordinary to the King, and Rector of St. George's, Bloomsbury, to the rectory which recently became vacant by the death of the Rev. Dr. Povah, who had held it since 1860. The living which was formerly worth over £2,000, is now of the annual value of £900, the balance being applied to the augmentation of poorer benefices close by. Mr. Boyd-Carpenter is a younger brother of the Bishop of Ripon, and has been rector of St. George's, Bloomsbury, since 1887, succeeding Dr. Goe, the Bishop of Melbourne.

## EASILY GIVEN

It was only a sunny smile,  
And little it cost in the giving,  
But it scattered the night  
Like morning light  
And made the day worth living.  
Through life's dull warp a woof it wove  
In shining colors of light and love,  
And the angels smiled as they watched  
above.  
Yet little it cost in giving

It was only a kindly word,  
And a word that was lightly spoken,  
Yet not in vain,  
For it stilled the pain  
Of a heart that was nearly broken  
It strengthened a fate beset by fears  
And groping blindly through mists of tears  
For light to brighten the coming years,  
Although it was lightly spoken.

It was only a helping hand,  
And it seemed of little availing,  
But its clasps are warm,  
And it saved from harm  
A brother whose strength was failing  
Its touch was ten-fold as angel's wings,  
But it rolled the stone from the hidden  
springs  
And pointed the way to higher things,  
Though it seemed of little availing.

A smile, a word or a touch,  
And each is easily given,  
Yet either may win  
A soul from sin  
Or smooth the way to Heaven.  
A smile may lighten the falling heart,  
A word may soften pain's keenest smart,  
A touch may lead us from sin apart—  
How easily either is given!

## HINTS TO HOUSEKEEPERS.

For Strawberry Whip.—Take one cupful of cream whipped stiff and sweetened. Add two dozen hulled and sweetened strawberries. Serve in sherbet glasses.

For Strawberry Short Cake.—Make dough as for baking powder biscuit, with the exception of a little more shortening; divide the dough in half; lay one-half on the moulding board (half the dough makes one short-cake), divide this half again, and roll each piece large enough to cover a biscuit tin or a large sized pie tin; spread soft butter over the lower one and place the other one on the top of that; proceed with the other lump of dough the same way, by cutting it into halves and putting on another tin. Set them in the oven; when sufficiently baked take them out, separate each by running a large knife through where the cold soft butter was spread. Then butter each crust plentifully, lay the bottom of each on earthen platters or dinner plates; cover quickly with a quart of strawberries that have been previously prepared with sugar, lay the top crusts on the fruit. If there is any juice left pour it around the cake. Always send to the table with a pitcher of cream.

To Make Sweet Strawberry Cake.—Take three eggs, one cupful of sugar, two of flour, one tablespoonful of butter, a teaspoonful, heaped, of baking powder. Beat the butter and sugar together and add the eggs well beaten. Stir in the flour and baking powder, well sifted together. Bake in a deep tin plate. This quantity will fill four plates. With three pints of strawberries mix a cupful of sugar and mash them a little. Spread the fruit between the layers of cake. The top layer of strawberries may be covered with a meringue made with the white of an egg and a teaspoonful of powdered sugar. Save out the largest berries and arrange them around in circles on the top in the white frosting.

Light Fruit Cake. Four eggs, two cupfuls of sugar and one of butter; beat until light. Three cupfuls sifted flour, one and one-half teaspoonfuls baking powder; into this mix one pound seeded raisins, one pound clean currants and one-half pound citron, and one-half cupful of milk. This will make two loaves. It must be baked slowly.

Bacon Rolls. Cut some bacon into thin rashers; roll these, fasten them on a skewer, and bake in the oven for five minutes.

Toasted Potato Cake.—This is a favorite breakfast dish in some parts of Ireland, and is a good way of using up potato cake. Cut the "parleys" in two, toast them before a clear fire, butter plentifully, and serve. To make the cake, mash or put four or five floury potatoes through a wire sieve; add two ounces of butter, a little salt, a teaspoonful of baking powder, and as much flour as the potatoes will take up. Turn out on a board, form into a round cake with a rolling pin, and shape it with the hands. Cut the cake into quarters, and again into eighths; flour the edges of each "parley" or section, and bake on the girdle for ten to fifteen minutes.

