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Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, JULY 20, 1899.

[No. 29.

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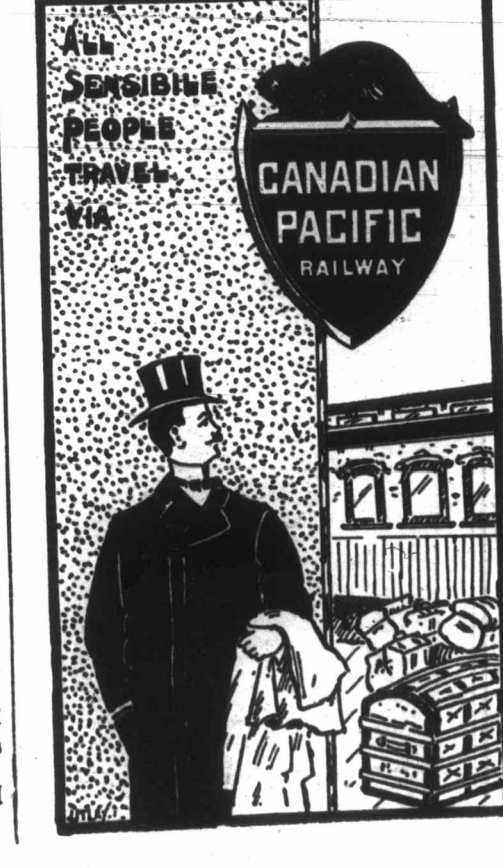
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Canadian Churchman.

TORONTO, THURSDAY, JULY 20, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

EIGHTH SUNDAY AFTER TRINITY.

Morning—Chronicles 29, 9, 29; Acts 23, 12.
Evening—Chronicles 1, or Kings 8; S. Matt 12, 1-22.

Appropriate Hymns for Eighth and Ninth 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.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 390, 447.
Offertory: 227, 265, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 275, 290, 447, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 512, 514.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

Gains and Losses by Disestablishment.

The question is often put, would not the Church of England be freer if it had no connection with the State? and the corresponding question, would the State be a gainer or a loser by the severance of its connection with the Church? is lost sight of. So long as matters remain as they are, every resident in England is a parishioner of some parish and, as such, he has his right to the ministrations of the clergyman of the Church of that parish; at the font, at the altar, and at the grave, in sickness and in health, in joy or in sorrow; with disestablishment this right will be lost, and will become a matter of favour. We have no fear that the Church would, after disestablishment, become forgetful of her high calling, the fear is that after disestablishment, which is sure to accompany disestablishment, the cottagers in the country villages

and the denizens of the slums in the large cities will necessarily lose their best friend, the clergyman; who must live, and who cannot be expected to preach the Gospel unless means are provided by which he can make a secure living by the exercise of his sacred calling.

Disendowment and Disestablishment

The Bishop of London struck a very high note the other day, when looking both disestablishment and disendowment fairly in the face, he said: "The nation might have a Church or not as it liked. It was an open question, and it always must be so. It must depend upon considerations of advantages and disadvantages. But speaking for himself he would rather have the Church disendowed than disestablished. If they were robbed, well and good! That was one of the things they had to face as a contingency possible in all partially civilized societies. But if they were disestablished they would have cut off forever their connection with the State; and he should be sorry to see the State vote itself so bad that it could get on without religion altogether. The State might be bad, but he did not think it so bad that the Church could not make it a little better, and he would like to see the Church always consciously having a connection with the nation and always continually striving to carry on its work in connection with the main current of national life."

Free Sittings.

Earl Nelson and the Secretary of the Incorporated Free and Open Church Association have addressed a letter to the rectors of the several churches in Marylebone, referring to St. Marylebone (Church Rate Abolition) Act of 1898, under which £82,700 is payable by the parish as a perpetual endowment for the stipends of the incumbents, the maintenance of the fabrics of the churches and other purposes, and pointing out that with a population of 66,000 souls all available space in their churches should be placed at the absolute disposal of every individual in such a multitude. The letter concludes: "It is respectfully submitted that the distinction of classes involved in the greater or less monopoly of our consecrated buildings, whether by renting or appropriating, is hurtful to the spiritual interests of the people, and is a discouragement to their reception of the Gospel message, and a very serious obstacle to winning back the people of England to their National Church.

The Unanimity of the Free Churches.

A fierce controversy is going on between the Rev. Hugh Price Hughes and the Independent, which gives us a little insight into the boasted unanimity of the "Free Churches." Mr. Price Hughes' scheme is to Protestantize the Church first, and afterwards to discuss the question of disestablishment;

the Independent, on the other hand, despairing of a Protestant revival in the Church, throws in its lot with the Liberation Society and refuses to join Mr. Price Hughes in the "Sisyphoean task" he has set himself, on the ground that no established Church in the world is, or ever has been, Evangelical. To this Mr. Price Hughes retorts that the policy adopted by the Liberation Society is a "dog-in-the-manger" policy. And there we may leave the combatants, with the remark that in our view Mr. Price Hughes' view of the policy of that society, though hardly flattering, is expressed in apt language.

Puritan Intolerance Again.

The Eastbourne Chronicle records a striking instance of intolerance in that charming English watering-place. There are 180 inmates in the workhouse, of whom 170 are registered as belonging to the Church of England. The chapel was dedicated by the late Bishop of Chichester in person for Church worship, and there is a duly-appointed chaplain in Holy Orders. This gentleman, owing to ill-health, has been compelled to take a month's holiday, and the dissenting majority on the Board of Guardians, who outnumber the Churchmen by two to one, purpose to take advantage of his absence by introducing dissenting preachers as his substitutes.

Death of Bishop Tozer.

On the 17th of June, Bishop Tozer entered into his rest. His life was a notable one. In 1862 the bishopric of Central Africa was offered to and accepted by him, on the death of Bishop Mackenzie, (the first Bishop, who had shortly before been sent out by the Universities' Mission), who succumbed with nearly all his staff to the deadly climate within the first eighteen months. Bishop Tozer moved the headquarters of the mission to Zanzibar and founded the school for training natives to the ministry of the Church, a step absolutely necessary, having regard to the climate. After ten years of work the Bishop's health broke down, and in 1873 he was compelled to resign his See, in which he was succeeded by Bishop Steere. Ever since that date he was practically a broken-down man. He attempted Bishop's work again at Jamaica and at Honduras, but in each case was hardly able to hold on for more than a year. The work which he initiated at Zanzibar, and which broke down his health, has not been allowed to languish, and to-day there are thirteen native clergy and one hundred and five other teachers engaged in fostering the growth of the seed which he planted at the cost of his own health. But the record of the Universities' Mission has its own sad pages; in less than forty years six Bishops, twenty-seven clergy, and forty-six lay workers have laid down their lives in the furtherance of their Master's work. For us, whose lines have

fallen amid healthier surroundings, the sense of thankfulness for mercies received should kindle the spirit which would lead us to bear our share of the work in the foreign mission field; and if we are not called upon, in God's Providence, to go out and bear our share in person we can at least support the good cause by our alms and our prayers. For him who has now been called to his rest, there is surely laid up the crown which is reserved for the brow of the martyr who has been faithful unto death.

The Church in India.

Advantage has been taken of the presence of the newly-consecrated Bishop of Madras, and of the Bishop-designate of Lahore in London to call the attention of English Churchmen to the needs of the Church in India. The Archbishop of Canterbury pointed out that as regards the demand made upon the English nation for the evangelization of the world, India stood on a different footing from the rest of the world; that it was a country where England had everything in her own hands, she had openings which no other nation had, and it was a special charge laid upon her, which English Church people dare not neglect at their peril.

Mohammedanism and Christianity.

The Bishop-designate of Lahore dwelt on the obligation which rested on a nation which tried to induce another nation to give up its old religion, to put something truer and more permanent in its place. He pointed out that there were points of similarity between pure Mohammedism and Christianity, which existed in the case of no other religion, and which it was the duty of the missionary to utilize as links, as points of contact whereby he could get into sympathetic touch with his hearers. For instance there was the belief in the one true living God, Who ruled and controlled the course of this world; then came the recognition of a revelation, the power of communication between God and man, whom He had created; there was also the high position attributed to our blessed Lord, for the Mohammedan held His virgin-birth, His perfect sinlessness, His great miraculous powers, and they looked for His second coming as anticipatory to the great Judgment Day. On the other hand, Mohammedanism had done nothing to add to the progress and happiness of the human race in any country where it reigned supreme; Mohammedans were the chief supporters of the slave trade in Central Africa; and they held a terribly corrupt attitude towards woman. So then there was a strong call to Christian England to come over and help them.

Popular Literature and Theology.

This is essentially an age in which men and women spend hours of recreation in reading, and the question which should receive thoughtful consideration from all Churchmen is, how can this taste for reading be utilized by the Church for definite teaching of the essential principles of Christianity in some form which may combine profitable instruc-

tion with a due proportion of attraction to make it popular. Hall Caine's story of "The Christian" attracted thousands of readers, because it dealt with deeply religious life presented in an attractive form; and there is no doubt that the writer of fiction has in his hands an immense power for good, or for evil; and the question of the day is, how can writers of acknowledged merit, as writers of attractive fiction, be enlisted into the service of true Christianity, as teachers of the pure ethics of morality, and of Christian theology.

Essential Features of Church Reform.