## PERSONAL SERVICE

There is an old tale, idle in itself; the use may be good. A certain man that would never go to Church, when he heard the sanctus bell ring, would say to his wife: "Go thou to Church, and pray for thee and me." One night he dreamt that both he and his wife were dead, and they knocked together at heaven's gate for entrance. St. Peter (by legend's leave) is porter, and suffered the wife to enter in, but kept the husband out, answering him: "She is gone in for both herself and thee."

—By the announcement of the "Union Consolidated Oil Co." in this issue it will be seen that the Company has now 16 wells, with a monthly output of 6,500 barrels. This may be considered good results from the development of so small a portion of the Company's holdings. Foremost business men of the Maritime Provinces hold stock in this Company, and have a representative on the Board of directors. We have been informed that the stock is not likely to be offered for sale for any lengthy period.

## HOW TO PRAY.

He is rightly modest toward God who, without confidence in himself, but not without confidence in God's mercy, or without great humility of person and reverence of address, presents his prayers to God as earnestly as he can; provided always that in the greatest of our desires and holy violence we submit to God's will, and desire Him to choose for us. Our modesty to God in prayers hath no other measures but these: (1) Distrust of ourselves; (2) Confidence in God; (3) Humility of Person; (4) Reverence of address; and (5) Submission to God's will. These are all, unless you also will add that of Solomon, "Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy

words be few." These things being observed, let your importunity be as great as it can.

## THE CROSS OF CHRIST.

In the cross is salvation, in the cross is life, in the cross is protection against our enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross the height of virtue, in the cross the perfection of sanctity.

There is no salvation of the soul, nor hope of everlasting life, but in the cross.

Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting.

He went before, bearing his cross, and died for thee on the cross, that thou mightest also bear thy cross and desire to die on the cross with Him.

Set thyself, therefore, to bear manfully the cross of thy Lord, who out of love was crucified for thee.

—The height of selfishness is to drink Ross's High Grade Tea and not tell your friends about it.

## PATIENCE.

Holy Scripture bids us run with patience the race that is set before us. One might have anticipated that energy or zeal would be the word; but no, it is patience. Our race is for life or death, yet must it be run peacefully. Patience is its own reward. It preoccupies the soul with a sort of satisfaction which suppresses insatiable craving, vain endeavor, rebellious desire. It keeps the will steadfast, the mind disengaged, the heart quiet. Patience, having little or nothing, yet possesses all things; for through faith and patience the elect inherit the promises. Draw freely, generously, hopefully, upon patience; for the more we draw upon it, so much is the strain upon it lessened.—Christina Rossetti.

## HAPPINESS MAKES HAPPINESS.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden anyone else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

## HINDRANCES TO CHRISTIANITY.

Why is it that Christianity, the real religion, the religion of our Lord, makes, or seems to make, so little progress in the world about us? It is not because of the antagonism of opponents or unbelievers. It is not because of the scepticism of those who cannot believe. It is not because of intellectual difficulties which are in the world. It is not because

of the filthiness, or the meanness, or the worldliness of those who do not even profess to be trying to be religious. Nay, all these things would be no hindrance to Christianity, being truly the salt of the earth, and the Church of Christ truly a city set on a hill in whatever direction you look. There is another matter which is the real hindrance; it is the inconsistency of us who in a sense sincerely profess to be following it. Men see impatience, manifestly impatience, worldliness, selfishness, uncharity, in us, who profess to be the disciples of our Lord, and they look cynically, gladly perhaps, bitterly perhaps, and they say truly. Of what use is all this religious profession, when the people who profess the religion after all seem to be living by so very much the same maxim as I live by myself? and truly the reason of this is plain. It is not that we are not sincere up to a point. It is that we are bidden, deliberately enough, to put ourselves to school under His eye, so that there we may really learn to see what it is that is amiss within us. We cannot bear the strain of seeing ourselves as Christ sees us, so that the reformation is never completed.—Canon Gore.