To make Church Reform a reality, much will depend on the spirit in which the immediate future is confronted. A clear view of essentials must be combined with a readiness for mutual compromise and adjustment in non-essential matters; on the one hand avoiding over-disputativeness on non-crucial points, on the other hand maintaining enthusiasm and perseverance over what is crucial and essential. There is a necessity for not losing sight of first principles, a recognition of the fact that in dealing with the Church we are dealing with the Body of Christ, a Body filled with His Spirit, and that all measures of reform within the Church must be in accordance with the constitution of our Lord Himself and of His apostles.

The Church and the World.

The Churchman (New York), has an article, which puts in choice language and excellent form the true relation which the Church has, or should have, with the world; and the place which the world should hold in the daily life and habits of the Christian. We think we cannot do better than give our readers the concluding sentences of it: "The Church to be truly Catholic should appeal to the whole of man, should glorify and sanctify his whole being and nature. This is an ideal that will never shut out delight in any creature, but it will never be shut in by that delight, for Christian prayer brings life, love and eternal beauty into the social circle, the book, the garden, the field, and the home. All creation has its due place in this city of God. The Christian life is not duplex, part religious and part secular, a Jekyll and Hyde existence, put on and off with Sunday clothes. To the complete Christian, there is nothing secular that ought not to be religious. It is when both fuse in concord that our labours and our joys, our loves and our powers, find their true meaning and consecration. 'Our interest in each created thing is meant to be a link in a chain by which we reach God.' No natural manifestation of social impulses is to be wholly condemned. All have sprung from human instincts, divinely given. The most grossly perverted are often the most noble. Municipal effort, social effort, and Christian effort should not be to kill these things, but to convert them. They are forces that we cannot spare, forces that can make for righteousness. It is a part of the glory and of the wonder of the Christian revelation that it is not only for the soul but for the mind, not only for the mind but for the body, and for its every sense, not only a creed to

be believed heartily, but a life to be lived strenuously, every day and every hour, as much in play as in work, as much in joy as in sorrow."

THE ARCHBISHOPS' JUDGMENT.

We have no wish to form precipitately an opinion respecting the Judgment of the Archbishops which has just reached us through the Atlantic Cable; but we may perhaps quiet the apprehensions of some by endeavouring to point out the probable meaning of the judgment. The report now received seems to us by no means trustworthy in declaring that the Anti-ritualists have won a signal victory in their crusade against the High Church practices in the Established Church of England. We believe that an ordinary reader of the telegram would give it a meaning which it does not properly bear, although we think the expressions actually used are probably correct. It is said that the enquiry has had reference to "the use of candles and incense in Church ceremonies." To many minds the declaration of the Archbishops that "the use of candles and incense upon such occasions is illegal, and not in accordance with the ritual [rubrics, we suppose], and their use is forbidden to all Established Churches," will seem to convey the meaning that neither lights nor incense can be allowed in any manner. A slight consideration will make us a little doubtful of this meaning. In the first place, the message is either misreported or it is presented in a form so condensed as to give a meaning which is absurd. What the Archbishops might be supposed to mean when they declared that the use of lights and incense "is forbidden to all established Churches," we leave ingenious persons to decide. Certainly their Graces could not mean to interfere with the Established Church of Scotland, or of Denmark, or of France (where there are two established Churches). We suppose they meant to say, and did say, that certain ways of using lights and incense were unlawful in the Established Church of England. That would give at least an intelligible meaning. But then we have further to consider what are the ways in which the use of lights and incense are forbidden, and whether they are in any way permitted to be used. We have some guidance in the somewhat enigmatical character of the telegram, and something more in our knowledge of the controversy. It may seem a little hazardous to pronounce a definite opinion before we have the full text of the judgment before us; but we have ourselves no doubt whatever that what the Archbishops have condemned is the ritual use of incense and lights. No one could have read the arguments of the advocates and the testimony of the experts without seeing that there were two points to be considered—whether incense and lights should be used in a ceremonial manner during the course of a service—censuring persons and things, lighting and extinguishing candles or tapers, or carrying them in procession—or whether they might not be lawful if they were brought into the

Church before the service began, and suffered to remain there during the service. All the evidence brought forward during the hearing went to condemn the "ritual" use of incense and lights, but to justify the use of them in the other manner. It is well known that the "Lincoln Judgment" decided the lawfulness of two lights on or above the Holy Table during divine service but not the lighting or extinguishing of them whilst the service was going on. Incense was not considered in the Lincoln Judgment, but it is easy enough to prove that incense has been burnt in English Churches since the Reformation, although not in a ceremonial manner during the course of divine service. And this is undoubtedly the meaning of the decision of the Archbishops, and we do not doubt that it will be generally accepted.

THE DREYFUS CASE.

Although the Dreyfus case has not yet come to an end, and may not do so for some little time to come, the public interest in all relating to it is so strong that it may be well, from time to time, or even once in a way, to recall some of the principal incidents connected with it. In the first place, it seems highly probable, if not absolutely certain, that certain secrets respecting French fortifications were sold or divulged to persons representing the French or Russian Governments. It might be easy to descend to greater minuteness, and possibly we may get positive and accurate information on these points by and by; but this is quite enough for our present purpose. Now, if this was known to the French Government, or even if that Government had good reason to suspect such a thing, it was natural and proper that they should use every means in order to discover the traitor. The means which they did actually use seem to have been about the worst possible. The accused man was actually denied the knowledge of the specific charges against him, and the nature of the evidence by which these charges were supported. He was practically condemned unheard, and sent into penal servitude with about the worst character that a convict could have. One other thing should be noted, that the Government and the military authorities availed themselves of a strong anti-Jewish feeling prevailing in the nation and in the army, and loaded the unhappy soldier with an additional weight of infamy because he belonged to that people. Even so far the case is bad enough. But worse follows. French people have never been very sensitive in the matter of justice; but there were a good many high-minded Frenchmen who could not endure that their country should be disgraced by such proceedings, and who, being convinced of the innocence of Dreyfus, determined to bring the matter to a fresh trial. Not a very serious offence against humanity in French law, one might suppose. But what is the consequence? One of these, M. Zola, who stands in the first rank of French novelists, has to flee from France to escape imprisonment. An-

other, Colonel Picquart, is cast into prison, where he has remained for a year, without being once brought to trial. One reading these lines without a knowledge of the facts might imagine that we were relating events occurring in the "dark ages," or in some half-civilized nation of more recent times. But this is by no means all. It turns out that the documents on the strength of which Dreyfus was convicted and condemned were all forged. First comes Colonel Henry, confessing his part in the forgery, and committing suicide; and next comes Esterhazy confessing his share, and fleeing from France to escape the vengeance of the law—if perchance the law, weary of persecuting innocent men, should have any energy left for the guilty! And this Esterhazy, while confessing his own guilt, is ready to swear that he was instigated to commit these crimes by a person or persons high up in authority in the army. All these things may be said to be fairly established by, at least, probable evidence—a good deal by irresistible evidence. But we have not come to the end. It is a maxim of modern law, as understood by civilized nations, that, whilst severe punishments are to be attached to grievous crimes and offences, it shall not be allowable for those who have the care of such criminals to add to the punishments imposed upon them by the courts of justice. In the case of Dreyfus this principle was flagrantly violated. He was denounced to his keepers as a man of the worst character. It was almost suggested to him that, if they tortured him or even killed him, they would be doing good service to their country. They did torture him barbarously in various ways; it is almost a miracle that they did not kill him. But he is back in France, and apparently some Frenchmen would like to kill him now—for being innocent. This is history, not romance.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Ninth Sunday after Trinity.

I. Kings x., 7. "The half was not told me."

An episode of special interest since referred to by B. Lord (Matt. xii., 42; Luke xi., 31), Who points out (1) the nature of the original incident, and (2) its application to ourselves. Consider it under these two aspects.

i. Case of the Queen of Sheba.

Sheba part of Arabia, so Queen of the South.

1. The Queen's desire for wisdom. (1) Wisdom most excellent. (2) But what is true wisdom? What is knowledge? Who shall resolve men's doubts? (3) Yet the difficulty of the quest must not leave to its being abandoned.

2. Her hopes excited by hearing of the wisdom of Solomon. Probably in answer to inquiries. At least did not dismiss the subject as doubtful. Probably prosecuted the search.

3. Made sacrifices to ascertain. It was worth while. She could but fail. Even so, she could reflect that she had done her best. Perhaps convinced that some good would result, even if not all she hoped.

4. Her generous recognition of the greatness of the wisdom of Solomon. (1) Many might have gone and come and received nothing. (2) The utterance of truth and wisdom ineffectual, unless a preparation for its reception. (3) The Queen

prepared, eager, ready to recognize, generous in appreciation. A true and noble nature.

ii. The application of the subject to ourselves.

1. Then as now different classes in relation to truth. Some eager, some indifferent, some hopeless, some resolute. The Agnostic says—Highest things cannot be known. The humble seeker after truth says he will never abandon the quest.

2. The true seeker will investigate the claims of those who profess to teach. (1) He will not rashly assume the truth and ability of every pretender. False Christs may arise. False gnostics. (2) But he will investigate earnestly and hopefully.

3. The true seeker for truth will make sacrifices as the Queen did. The pearl of great price may well be gained at great cost.

4. He will recognize and rejoice in the truth, when he finds it. Above all, when he finds Him Who is "The Truth." He will answer all questions; and at the End, the Seeker will confess, "The half was not told me."

THE SUMMER SCHOOL FOR CLERGY AT PORT HOPE.

(From our Special Correspondent).