## A PATIENT LITTLE SISTER

A bitter, chilling wind was blowing from off the lake, and well-dressed pedestrians were hurrying toward their destinations. The people at Terrace station were watching the clock and listening to the gusts outside, when those sitting near the windows caught sight of a little girl, certainly not more than eight years old, staggering under the weight of a heavy child, and toiling up the stairs toward the street.

The girl was poorly clad, the tattered skirt of faded cotton plaid barely covering her knees, while gaping holes in run-down shoes and ragged stockings revealed her cold, red heels. But she did not seem to mind the bitter winds herself. Her care was for the child in her arms, and she tugged at the ends of the shawl over her own shoulders, trying to draw them closer around the boy, who was already wrapped snugly in a warm cape, and looked far more comfortable than she.

"Don't cry, Tony, don't cry!" the girl was urging soothingly. "He shall see engine now, and big, big cars. Don't cry." A freight train rumbled through the station without stopping, and the baby forgot to cry, as his round black eyes stared solemnly at the moving cars. His sister, to rest for a moment, stood him down upon the platform at her side; but the child rebelled most vigorously, and the girl hastened to lift him again and hush his wailing with soothing words.

At this moment the train for which so many were waiting pulled in, and the people thronged out. But we saw a little lad slip away from a group of well-dressed children and thrust into the shabby little girl's hand a paper bag. The tired face brightened, and a look of gratitude flashed into the dark eyes. "As the train puffed on its way, we had a glimpse of the girl's face as, bending over the child in her care, she held up a golden banana. The girl's face, with the light of love

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upon it, was beautiful, and the child's, all aglow with laughing eagerness, was no longer the face we had seen earlier; the lad's gift had opened hearts and the faces of both children were transformed in consequence. How many of us carry around with us keys to hearts and use them not!

**THE DANE AND HIS ENEMY.**

Here is an old, old story of the battlefield, but one worth repeating. There was war between the Swedes and the Danes. One day a great battle was fought, and the Swedes were beaten and driven from the field. A soldier of the Danes, who had been slightly wounded, was sitting on the ground. He was about to take a drink from a flask. All at once he heard someone say, "Oh, sir, give me a drink, for I am dying!" It was a wounded Swede who spoke. He was lying on the ground only a little way off. The Dane went to him at once. He knelt down beside his fallen foe, and pressed the flask to his lips. "Drink," said he; "thy need is great."

Hardly had he spoken these words, when the Swede raised himself on his elbow. He pulled a pistol from his pocket and shot at the man who would have befriended him. The bullet grazed the Dane's shoulder, but did not do him much harm.

"Ah! you rascal!" he cried; "I was going to befriend you, and you repay me by trying to kill me. Now I will punish you. I would have given you all the water, but now you shall have only half." With that he drank half of it and then gave the rest to the Swede.

When the king of the Danes heard about this, he sent for the soldier, and had him tell the story just as it was.

"Why did you spare the life of the Swede after he had tried to kill you?" asked the king.

"Because, sir," said the soldier, "I could never kill a wounded enemy."

"Then you deserve to be a nobleman," said the king. And he rewarded him by making him a knight and giving him a noble title.

**WHY NOT BEGIN NOW.**

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be before you love me?"

"Why, mother, I always loved you. I do now, and always shall (and she kissed her mother); but you have not told me yet how old I shall have to be."

"How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what you know." And she climbed up into her lap.

**FITS** Liebig's Fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from **EPILEPSY, FITS, ST. VITUS' DANCE,** or have children or relatives that do so, or know a friend that is afflicted, then send for free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed.

When writing mention this paper, and give full address to **THE LIEBIG CO., 179 King street west, Toronto.**

**A FEW FACTS**

**About the New Catarrh Cure.**

The new Catarrh Cure is a new departure in so called catarrh cures because it actually cures, and is not simply a temporary relief. The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to Catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new Catarrh Cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, guaiacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merit of Stuart's Catarrh Tablets

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Failing to get the girl you want, you may as well be wedded to **MONSOON CEYLON TEA.** It can't refuse you and may be had at all grocers. Lead packets.