The second annual meeting of the Summer School began its session on Monday evening, July 10th, with full choral evensong, led by the choir of St. Mark's church, in the chapel of Trinity College School. Rev. C. B. Kenrick, rector of St. Mark's, sang the service, at the close of which an address of welcome was delivered by Rev. Dr. Bethune, who has throughout spared no pains to render his guests thoroughly comfortable. The school buildings are an admirable place for such a meeting, and they have been placed at the freest and fullest disposal of the committee of the school. Rev. E. V. Stevenson is the secretary-treasurer, and upon his shoulders falls the entire burden of management. As at Lakefield, so here at Port Hope, the arrangements are excellent, and the wants of all are attended to with courtesy and despatch. Whilst the attendance is not quite so large as was anticipated from the number of acceptances received by the secretary, still thirty-five clergymen are assembled, with the prospect of a few more before the close of the session. The staff of lecturers includes Rev. Dr. Peters, of St. Michael's church, New York; Robert A. Woods, Esq., of Boston; Rev. Provost Welch, Rev. Canon Low, Rev. Carl Smith and Rev. H. Symonds. Rev. T. G. A. Wright was to have lectured but is, unfortunately, prevented by sickness from being present. Dr. Peters is an excellent speaker, and a fine scholar. His subject is Old Testament Theology, of which he was formerly professor in the Philadelphia Protestant Episcopal Divinity School. He has the philosopher's, as well as a scholar's mind, and his lectures are rich in suggestive ideas. His methods are those of the so-called Higher Criticism, but his results are reassuring to those who rather fear its disintegrating effects upon the spirit of religion. Dr. Peters has conducted an exploring party in Babylonia and other parts of the East, and his personal reminiscences illustrate many points in his lectures. He is about to publish a volume upon the subject of the "Religious History of Israel," and we strongly recommend our readers to procure a copy when it comes out. Social subjects are also in the hands of a specialist. Mr. Robert A. Woods is well-known in Boston as a first hand authority on economic subjects, and as a practical worker in the labour movement, and amongst the poor in Boston. He has been for some years at the head of the largest social settlement in Boston, and the Summer School is highly privileged in securing the assistance of such a man. Mr. Woods is of the opinion that social conditions in England are superior in some respects to those of the United States. The great leaders of organized labour are more disinterested, and actuated by higher motives than those of America. In his lectures Mr. Woods explains the reorganization of

industry, which is proceeding by the two roads of voluntary organization and State legislation. Provost Welch is delivering an important and interesting course of lectures on the "Pastoral Epistles." The evidence for their authenticity and genuineness is strongly marshalled, and a somewhat intricate problem is elucidated with as much clearness as is possible. Altogether the Summer School promises to repeat the success achieved at Lakefield last year. Cricket and bicycling are the principal recreations, and the school has a most kind invitation to a garden party from Mr. and Mrs. Barlow Cumberland, on their beautiful grounds at "Dunain."

BROTHERHOOD OF ST. ANDREW.

Annual Convention, St. John, N.B., August 24th-27th.—Careful preparations have for some time been under way for this convention, and everything now points to an important gathering with a particularly strong programme. This programme, so far as it has been possible to complete it, is now printed, in hope that it may induce many Brotherhood men and other Churchmen to see how well worth considerable effort attendance at this convention must prove. The assurance of the presence of Mr. Carleton, the general secretary of the Brotherhood in England, and Mr. Wood, the general secretary of the Brotherhood in the United States, and of Mr. E. H. Taylor, one of the leading Brotherhood men of Winnipeg, should be in itself a sufficient incentive to make every Brotherhood man, from lesser distances, who can possibly manage it, get to the convention. Railroad rates will be at least reasonable. For Nova Scotia and New Brunswick and as far west as Montreal, the return rate at single fare is, we understand it, assured. For points west of Montreal, the addition of one-third fare to Montreal may be necessary, but the Intercolonial Railway is talking about running a cheap sea-side excursion to St. John, Halifax, etc., some time about the convention dates, and if this should be worked out, a rate of something like \$12 to \$15 return from Toronto and from other points at proportionate rates, should insure a large extra attendance. Copies of the programme and general information may be obtained by application to the general secretary, H. J. Webber, 24 Adelaide street east, Toronto. The programme will be published in next week's Canadian Churchman.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

St. John's.—The Rev. H. B. Cartwright, M.A., Fellow of St. Augustine's, Canterbury, has been appointed rector of the Cathedral, Parish of St. John the Baptist. The new rector, we understand, is a staunch Churchman, and one whose sympathies have for many years been directed towards this part of the world, he having been at one time in charge of a mission in the diocese of Qu'Appelle. He returned to England some five or six years ago and became attached to the Missionary College of St. Augustine's, Canterbury, where he has been engaged in important theological work up to the present time. He is leaving England for this country about the middle of the month.

Pouch Cove.—The people have repaired the church and done many other excellent things since the beginning of the year. Hearty and well attended services testify the devotion and zeal of a people fully alive to the blessings they enjoy as members of the church.

Brooklyn Mission.—The women of St. Andrew's church have done really good work this winter; \$74 has been got together towards making the parson-

age habitable; besides gifts in money many gave willing labour as well.

Hermitage Bay Mission.—The Rev. G. H. Bishop left Hermitage on 22nd May, and visited Raymond's Point and Patrick's Harbour, holding five services at those places; he also held services at Pushthrough on 24th and at Bonne Bay on 25th, and arrived at Pushthrough again on the eve of Trinity Sunday, on which festival he celebrated Holy Communion at 8 a.m., read morning prayers at 11, held a baptismal service at 3.30, baptizing five children; and held evening service at 7.30. The next day Mr. Bishop left for Little Bay and Kound Harbour on his return to Hermitage.

Bonavista.—The jubilee of the Rev. A. E. C. Payley, S.P.G., missionary and Rural Dean, was celebrated on Sunday June 4th. On Saturday the actual day of the jubilee, the harbour was decorated with the bunting of all denominations to do honour to one who has so long and so faithfully laboured in the Master's service in Bonavista, and to those who had come to join in the celebration. Our visitors were Archdeacon Botwood, administrator of the diocese; Canon Noel, of Harbour Grace; Rev. W. Kirby, of King's Cove; Rev. G. H. Field, of Trinity, and Rev. T. R. Nurse, of Catalina. The services of the Sunday commenced with a celebration of the Holy Communion at 8 o'clock. The Rural Dean himself celebrated. Mattins and litany were said at 10 a.m. The Archdeacon preached to a large congregation from II. Cor. v. 20, and Proverbs xiii. 17. It was an effort worthy of the occasion, full of tenderest sympathy to his brother in arms, and expressions of joy with which he shared in the celebration of his jubilee. The sermon set forth the varied nature of the work and the responsibility of those who hold the great commission. It spoke of the great responsibility of those amongst whom so many years of a faithful ministry had been spent, and urged the hearers to embrace the salvation so constantly urged upon them. One hundred and ten received Holy Communion at the two celebrations. In the afternoon there was a very large congregation. All five visiting clergy took part. The addresses, which were limited to ten minutes each, were upon the subject of Hymn 242. Mr. Kirby gave the first address on the church building and its furniture. His remarks were forcible and to the point. Mr. Nurse spoke on Holy Baptism. The Archdeacon spoke on Holy Communion. Canon Noel's address was on the use of the Bible. Mr. Field concluded with an address on singing praise to God. At the evening service the church was filled again. All seven clergy took some part in the service. Canon Noel's sermon was upon the texts, Acts xxi. 16, "An Old Disciple." It is sufficient to say it was in keeping with all that had gone before it, and in its touching reference to those whom the dean had baptized, was a fitting termination to one of the most memorial days ever known in the history of Christ church, Bonavista. It is worth more than a passing notice, that in spite of very unfavourable weather every settlement in the mission was represented on the jubilee day.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Ven. Archdeacon Kaulbach has been making an official visit to different parishes in Eastern Halifax, supplying the place of the Rev. Sidney H. Morgan, of Musquodobit Harbour on Sunday, the 16th inst.

Ellerslie.—St. John's church was dedicated on Sunday, June 25th, by Bishop Courtney, who preached an exceedingly able and eloquent sermon from Psalm cxxii. 1. The congregation was a very large one, the church being filled to the doors. On the same evening His Lordship officiated at Port Hill where about forty received confirmation.

Cornwallis.—The Rev. Frederick J. H. Oxford left with his family on the 13th inst for England where he expects to remain for a year or more. During his absence the Rev. J. D. H. Brown of California, and Rev. J. M. Wade of Aylesford, will supply the parish of St. John's church. Mr. Wade is travelling in British Columbia at present.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

St. John.—In Trinity church, July 11th, at midnight, the Rev. J. A. Richardson, of Winnipeg, was unanimously elected as rector in succession to the late Archdeacon Brigstocke, the Rev. J. C. Farthing's name being withdrawn after the second ballot, which stood: Richardson, 46; Farthing, 38.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

The Bishop left for England on Saturday the 8th inst. by the steamer "Dominion." During his absence Archdeacon Roe will act as his commissary; and matters needing immediate attention should be referred to him at Windsor Mills, Que.

East Angus.—On Monday the 3rd inst, the Bishop held divine service here in the evening, addressing a crowded church and administering the rite of confirmation. His Lordship's visit was in part to examine the church and to consider what was best to be done to make the present building more suitable for Divine worship. The work of restoration is shortly to be taken in hand.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Personal.—The Rev. Dr. A. Plummer, master of University College, and sub-warden of the University of Durham, England, who is paying a short visit to Montreal, preached very able, eloquent and scholarly sermons in the churches of St. James' the Apostle and St. John the Evangelist on the sixth Sunday after Trinity.