**MONSOON**

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A California syndicate purchased 40,000 shares in the "UNION CONSOLIDATED OIL CO." last week.

When people on the spot invest in the stock, we consider it a strong indorsation.

By July 1st we will have 16 wells, producing 6,500 barrels monthly, with less than 10 acres developed out of 20,000 acres.

Present earnings exceed three per cent. monthly on sum invested.

Regular dividends are now being paid, and an equal sum is set aside monthly for extra dividends.

Nearly 200,000 shares are owned in the Maritime Provinces by prominent merchants.

\$25.00 buys 100 shares, full paid and non-assessable, par value \$100.00

Stock is being sold for development purposes only. Capital stock is pooled in Knickerbock Trust Co.

Very little more stock will be offered.

Full particulars promptly furnished.

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IS REASON ENOUGH FOR CHOOSING THE . . .

**IMPERIAL OXFORD RANGE**

Its new and patented construction gives you more heat for less fuel—as well as an ease of regulation that makes it possible to keep the fire just exactly as you wish it all day long. The greater ease and surer success in cooking and baking, as well as the gratifying economy on coal bills, will repay you a thousand fold after purchasing his popular range. Why not inspect their improvements?

**SOLD BY LEADING DEALERS EVERYWHERE.**

**The GURNEY FOUNDRY CO., Ltd.**  
TORONTO WINNIPEG VANCOUVER

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child, half guessing what her mother meant, whispered: "I can now, without growing older."

Then the mother said: "You can be a Christian now, my darling. Love and try to please the One who says, 'Let little ones come unto Me.'"

Character is a thing rather of growth than of building. A house is built, and every brick and board is just where it was put by some man's work; but a Christian character grows, and all its graces are the development of an inner life, and the result not merely of our work, but also of God's inbreathing.

Christianity is utterly opposed to selfishness. God loved the world so well that he gave His best gift to man when He gave his only begotten Son. If man accepts the Son as his Saviour and counsellor and guide, he has no right to do as he pleases with either his life or talent or worldly possessions. He is no longer his own; he has been bought with a price.

## HIS FIRST MONEY.

"Billy Barlow went home with 'a bee in his bonnet'—a kindly bee which kept saying to him: 'Billy boy, you ought to start out gathering honey after such a sermon as you heard this morning.'"

Dr. Gordon's words had fallen in to at least one pair of hearing ears, and his thought into one honest little heart: for the very next day, after school, Billy rang the bell of their nearest neighbor's house. The lady of the house, who had seen Billy coming up the steps, opened the door herself.

"Why, how do you do, Billy?" she said.

"I am pretty well, thank you," answered Billy. "And please, Mrs. Jeffers," he continued eagerly, "have you any work for me to do?"

"Work? For you?" questioned the astonished Mrs. Jeffers. "Has your father failed?"

"Why, no, Mrs. Jeffers!"

"Then why do you want to earn money? Do not your people give you all you ought to have?"

"Yes, Mrs. Jeffers. But—but—"

"But what, Billy? Come in and tell me. Pardon me for not inviting you in before."

"Yesterday," faltered Billy, with red cheeks and down cast eyes, Dr. Gordon talked missionary to us. And—I want to earn some money for that cause. I've got money, but it's none that I've earned."

"Oh, I see!" replied Mrs. Jeffers. "I see. And you are doing just right. Come out in the kitchen, and we will see what Bridget has to offer. Bridget," she asked, when they had entered the good-natured cook's domain, "have you any work this little friend could do?"

"Nothin'," laughed Bridget, who was one of Billy's best friends. "Unless he be after scroobin' me floor, an' Oi jist a-goin' to do that meself."

"Could you do that, Billy?" asked Mrs. Jeffers.

"Yes, ma'am, I think so. I play sometimes at scrubbing floor for our Nora."

"Well, Billy, I will you fifty cents to scrub the kitchen floor; and mind you make a good job of it," laughed Mrs. Jeffers.