St. John's School.—The Rev. W. C. Rodgers, M.A., Camb., who assumed the Head Mastership in March last, is making numerous improvements and strengthening his staff of masters. He has just secured Mr. C. Rawnsley Dutton, B.A., London University, as one of his assistants. Mr. Dutton has for several years been engaged in the prominent preparatory schools in England, preparing boys for the universities, the army, navy, and civil service. Mr. Dutton is a native of Canada, the eldest son of Mr. Dutton, of Iachine, P.Q.

The Right Rev. Dr. Whipple, Bishop of Minnesota, the venerable "apostle of the Indians," and one of the most prominent members of the American Episcopate, and Mrs. Whipple, reached Montreal on Sunday last on their return from an extended visit to England. After resting for a day after their ocean voyage, they left the next day for their Western home.

South Stuckley.—Owing to illness, the Bishop had to cancel his appointment to hold a confirmation here on the 30th ult. There were ten candidates awaiting the Bishop's arrival.

Abbotsford.—The Bishop was unable, through illness, to keep his appointment for a confirmation service here on Sunday, the 2nd inst.

Eastman.—The Bishop visited the parish on Tuesday, the 4th inst., accompanied by the Rev. N. P. Yates, of Bolton Centre. Thirteen persons were presented by the Rev. A. W. Buckland for the rite of confirmation, seven being adults. The church was nicely decorated by the ladies of St.

John's Guild, with ferns and potted plants. His Lordship delivered a very earnest, practical address to the candidates. After the laying on of hands, the Bishop presented each candidate with a handsome Bible, which was a gift from Mr. A. H. Gault. On the morning of the episcopal visit, the incumbent received from Lord Stratheona a cheque for \$100 towards the new proposed church in the Shenyong neighbourhood. His Lordship in the course of his remarks made reference to the long term during which Messrs. Esty and Whitehead had served St. John's church as churchwardens. He hoped that the new wardens would be as faithful in the discharge of their duties as those who had retired. After the service 70 partook of the Holy Communion. The Rev. Mr. Abbott, of Boscobel, was the preacher at both services on Sunday, the 9th inst.

Pointe Clavie.—The children's service held by Principal Hackett is growing into great favour. All the young people go down in a body on Sunday afternoons.

St. John's.—The Rev. W. Windsor has left for a month's vacation at the Clergy House of Rest. at Cacouna.

Waterloo.—We greatly regret to learn that the Ven. Archdeacon Lindsay has had to leave for special treatment at the Victoria Hospital, Montreal. We feel sure we only echo the feeling of all our readers in expressing the hope that this most estimable priest may benefit by the treatment he will receive at the hospital, and soon be restored to health, and enabled to resume the important duties of his office.

Granby.—The tenth annual Sunday School Institute of the Archdeaconry of Bedford was held here on Thursday, July 6th. There was a good attendance of laity, and the following clergymen were also present: The Rev. W. B. Longhurst, Rural Dean, Granby; the Rev. E. I. Rexford, Montreal; the Rev. R. D. Mills, M.A., head master of Dufferin Grammar School, Brigham; the Rev. James A. Elliott, Cowansville; the Rev. S. R. McEwan, North Shefford; the Rev. E. P. Judge, Brome Corner; the Rev. W. Harris, Stanbridge East; the Rev. E. A. Mason, Iron Hill; the Rev. N. P. Yates, B.A., Bolton; the Rev. H. E. Horsey, Abbotsford; the Rev. R. D. Irwin, Adamsville; the Rev. T. B. Jenkins, Waterloo. Service and Holy Communion were held at 10 a.m. in St. George's church. In the absence of Bishop Bond, who was to have preached, but was unfortunately absent on account of illness, the sermon was delivered by the Rev. R. D. Mills. Mrs. Gardner Stevens, of Waterloo, read a carefully prepared paper on "Junior Work," which evoked much profitable discussion. The acting secretary, the Rev. Mr. Longhurst, stated that he had received an invitation from the Rev. Rural Dean Nye, of Bedford, that next year's annual meeting be held in that town. It was decided to accept the invitation extended by the Rev. Mr. Nye. That gentleman was also elected the new secretary-treasurer of the institute in order to facilitate the arrangements for next year's gathering. The following were named a local committee to act with him next summer: The Rev. W. Harris, the Rev. Canon Davidson, the Rev. W. C. Barnard, Mr. E. L. Watson, Mr. Charles Moore, Mr. J. F. Rollit. The president and first vice-president of the institute remain as before, namely, the Lord Bishop and the Ven. Archdeacon Lindsay, D.C.L., Waterloo. The Rev. Jas. A. Elliott was unanimously elected second vice-president, and Mr. W. H. Hillherne, of Bondville, third vice-president. The Rev. N. P. Yates read a much appreciated paper on the "Relation of Parents to Sunday School Work." The discussion following was participated in by many speakers. "The Bible and Leaflet," was the topic assigned to the Rev. E. P. Judge, and his paper was also worthy of the attention paid it. The Rev. W. Harris had for his subject, "The Sunday School as a Missionary Agency." This brought the after-

noon sitting to a close. In the evening Victoria Hall was well filled to listen to an illustrated lecture by Principal E. I. Rexford, entitled, "How We Got Our English Bible." The speaker held the close attention of his hearers throughout, and was cordially thanked at the close.

ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON

At the recent meeting of the Synod a notice of motion appeared on the agenda paper to memorialize the Provincial and General Synods to take necessary action with a view to changing the name of the "Church of England in Canada," to the "Church of Canada." The motion, however, was not brought forward, as the mover, Rev. F. T. Dibb, was suddenly called away to his parish for a funeral. Rev. Canon Spencer, who had promised to second the resolution, was also absent through illness. The general feeling in the Synod seemed to be against the title "Church of Canada," but most of the members who spoke seemed to think some change was desirable.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Osgoode and Russell.—On Thursday, June 18th, divine service was held for the first time in a new church commenced since Easter of this year at Edwards, a station on the Ottawa and New York railway. The church is a frame building capable of seating about 100, and is not yet completed, but it is hoped that it will be ready for consecration before winter, and meantime it is sufficiently advanced to be used regularly for worship. At the opening on the 18th a large congregation filled all available space from the chancel to the doors. Special music had been provided with the kind assistance of the choirs from Metcalfe and Russell, the sermon being preached by Rural Dean Phillips of Hawkesbury. There was also present and assisting, the Rev. Jno. Warren, incumbent of Bearbrook. The afternoon was spent in listening to speeches from the visiting clergy, the incumbent and several prominent laymen from the neighbourhood. The proceeds of the day, amounting to nearly \$60, attested its success, notwithstanding the unfavourable weather of the morning and other counter attractions occurring at the same time. This is the third new church undertaken by the incumbent, the Rev. Chas. B. Clarke, during an incumbency of six years. A handsome stone edifice at Metcalfe was consecrated nearly a year ago, and is practically free from debt; another, also of stone, is at present in course of erection at Vernon, and is expected to be ready for consecration in the autumn. These striking evidences of God's blessing on the unceasing and painstaking labours of the incumbent have encouraged him to make application for a division of his now overgrown mission, together with the necessary grants from the Mission Fund for its accomplishment. After the opening of the church at Edwards, the Rural Dean, assisted by the incumbent, commenced a canvass of the parish for subscriptions to clerical stipend, the result being an addition of upwards of \$400 to the old lists, thus securing the stipend for the new mission of Russell without detriment to the incumbent of Metcalfe. Throughout a general and hearty response was met with, notwithstanding the cost so recently borne of erecting three new churches, and the Rural Dean carried away with him the feeling that he had spent nine pleasant days among an united and willing people, happy in being served and guided by a devoted and faithful priest, who possessed their fullest confidence and love. Under such conditions a rural dean's duty becomes a pleasure.

Gallington.—On Thursday, June 22nd, at 10.30 a.m., the foundation stone of the new St. George's church was laid "in the faith of Jesus Christ . . . in the name of the Father and

of the Son and of the Holy Ghost," by Rev. R. L. M. Houston, rector of Cornwall and rural dean of Stormont, assisted by Revs. G. S. Anderson of Morrisburg, R. W. Samwell of Wales, and the rector, Rev. J. N. Hunter, in the presence of a large assembly. In the stone were placed a history of the old church, names of rector, architect, committee and contractor of new church, copies of Synod Journal, Canadian Churchman, local papers, stamps and current coins. From 12 till 2 p.m. dinner was served, and after that an adjournment was made to the driving shed, where some really excellent speeches were delivered by the clergy present, interspersed with fine music from the Osnabruck brass band. The rector in opening said that while we all rejoice in the new church there were those who had very tender recollections of the old one, and while the new one was to be very handsome the old one was fully in proportion in its day; but he was sure their forefathers would have rejoiced to have seen this present day. The Rural Dean reminded them that this was an exceedingly auspicious occasion, and hoped there would be many such in the history of the combined parish. Rev. R. W. Samwell warned them that if a parish was to be congenial for clergyman and people, we all had to keep in mind the Biblical motto, "Blessed are the peacemakers," and the one built upon that, "Cursed are the fussmakers." Rev. G. S. Anderson made an exceedingly illustrative speech on the continuity and Catholicity of the Church of England, and of her preservation of "the faith once for all delivered to the saints," by opening up the plans and specifications of the new building before the great concourse of people, and drawing an analogy from it in regard to the Divine Architect and His Apostles, and their specifications for building up His church. The proceeds of the day amounted to about \$125. The proposed church when thoroughly completed and equipped will cost about \$2,000. The architect is Mr. W. H. A. Watts of Ottawa, and the contractor, Nelson Gallinger of Iroquois.