"Yes'm," answered Billy, "and I thank you, Mrs. Jeffers."

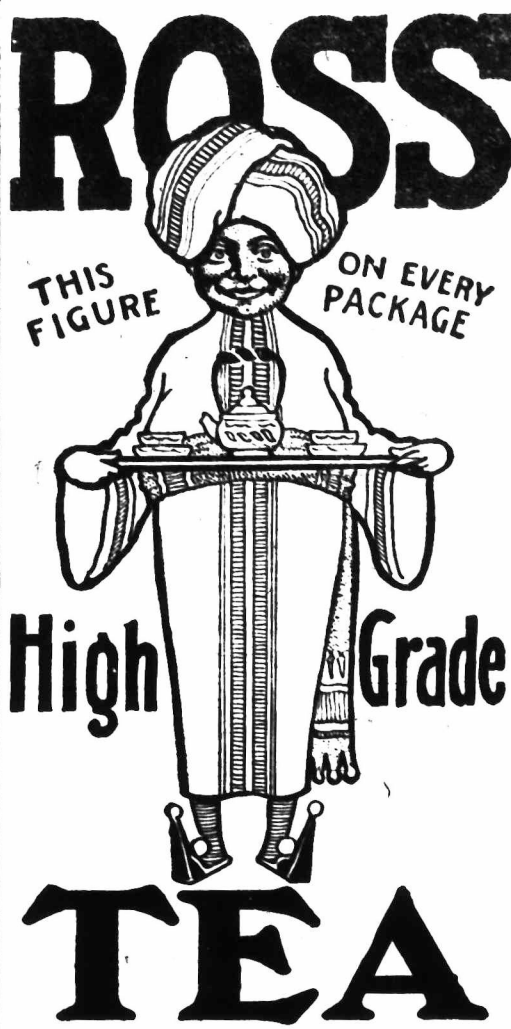
A moment later the telephone in Billy's home rang, and Mrs. Jeffers called over the wire: "O, Mrs. Barlow, come over right away. I've got 'somebody in my kitchen doing something,' to show you." And in a little while the astonished Mrs. Barlow was peeping through the door of Mrs. Jeffers' kitchen.

"Now come into the parlor while I tell you about it," whispered Mrs. Jeffers. "Do you know," she continued, when they were comfortably seated side by side, "that never have I had such a missionary sermon preached to me as the one I just received from dear little Billy. I had thought that we were doing nobly by that cause. But now I feel ashamed of myself."

A half hour later, while the ladies were still talking, the little floor-washer entered the parlor.

"Why—why, mamma, how did you get here?"

It's singular, this Cingalese,  
Should single out with signal ease,  
The purest of the drinks he sees,  
And make his mark on ROSS'S TEAS.



5, 10 and 25 cent packages.  
The only pure Ceylon Tea on the market.

Mrs. Barlow, advancing to meet him, received the blushing, faltering lad with open arms. Pressing him close to her heart and kissing him, she whispered:

"My precious little missionary boy! Your first work, and the first money you have ever earned are for the Master. God bless you Billy!"

## A CHRISTIAN LIFE.

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchard"; if with hands full of wild flowers, "Thou art from the fields"; if one's garments smell of mingled odours, we say, "Thou hast walked in the garden." But how much more, if one hath seen God, hath had converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment, the sacred tokens of Divine intercourse.

Has it ever occurred to you that you could do a great deal more work if you squandered less time in needless worry?

We should count every day lost in which we do not touch some soul to higher issues.

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We have opened this week a large shipment of this furniture, which, like many other specialties, we have been the first to introduce to shoppers.

—The Cluta Green Grass Furniture includes Couches, Chairs, Armchairs, Rockers, Stools, Curate Cake Stands, Work Tables and Tea Tables.

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The assortment of summer furniture includes a very fine line of Wicker Furniture in various finishes. You will like these goods. We draw special attention to the Malachite finish in Wicker furniture and ask that you drop into the store to see these goods. This Wicker Furniture has a very pretty effect when used on green-tinted carpets.