Aultsville.—Money has been collected to finish the above church, which has been twelve years in building. The inside completion is to cost \$874, and the equipment and some alterations outside will cost about \$500 more. The work is to be completed by Dec. 15th of this year. The architect and contractor are the same as at Gallington. On the evening of July 10th a social was held by the parishioners at the house the parish has rented for a parsonage to pay off their share of the rent. The occasion was propitious in every way; a fine night, the full amount made, all expenses paid and a balance on the right side. The people of Gallington are to pay the same amount as Aultsville (\$18), and Osnabruck Centre, \$12, toward the rental of the parsonage.

Osnabruck Centre.—A fine new driving shed has been built in connection with the above congregation. They are a faithful few of loyal Church people, and it is to be hoped that the dark clouds of the last year or two will soon roll away, and a brighter morning than they have yet seen will soon be heralded in.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Woman's Auxiliary (Toronto diocese), beg to acknowledge gratefully the following sums for the Famine Fund of the Universities Mission, East Central Africa: F. C., Camden East, \$1; Miss Hirschfelder, \$1; C. M., \$20; Miss F. Mencke, \$2; W.A. branch, Christ Church Cathedral, Ottawa, \$5; "A Sympathizer," \$5. The distress among the natives still continues, and further sums (to be sent to Mrs. Grindlay, 561 Jarvis street), will be gratefully received and promptly forwarded.

St. Alban's Cathedral.—The Rev. G. J. Low, rector of St. Paul's, Almonte, Canon of Christ Church Cathedral, Ottawa, preached at both the

morning and evening services on Sunday, the 16th inst.

Warsaw and Hall's Glen.—On Sunday, 9th July, Divine service was held for the first time in the new church at Hall's Glen; a very large congregation was present; the offertory amounted to \$15.31, and was devoted towards paying for the new organ for the church. The corner-stone of the church was laid by the Orangemen, and they took a leading part in this, the first service held in it.

NIAGARA.

JOHN PHILLIP DE MOULIN, D.D., BISHOP, HAMILTON.
Bartonville.—Nothing has so deeply touched the hearts of the people of this vicinity as the death of Miss Ada S. Waller, youngest daughter of George Waller, Esq., and sister of Rev. John G. Waller, M.A., of Japan, which took place here Friday morning, July 7. She had been for some time a patient sufferer having caught a heavy cold while taking part in an amateur production of the opera "Ermine," in Hamilton, in which she took a leading role, and it developed into consumption. She was of a sweet and loving disposition, and a bright and clever girl; a vocalist of more than local fame, and an undergraduate of Trinity University, and had spent a year at St. Hilda's. Ill-health, however, obliged her to discontinue her studies. It had been her ambition to prepare herself to go to her brother's assistance in Japan, as a lady missionary. She took a deep interest in her own parish church, St. Mary's, Bartonville, and was an invaluable helper in the choir, Sunday school, and Young People's Society, where she will be much missed. A large circle of friends mourn her early demise, but rejoice with her in her assured peace. There was a celebration of the Holy Communion at the morning service on Sunday in St. Mary's, and the incumbent, the Rev. C. E. Belt, preached upon the "Communion of Saints," and all realized their union yet in that

"Mystic sweet communion,
With those whose rest is won."

At 2 p.m. the funeral service was held at the church, and the incumbent was assisted by Rev. C. E. Whitcombe, of Hamilton, a former incumbent. The hymns sung were her favourites, all bright and hopeful, as was the service; and were: "Oh, What the Joy and Glory Must Be," "Ye Holy Angels Bright," "On the Resurrection Morning." The altar was vested in white. Her cousins bore the casket, and boys of her Sunday school class the floral tributes, among which was a beautiful "Gates Ajar," from the Young People's Society, of which she was a zealous member. Rev. Mr. Belt gave an appropriate address based upon Rev. xiv., 13. Requiescat in pace.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.
Haysville.—The Rev. J. Ward has sailed for England, and will be absent for two months.

Blyth.—Trinity church was crowded to the doors on Sunday evening, 9th July, when a special sermon was preached to the Orangemen of the neighbourhood by the rector.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.
Port Arthur.—Ascension Day was, as usual here, fittingly observed by two celebrations of the Holy Communion and morning service. In the evening the Fort William choir joined our own, according to custom, and a jubilant service was the result. Psalms proper were chanted, and the anthem was "Lift Up Your Heads." The Pipe Organ Fund has, I believe, realized \$100.

RUPERT'S LAND.

ROBT. MACBRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

(Meeting of Synod continued).

Thursday afternoon.—Canon Matheson presented the report of St. John's College, and moved its adoption, seconded by Mr. Thos. Robinson. No special change was noted in regard to endowment and trust funds. Mr. Robinson pointed out that there had been an increase of \$2,000 in fees for board and tuition over last year, a tangible evidence that the usefulness of the college was more fully recognized. Also there was an increase shown in the number of students, of whom last year's report showed 64. He emphasized the importance of the college as the centre, not only in regard to the educational, but also to the religious work of the diocese. He commented on the fact of less support from the east being expected in the future, and the necessity of the diocese depending more upon themselves; also the absolute necessity of the college having more financial support.

The Archbishop remarked that there would be a further addition to the funds. There had been collected in the past eighteen months a fund to enable the college to supply mathematical teaching which he had been giving for the past thirty years. About \$25,000 was considered necessary; he was happy to say that the amount was in view. Four thousand five hundred pounds had been raised, which entitled the college to £500 from the S.P.C.K. He hoped the money would be in hand in the course of July. The whole amount, he thought, was very well invested.

The motion was passed.

The time having come for the election of delegates to the diocesan executive committee and to the Provincial Synod, the Archbishop brought up the question of electing delegates to the General Synod. In this connection he took occasion to say that the position of the General Synod in regard to the province of Eastern Canada is most extraordinary. Eastern Canada recognizes the existence of the General Synod; has relegated to it several questions, and has proposed under certain conditions to merge its missionary society in the board of the General Synod; but His Grace could not see that the General Synod has any authority over anybody in Eastern Canada. The whole thing amounts to nothing at present. There is not much use of another meeting of the General Synod unless the Provincial Synod of Eastern Canada will give it the authority the General Synod ought to have. He did not know what likelihood there was of a meeting of the General Synod this next year; he did not see that there was any sign of one. The Provincial Synod of Eastern Canada must consider its relations to the General Synod before there was much use of a meeting of the General Synod; unless it was conveyed by the former to the latter the General Synod had no more authority over the Provincial Synod of Canada than the General Assembly of the Presbyterian Church.

On motion of Mr. H. S. Crotty the appointment was left to His Grace. The Archbishop said he would object to the appointment being made in this way except in view of the fact that there was not likely to be a meeting.

The Synod then proceeded to ballot for the delegates.

Primary Education.—Dean O'Meara presented the report of the committee on primary education, which contained the following statements in regard to the use of religious exercises and the reading of the Word of God in the public schools of the province. In 1893 there were 713 schools; in these, religious exercises were held in 451, that is 63 per cent.; in 339, or 47 per cent. the Bible was used. In the record for 1898 the committee found the following startling facts: Out of 928 schools in operation, only 362, or 35 per cent. had religious exercises, and 255 or 27 per cent. had the Bible read. The committee considered that this constituted a crisis in the educational position of the province which required the most urgent attention of all Christian

people. Year by year the reading of the Bible, and any recognition of God seemed to be slipping out of the public school system of the province. The effect of this upon the moral well-being of the province gave ground for the gravest apprehension. The committee recommended that every possible step be taken to remedy this disastrous state of affairs; (1) that an appeal be made to all Christian people throughout the province, inviting their co-operation to secure for the children at least that recognition of God and His Word allowed by law, without which no sufficient moral training can be given, and without which, in our opinion, education may become more of a bane than a blessing; (2) that our clergy and laity, whether in rural deaneries, or in their individual parishes, be urged to seek the co-operation of the ministers and leading laity of other Christian bodies in arousing public sentiment on this subject, and securing action on the part of the trustees of the school districts.

Rev. C. R. Littler, in seconding, observed that the Synod had been kept from taking action for some time by the fact that the question had been before the country in a political sense, but now it was purely a question of moral influence. He insisted upon the absolute necessity, for the moral well-being of the country, that there should be recognition of God and His Word in all public schools.

Mr. W. R. Mulock was ashamed of Manitoba when he heard that report read. If the Synod, as Christians, were satisfied to let the devil have his own way by being neutral, let them not talk any more of furthering mission work. He was astonished to learn that in one-third of the schools the Word of God was not. A Christianity was wanted with backbone in it. Wherever Christ's name is not honoured, the safety of the state is in danger.

Rev. W. A. Burman threw the responsibility upon Christian ratepayers, as they had it in their power to elect only trustees who would insist upon religious exercises being held. It was strange, he said, that pupils should be taught to sing "God Save the Queen," and that the teacher should not be allowed to explain what the words meant; that a day should be set apart every year to thank God for His goodness to the nation, and yet that the teacher should not be allowed to teach that there is a God.

Rural Dean Hewitt pointed out that religious exercises are absolutely forbidden unless the teacher is instructed in writing to hold such, and that this direction is frequently not given where the teachers are changing, many of them every six months. He suggested that a by-law be passed giving permanent instruction. Commenting on the forbidding of reading from the Bible at the opening of the school he told of a teacher who had opened the exercises by reading a chapter from Robinson Crusoe.

The subject was discussed at length, Rural Dean Gill, Archdeacon Fortin, Canon Matheson, Rev. J. J. Roy, Rural Dean Matheson, Messrs J. H. Brock, and J. R. Howard being among those who took part.

The report of the committee was adopted, when Rural Dean Burman moved the following motion, seconded by Archdeacon Fortin: "That this Synod, believing the time has come for a serious attempt being made to make use of the opportunity of giving religious instruction in public schools afforded by the present school act, hereby pledges itself to do this, and earnestly urges upon Churchmen the profound importance of doing this in humble reliance upon the Divine help."

The Archbishop said he had not taken up this question for the past few years. A great change had been made in the law by the introduction of the provision for religious teaching, but he had found initial difficulties in carrying out this important matter. In the majority of the schools there was not an average of more than fifteen children, so that it was difficult to get ten children of any one body. The provision for holding religious exercises at the close of the day was made because it was difficult to have children waiting about in the morning when their parents objected to their attending such exercises. He would be

prepared to unite with other bodies in more definite teaching of Scripture.

Mr. Burman's motion was passed, with the addition of a clause to the effect that a committee be appointed to carry out this purpose.

A further resolution was then adopted as follows:

Moved by Rural Dean Matheson, seconded by Canon Matheson, "That this Synod hereby instructs the various rural deaneries of this diocese to hold at the earliest possible date, a meeting for the purpose of endeavouring to form a clerical board, say in each mission in conjunction with the ministers of the other denominations, this board to have as its object the securing by any legitimate means of the use in our public schools of the closing religious exercises and the teaching of the ten commandments, as permitted under our present school law, and that the rural deaneries be required to report upon this matter to the Synod at its next meeting."

Election of Delegates.—Rev. A. E. Cowley presented the report of the scrutineers of the election to the provincial synod, showing the following delegates to have been elected:

Archdeacon Fortin, Canon Matheson, Dean O'Meara, Rural Dean Burman, Canon Coombes, Rural Dean Harding, Rural Dean Macmorine; substitutes, Rev. A. E. Cowley, Rev. F. V. Baker, Rev. C. R. Littler, Laymen, Messrs. F. H. Mathewson, W. P. Sweatman, J. H. Brock, Sheriff Inkster, G. F. Carruthers, Thos. Robinson; substitutes, Messrs. W. R. Mulock, J. G. Dagg and J. R. Dutton.

Rev. Rural Dean Harding presented the report of the scrutineers of the election of members of the Executive Committee as follows:

Canon Matheson, Rural Dean Burman, Rev. C. R. Littler, Canon Coombes, Rev. A. E. Cowley, Rural Dean Gill, Rural Dean Macmorine and Rural Dean Hewitt. Laymen, Messrs. F. H. Mathewson, Sheriff Inkster, W. P. Sweatman, Thos. Robinson, H. S. Crotty, J. G. Dagg, W. R. Mulock, G. F. Carruthers, J. H. Brock and Geo. Coldwell.

Rural Dean Burman presented a report from the committee on clerical superannuation; also a report of the S.P.C.K. depository.

Second Day.—At the opening of the Synod on Friday morning the Archbishop was asked on motion of Rev. H. T. Leslie, to appoint the usual standing committees.

Rural Dean Burman presented the report of the committee on Indian schools, dealing with Indian education in general, and in particular with day, boarding and industrial schools. The day schools were considered utterly inadequate under present conditions. The only remedy seemed to be the establishment of boarding schools in which children would be housed and fed and given an elementary education, and which would serve as feeders to the industrial schools. The Church of England had no boarding schools in the diocese; it had two industrial schools at Elkhorn and St. Paul's with 174 pupils, out of four, the Roman Catholics and the Methodists having one each. Of thirty-six or thirty-seven Indian day schools, twenty-six were nominally in the hands of the Church. Mr. Burman moved the adoption of the report.

Rev. J. J. Roy said he had never before heard a report presented which had conveyed so much valuable information on this subject; he urged that it be printed.

The Archbishop spoke of the very small average attendance at the day schools as the great difficulty and discouragement. The Church, he said, has the appointment of the teachers only in a certain sense; the salaries are so small that the Government are not able to find teachers, and hence they are obliged to go to the Church for assistance. The report was adopted.

Report on the Address.—The dean presented the report of the committee on the Archbishop's address, which was considered clause by clause and adopted. The first clause in which the committee joined in deeply regretting the deaths of Rev. T. C. Coggs and Senator Boulton, and expressed sympathy with the families, was carried by a standing

vote. The second clause referred to the signs of progress in the province, and recognized the existence of a grave crisis in the history of the Church, and the need of the greatest self sacrifice. It also recommended the employment for this year of a canvasser for the Home Mission Fund and St. John's college. After the dean had spoken in moving this clause, it was seconded by Mr. Sweatman who emphasized the proposition as relating to St. John's college. The diocese had raised \$1,156 for the college last year, of which \$680 had been contributed by the Synod, leaving less than \$500 given by the country parishes and missions. The diocese, he urged, must come to the rescue of the college; an increased responsibility was thrown upon it by the recent action of the university. He was pleased to observe that the debt of the college had been reduced during the year by \$1,684.80; but this had been due to a special donation of \$2,422.

An animated discussion of this clause followed, in which, with others, Rural Dean Macmorine, Archdeacon Fortin, Rural Dean Matheson, Mr. H. S. Crotty, Mr. W. R. Mulock, Rev. W. S. Garrioch, Rural Dean Hewitt, Mr. Thos. Robinson, Rev. F. V. Baker, Rural Dean Gill, J. M. Johnston, Rev. W. P. Gahan and Mr. F. H. Mathewson took part.

Rev. F. V. Baker moved in amendment, seconded by Rural Dean Macmorine, "That in the opinion of the Synod the time has come when, in the best interests of the Church and St. John's college, the claims of the college should be more systematically advocated throughout the diocese, both by public appeals and systematic house to house canvass; and that this matter be referred to St. John's College Synod committee to arrange."

After further addresses by Revs. W. J. Garton, J. W. B. Page and J. J. Roy, Rev. R. H. L. Girling moved, "That in the absence of Canon Rogers, the rural deans be requested to give special attention in their rural deaneries to appeals for diocesan funds and other matters which would ordinarily be the work of the general missionary." The Archbishop ruled this to be out of order as a second amendment.

After a few words by Rev. R. C. Johnstone and Canon Matheson, the dean closed the debate, and pointed out that the recommendation was only proposed as a temporary expedient for this year.

The Archbishop said the proposal of the committee had come to him rather as a surprise. He did not favour appointing an inferior man and he doubted the practicability of obtaining a competent man for one year.

Rev. Mr. Baker modified his amendment by introducing a preamble and a clause to the effect that in view of the peculiar necessities of the case and the much-regretted absence of Canon Rogers, the urgent necessity of reducing existing grants and of opening new missions, we are of the opinion that all diocesan and home mission matters specially under the supervision of Canon Rogers be referred to the Executive Committee.

At 1 o'clock the Synod adjourned until 2.30 p.m.

Friday Afternoon.—The last two clauses of the report on the Archbishop's address were considered and adopted. One of these referred to the Indian missions, and the increased responsibility of the diocese in relation thereto, and urged that all the clergy be requested to bring, not only the Synod's own mission work, but all missionary work under the attention of their congregations; and the other recommended that His Grace be requested to appoint the committee to consider his address some time before the opening of the Synod, in order that more time might be secured for its consideration.

Canon Coombes presented the report of the committee on Sunday schools. It showed an increase of something over 600 in the attendance of scholars. It suggested that the habit of giving should be encouraged, commended the good work done by the rural deanery and local teachers' association; urged that steps be taken to increase interest among the laity in Sunday school work; referred to the supplies of libraries, leaflets and literature for class

work, and recommended diocesan examinations carried on from the centre.

The report was adopted and it was resolved on motion of Rural Dean Hewitt, seconded by Rev. A. W. Woods, that the Synod S.S. committee be asked to make all possible representations to the inter-diocesan S.S. committee of the province of Canada with a view to having the Institute Leaflet in the hands of our S.S. workers at a much earlier date, otherwise we shall be reluctantly compelled to give up their use.

Reports were presented from the rural deaneries by the several rural deans. Of Selkirk, by Rev. A. E. Cowley; of Minnedosa, by Rev. E. A. W. Gill; of Lisgar, by Rev. W. A. Burman; of Marquette, by Rev. S. Macmorine; of Dufferin, by Rev. N. Hewitt; of Turtle Mountain, by Rev. Geo. C. Hill (read in his absence by Archdeacon Fortin), of Brandon, by Rev. McAdam Harding.

After the report of the immigration chaplain, the Rev. H. T. Leslie, the Rev. C. N. F. Jeffrey reported verbally on his work at Fort Frances and vicinity, which he entered upon last September.

Mr. W. R. Mulock addressed the Synod in the interests of the Dynevor Indian hospital. This hospital, he stated, had been established three years ago at the instance of Archdeacon Phair. It was managed now by Miss Lockhart, an English deaconess and trained nurse, and she had associated with her Mrs. Troop, mother of Rev. Osborne Troop, of Montreal. There were twelve beds, and last winter there were applications for more patients than could be accommodated. At present there were eight patients. Various resolutions of which notice had been given were then introduced.