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The special discount of 20% off the marked price of our entire stock of Old Hickory Furniture still holds good. This furniture has had a marvellous run, orders for it reaching us from leading points all over the Dominion. Toronto, of course, has been a large customer.

—The call for our special line of Verandah Blinds has been large during the past week. They give great satisfaction.

—These are the prices:—

—Size 4x6 ft., 40c.; size 4x8 ft., 50c.; size 6x6 ft., 60c.; size 6x8 feet, 75c.; size 12x8 feet, \$1.50.

Most particular care is given to orders from shoppers out of town.

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36-38 King St. W., Toronto

UNCLE SILAS.

He was a glum, unattractive old man; nobody could deny that. He had been a sailor, but not much of a one: for he had never smelt salt water, and most of the time had merely coasted along one of the big lakes. He had never read much of anything, and had nothing to tell out of papers or books; and such observations as he had made in the world he kept mostly to himself. He knew that he was disagreeable, and a knowledge of the fact made him additionally so.

This being the case, he was naturally shunned more and more; even by such as were obliged to be near him; and this was the case of the Mowbray family. He was a kind of mortgage on such financial resources as they possessed, for the house in which they lived had been deeded them by a relative upon the condition of their taking care of Uncle Silas during the remainder of his life?

Irksome enough it was to Mrs. Mowbray, who was only a cousin-in-law to the old sailor, and had much rather not have had him in the house; but she was a good woman, meant to do her duty, and succeeded fairly well.

One autumn afternoon Uncle Silas was in the front yard, with his chair leaned up against the side of the house. His face was a vinegar-cruet, and every angle of his body said "Keep off." The children did not go anywhere near him; they never did; they had learned better. "He should be petrified into a statue and labelled 'Loneliness Couchant,'" thought one gay girl as she passed. "Why are we encumbered with him?" thought Mrs. Mowbray, as she glanced out of her window. "But he has a right here, and we must endure him."

Young man, if you expect to become aged (and well you may, for life is sometimes terribly tenacious), look well after your mind and heart; keep them both as active as possible; otherwise you will be a very lonely individual. Without books, magazines, papers, or congenial companionship Uncle Silas was passing a dreary old age.

There was a rush and a scream in the little front yard; Gladys, the oldest daughter, came frantically rushing to the house. "Joyce has fallen into the Dry Well!" she cried. "He pried up a board to see what was there, and slipped in. Oh, he is dead! My poor little brother! save him! save him, somebody!" she shouted, with the inconsistency of grief.

Several men were there in a very few minutes; but none of them dared do anything excepting to let down a candle to see if there were any poisonous gases in the well. It went out before it had gone down very far. "He's probably dead by this time," they murmured, mournfully, while the mother stood by, ringing her hands and trying not to faint. There was a falling back among the men. Uncle Silas crowded to the edge of the old well, with a long rope that he had found somewhere, in apparently an instant or two's time he had tied one end of it to a tree near by and the other to his body.

"Avast there!" he shouted, "and bear a hand! Let me down quick,

and pull me up quicker when I give three hauls at the rope!"

"You will be strangled," exclaimed the foreman of the fire company, stepping between him and the well. "Are you crazy, man? The well is full of damp."

"Avast, I say," giving the foreman a push that sent him against the tree. "I will get the boy, dead or alive—probably alive. Mind the anchorage"—pointing to the tree—"and don't let go. Cast the lead."

He was gone ten mortal hours, the mother thought, though it was really but a few seconds, before there were three tugs at the line, and the little boy came up, alive, though unconscious, with the rope tied carefully around him; but no Uncle Silas. He came a few hours later.

The day the old face was buried in the family lot Mrs. Mowbray kissed the stern, weary old face. "We did not know what a treasure we had in him," she sobbed.

"PATIENCE, MY BOY, PATIENCE."