Capt. Butler made the following motion: "That glebe lands cannot be sold without the sanction in writing, of the incumbent and one churchwarden, the same to be attached to the deed of sale, without which the sale would be illegal." On the Archbishop and Canon Matheson giving full explanation of the way in which the mistake had occurred, it was thought the end would be served and a similar instance would not occur again; the motion was withdrawn.

Rev. F. V. Baker moved, seconded by W. P. Sweatman: "1. That it is desirable that the attention of the clergy should be drawn to the duty and privilege of becoming members of the Clergy Widows' and Orphans Fund. After a few remarks by the mover this was adopted.

Mr. Mulock then moved a resolution on Prohibition: "That this Synod deplores the evils of intemperance and believes that in the interests of Christianity and the common welfare, every effort should be made to bring about the total suppression of the liquor traffic." After some discussion, rather warm at times, Rev. J. A. Richardson moved, seconded by Rev. F. V. Baker: "That this Synod, deeply deploring the evils of the liquor traffic, and not being prepared to accept prohibition as a sufficient remedy, recommends total abstinence from intoxicating liquor as a most helpful means on the part of Christian workers in combating the evils of intemperance and pledges itself to do all in its power to remedy the treating habit, and other evils of the liquor traffic as at present conducted.

Rural Dean Hewitt hoped the amendment would be accepted, as it would be the most advanced motion ever passed by the Synod, and would be a power in the hands of the members.

Mr. Mulock spoke strongly, characterizing the amendment as an endorsement of the liquor traffic.

The Archbishop did not entirely approve of the amendment. He said that total abstinence might be helpful and desirable in many cases; but he did not regard it as the highest kind of life. He did not consider it even as "a most helpful means."

Mr. Mulock suggested that there might be some who would vote for both motions, and that they should be taken separately. This was accepted; his motion was put first, and was lost, receiving only five votes; the amendment was afterwards carried by a large majority.

On Borrowing Money.—Moved by James A. Roberts, seconded by Thomas Robinson: "That a

Canon should be added to those already in force, which will read as follows: That in the event of any parish or mission requiring to borrow money on its credit, then it shall be necessary to obtain the assent of at least three-fourths of those present at the meeting specially called for that purpose, and who are qualified to vote thereon, and that a full copy of the minutes of such meeting, embodying the names of those voting for and against the incurring of such liability be sent to the Executive Committee, being duly certified to by the incumbent and wardens of such parish or mission.

The motion was referred to the Executive Committee. Rev. A. E. Cowley moved an address to the Church Missionary Society, on the completion of its one hundred year's of work, expressing grateful appreciation of all that it has done for this province, in sending out the first Protestant missionaries, recognizing the self-denying labours of the early missionaries and their successors who had brought wandering tribes of Indians under the Gospel, and laid the foundation of Church work in the country. The Archbishop suggested some additions that should be made and the motion was referred to the executive to be extended.

On motion of Rural Dean Macmorine and Canon Matheson, a resolution was passed expressing sympathy with Canon Rogers, earnest hope of his speedy entire recovery, and a sense of the great value of his past services.

Votes of thanks were passed to the Archbishop, the Woman's Auxiliary, the C. and C.C.S., the rector and wardens, choirmaster and choir of Holy Trinity church, the press, the Bell Telephone company, the friends who had entertained delegates, the railway companies, the S.P.G., and S.P.C.K., the secretaries of the Synod, Rev. H. T. Leslie, for his assistance in Canon Rogers' absence, and to Revs. J. A. Richardson and E. L. King, for their labours in collecting in Eastern Canada.

The Archbishop then closed the Synod with the Benediction.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER

We learn, with great regret, that since his return from England, the Bishop has been prostrated by severe illness, and is ordered by his medical adviser to take a short period of complete rest from the active duties of his office. We trust that he will be able to act on this advice, and that we shall be enabled to inform our readers before long of His Lordship's complete restoration to health.

British and Foreign.

The new chancel at St. Saviour's Cathedral, Maritzburg, was consecrated on Ascension Day last.

The Church Pastoral Aid Society has received a donation of £2,000 for Church work in South London.

The Duke of Westminster and Lord Ashcombe have each given £1,000 towards the cost of erecting a church house for the parish of St. Gabriel's, Pimlico.

At a recent ordination Bishop Tucker admitted to Priest's Orders four and to the Diaconate five natives. There are now fifteen native priests and deacons in Uganda, all of whom are supported by the native church.

A donation of £1,000 has been received by the Additional Curates' Society. This brings the contributions to the Society's General Fund during 1899 to a total of £10,224, as against £9,890 in the corresponding period of last year.

The offer of J. Pierpont Morgan, of New York, to pay for the installation of electric lights in St. Paul's Cathedral has been accepted. The cost is

estimated at £5,000, but Mr. Morgan has signified his willingness to meet whatever expense is incurred.

Canon Fleming, who has just completed the twenty-fifth year of his incumbency of St. Michael's, Chester Square, London, has been presented by his congregation with a cheque for £2,000 at a meeting at which the Duke of Westminster presided, and Princess Louise was present.

supremacy, and the other oaths required by Canon 127 of 1603, ending with the formula peculiar to the northern province, "So help me God and these Holy Gospels;" and subscribed to the Thirty-nine Articles in accordance with the Canon, and the ceremony terminated.

Canon Gore, who preached the sermon at the consecration of the Bishops of Madras, Madagascar and Mombasa, at St. Paul's on St. Peter's Day, took for his text, Acts, xvii. 26, "And hath made of one blood," etc., and Acts, iv. 12, "There is none other name," etc.

Two massive candelabra are shortly to be placed in position at the entrance to the nave of St. Paul's: one is the gift of Mr. Douglas Murray, in memory of his father, a prebendary of the Cathedral; and the other has been presented by members of the Decoration Committee.

At the Episcopal Visitation in Newcastle the Bishop of that city discussed the proposal to introduce the cathedral system into the diocese of Newcastle, and said Mr. Thomas Spencer, a local gentleman, had promised £18,000 as soon as a similar sum had been raised by other means for founding the necessary canonries.

The Rev. R. A. I. Suckling, the Vicar of St. Albans, Holborn, speaking at a luncheon in the Holborn Town Hall, said that the Archbishop of Canterbury could be a most terrible enemy; he could also be a most splendid friend, so those who dealt with him knew exactly where they were. When he did deliver judgment, he was sure it would be according to right and justice.

Archdeacon Sinclair, delivered his eighth charge to the clergy and churchwardens of the archdeaconry of London at St. Sepulchre's church, Holborn. He took as his subject "Church Courts," and, in conclusion, urged that improvement in procedure would be useless without improvement in the representation of the living voice of the clergy and laity of the church.

Sir Arthur Charles, who was recently appointed by the Archbishop of Canterbury to the office of Dean of Arches, was during the third week of June admitted to the office of judge of the Chancery Court of York in the presence of the Archbishop of York and the Registrar, at Lambeth. The new judge took and subscribed the oath of the Queen's

At Chichester, near Stoneyclove, in the Catskill Mountains, a former Methodist congregation has come over to the Protestant Episcopal Church of America within the past few months, and has been successfully trained in the use of the Prayer Book. During the summer, the church is a resort for tourists of this region.

The joint sessions of the Convocations of Canterbury and York, which were held in the first week of this month, have not of themselves any official character. The two Convocations cannot, as the law stands, meet as one. Their joint deliberations are therefore nominally informal, and any conclusions arrived at must be adopted by each Convocation sitting alone.

On Trinity Sunday last a native Chinese, who had been admitted to the diaconate four years previously, was ordained to the priesthood in Honolulu Cathedral. The Bishop preached through an

interpreter to a large congregation of Chinese; a Chinese translation of the hymn, "Holy, Holy, Holy," was sung, the Epistle and Gospel were read first in English, afterwards in Chinese, and the Veni Creator, the Nicene Creed, the Sanctus and the Gloria in Excelsis were sung in Chinese.

A case has recently occurred at Hoxton, London, in which an assistant curate was dismissed without a formal statement of the grounds of dismissal. The Bishop of London held that he was entitled to an investigation of the charges made against him by his vicar, and has accordingly conducted an enquiry, the parties being represented by counsel, and the evidence being given on oath; after hearing which His Lordship has declined to sanction the dismissal.

The Bishop of Norwich speaking at a meeting of the diocesan branch of the Queen Victoria Clergy Fund said that the number of beneficiaries in the diocese was between 900 and 910, and of these 73 had an income of under £100 a year, 121 between £100 and £150, 101 between £150 and £200; the number of benefits under £200 a year being 295. At the same meeting the Bishop of Lichfield said that during the last thirty years the income of the clergy of the diocese of Norwich had depreciated to the extent of £135,000 a year.

Tuesday, the 27th of June, was the fifteenth anniversary of the foundation of Qu'Appelle diocese. There was a special celebration of Holy Communion at St. Paul's in the morning, and in the afternoon the annual meeting of the Home Association of the diocese was held in the Church House, Westminster, Lord Northbourne presiding. Lord Aberdeen, who was present, bore testimony to the value of the work, as one who had been in the particular district in which it was carried on. "The country," he said, "was in a state of early development, and it was immensely important therefore, that at that particular stage the fundamental element of religion should be fully laid and maintained.