When I was a boy I had for a teacher one year a kindly, gentle-spirited man whose good influence still lives, although he has long been in his grave. He was a very quiet,

unobtrusive man, and our school had not, I regret to say, a very good reputation. It was predicted by many that Mr. Blank would be entirely unable to control the unruly element among us, and that he would be a distinct failure as a teacher. He did control the unruly element, and that, too, without the use of the rod or severe measures of any kind. Looking back to those days, and remembering as I do Mr. Blank's methods of dealing with his pupils, I am sure that his success was due largely to his beautiful patience.

I think that it was Benjamin Franklin who said, "He that can have patience can have what he will." Mr. Blank not only had unlimited patience himself, but he taught his pupils the value of this virtue. How many times have I heard him say in his gentle and kindly voice:

"Patience, my boy, patience."

Arithmetic was the bugbear of my life, and I would get so discouraged over my failures trying to solve this or that problem that I would sometimes say:

"It is of no use! I might as well give up! I just cannot understand these rules!"

Then my good teacher would say: "Patience, my boy, patience. Let me help you."

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I was dull in everything pertaining to mathematics, and I would grow very irritable, but I never knew Mr. Blank to manifest the least impatience, no matter how dull or disagreeable I was, I remember that he once wrote in my copy-book:

"Patience is the support of weakness; impatience is the ruin of strength."

I came across that old copy-book the other day, and it carried me back in my thoughts to the long-ago time when he who wrote those lines set his pupils such a helpful example of patience that they were made stronger and better for all the duties of life that have come to them in their mature years.

An old writer has said: "There is no road too long to the man who advances deliberately and without undue haste; there are no honors too distant to the man who prepares himself for them with patience."

If you will look into the matter you will find that the men who have accomplished most in this life have been men of infinite patience combined with unflinching perseverance. Given these two qualities and no boy need fear the result of his honest endeavors to achieve success in life.



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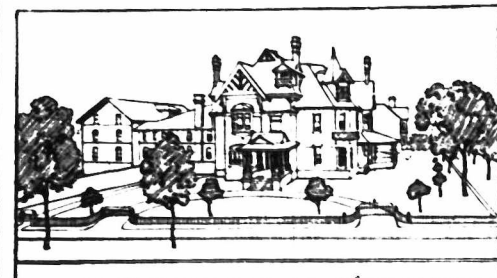
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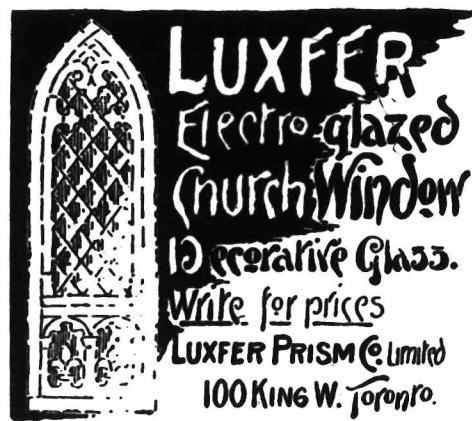
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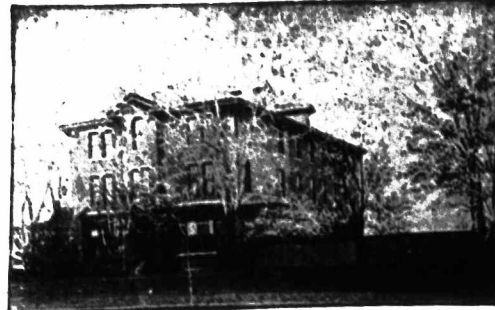
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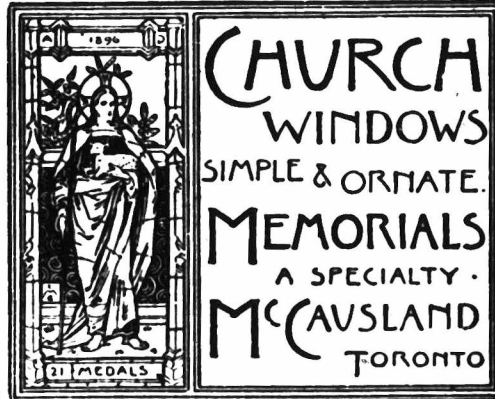
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