The Rev. Robert W. Oliver, D.D., late rector of St. Luke's, Kearney, Nebraska, died recently at the age of 85. He had led an eventful life. He was of Scotch birth, and after being tutor for an English family, joined the English army and rose to the rank of captain. About 1840 he was sent to Canada, and resigned his commission, and became a Presbyterian minister at Butte, Pa. Some years later he took Holy Orders in the Protestant Episcopal Church of America, building churches at various points. The University of Kansas, of which he was the first chancellor, was erected under his direction. He was afterwards Archdeacon of Nebraska, and Dean of the Divinity school in Nebraska City, until he became rector of St. Luke's, Kearney. At one time he held a major's commission under President Lincoln, as chaplain, serving throughout the war and rendering distinguished services at the battle of Fair Oaks.

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.

THANKS.

Sir,—I beg to acknowledge, with thanks, the receipt of \$5 for Rev. Ben. Appleyard from "Well wishers, Toronto, June 13th. Any other friends sending assistance to me for Mr. Appleyard are requested to address their letters to the Rev. John Fletcher, Chedoke P.O., Ont., which will be my address after July 1st.

JOHN FLETCHER.

Sir,—The annual conference of the Society, August 1st, at go. We have some body one. I am concerned each dollar boy at the help to

Sir,—The cal gathering represent he was Credentia: certificated, and question: this inci by a cot to prote blame fo fore the commun dential (the mair much o

TH Sir,—I am inspired that the tion," a above a to conc seen as ing Hir them o spiritua to be t trated shown Gentle this be origina never-t chosen ant by off w marrie not irr it carr things Jehova after d

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CHURCH BOYS' BRIGADE.

Sir.—The Church Boys' Brigade will begin its annual central camp at Niagara-on-the-Lake on Monday, July 24th, and continue there until August 14th. We call ourselves a self-supporting society, and so we are, so far as ordinary expenses go. We have many poor boys amongst our companies, however, who cannot go to the camp unless somebody gives them the outing—usually their only one. I ask your readers to make enquiries concerning their local company, for in many cases each dollar given to the warden means one more boy at the camp, which is a great treat to him and a help to the success of the camp itself.

CHARLES H. SHORTT.

AN ANSWER WANTED.

Sir.—Previous to the assembling of our synodical gatherings a protest was entered against a lay representative taking his seat as it was claimed he was not a communicant. The Committee on Credentials were guided rather by the clergymen's certificate that he was duly elected, than the protest, and reported him qualified. Now, several questions naturally come up for decision from this incident. In the first place, what is meant by a communicant? Secondly, who has the right to protest? Then, was the clergyman not to blame for allowing this layman's name to come before the congregational meeting if he were not a communicant? And, lastly, should not the Credential Committee have reported the protest before the main body? By answering the above you will much oblige

AN OLD SUBSCRIBER.

THE INSPIRED SONG OF MOSES.

Sir.—I have been reading lately Deut. xxxii., the inspired song of Moses (see xxxi., 19), and I find that the Hebrew nation is called "the Lord's portion," as greatly favoured by Jehovah, blessed above all other nations; instructed, led, and made to conquer. Then with prophetic eye, Israel is seen as forsaking, forgetting their God, and moving Him to jealousy by their sins; so that He casts them off and takes the Gentile world as His spiritual bride. This St. Paul (Rom. x.), shows to be the true interpretation of the song as illustrated from Isaiah liv., and Jer. iii., etc., and as shown by history. The Jews are cast off and the Gentiles are married to Jehovah in Christ. Does this bear at all on the Divorce Question? The original intention of marriage is certainly to be a never-broken tie; so is God's purpose towards His chosen people. One of the parties breaks the covenant by spiritual adultery, the guilty party is cast off with a "bill of divorcement," and the other married to another bride. The analogy is, I hope, not irreverent, and is all the more forcible, because it carries us back to the very reality of all earthly things as the actions of the Most High. If Jehovah represents Himself as marrying another after divorce, can man object to it?

Y. D.

ANGLICAN DIVISIONS.

Sir.—The Catholic Record (Roman), of London, Ont., this week publishes a special article, duly prepared for its gullible readers, respecting the present Anglican divisions. This same paper usually delights in posing, as often as possible, as a direct foe of the Church of England. By way of reply to the editorial, kindly permit me to say: Our divisions are by no means so great as to necessitate the sending of a permanent "delegate" to Canada to keep the restive ones in order. How will the poor Irish and French-fighting Romanists of Canada hereafter feel, when they find themselves compelled, nolens volens (by an iron Italian hand), to be at peace with one another? Those who live in glass houses should not throw stones. Church of England men are not excep-

tional in having differences, but, they are gentlemanly enough to settle them without any "foreign" interference whatsoever. We have no occasion to send East or South, or in fact anywhere for a "whip-hand;" we are not slaves to outsiders; we can as yet govern ourselves. Long may it be so.

READER.

THE CANON ON DIFFERENCES.

Sir.—In your article of July 6th, on the Canon on Differences, you claim that the Canon was confirmed by "a great majority of the Synod." There are on the Synod list 188 clergy and 126 parishes, of which latter about 75 were qualified to vote. Of these, 46 clergy and 33 parishes recorded their votes. Had they all voted the same way, therefore, it would have been far from a general majority of the Synod. This subject was considered on Saturday morning in the closing hours of the session, and when, as is always the case, most of the clergy and delegates outside the city of Toronto had returned to their homes. Whether or not the result would have been different in a full Synod, as it now stands, the vote was practically a vote of the city of Toronto.

T. PATERSON.

THE CHACO MISSION IN PARAGUAY.

Sir.—The "London Free Press" of July 1st has a graphic description of the Chaco district in Northern Paraguay, from the hand of Rev. T. B. R. Westgate, formerly of Huron College, London, who was sent thither by the Canadian Church Missionary Association, and is now working under the South American Missionary Society. Mr. Westgate is well known in many parishes of the diocese of Huron and elsewhere, and very many are interested in his work. His station (which has a name of twenty-one letters), is the headquarters of the S.A.M.S. in the Chaco district, and is distant 100 miles west from Concepcion in the heart of Paraguay. From this point northwards lies the region assigned to Mr. Westgate. His letters tell of the ants, spiders, mosquitoes and other insects—of the tigers, wildcats, bears, foxes, wolves, jaguars and monkeys—of the lizards, reptiles, and serpents; a vast variety of creatures which often make life extremely hazardous. They tell also of other difficulties, the excessive heat, the thirst, the forests rendered almost impassable by the cacti, prickly-pear, creepers and vines; the rainy season, which makes the roads soft and the swamps wet; the numerous feasts lasting for many days and nights, which have the effect of keeping the natives attached to their old heathen tribal life. In the Chaco, there are some seventeen tribes, numbering millions of souls, and north and south of the Chaco there are millions more who are in the same pagan darkness. The evangelization of the Chaco district is an enterprise of recent origin. Mr. Henrickson, a Bible Society agent, began work there about 1888, under the S.A.M.S. He was soon joined by two other missionaries, named Bartlett and Rohens, both of whom were, later on, compelled by ill-health to abandon the field. Henrickson himself died there. Before Bartlett left, Mr. W. B. Grubb was sent by Bishop Stirling to take charge of the work, and since then it has gone on with varying fortunes till now there are twelve workers, eleven of whom are men and one a woman. Four workers joined the mission in 1898, one of whom (Mr. Westgate), was sent out by the C.C.M.A. The men required for this field are men vigorous in body, as well as strong in faith—men who can use hoe, axe or spade, who can milk cows, shear sheep, ride horses, swim, and harness and drive oxen. Housebuilding and farming, shouldering heavy palms, digging holes, and such like labour, under a vertical sun, are the common experiences of missionaries, and require sturdy constitutions. Mr. Westgate desires me to mention his work in the "Canadian Churchman," and to state that one

great means of doing missionary work is by teaching native boys in the mission school, and this the missionaries are eager to do. It costs \$15 a year to keep a lad at school. Those interested in Mr. Westgate's work may, therefore, at a small outlay, be instrumental in sending the blessings of Christianity to thousands of heathen by means of the natives trained at the mission school. Contributions for Mr. Westgate may be sent to Dr. Crawford, 253 Queen's Ave., London, Ont., or to Mr. Thomas Mortimer, 55 Collier St., Toronto, Ont.

T. G. A. WRIGHT.

Millbank, July 8th, 1899.

Family Reading.

GENERAL JACKSON.

After the battle of Manassas, Captain Imboden called upon General Stonewall Jackson, who was severely wounded, and found him bathing his swollen hand in spring water, and bearing his pain very patiently. In the course of their conversation Imboden said, "How is it, General, you can keep so cool and appear so utterly insensible to danger, in such a storm of shell and bullets as rained about you when your hand was hit? He instantly became grave and reverential in his manner, and answered in a low tone of great earnestness, "Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time of my death. I do not concern myself about that, but to be always ready, no matter when it may overtake me." He added, after a pause, "Captain, that is the way all men should live, and then all would be equally brave.

A LIVING JESUS.

Festus says that Jesus is dead, Paul says He is alive. That is all. And yet that—a live Jesus or a dead Jesus—that is the world-question, we believe, on which all others hang. If there be a bad thought, a bad word, a sinful era, a hindered progress anywhere in man's history, it comes from some assertion or other that Jesus is dead. If there be a good impulse, a sincere truth, an onward step anywhere, it comes just as surely from the power of a living Jesus.—Rt. Rev. Phillips Brooks.

THE MISSIONARY SPIRIT.

Of one thing I feel sure, nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—A. M. Mackay, of Uganda.

LIFE TO THE CHRISTIAN.

Life is the Christian's in a far higher and fuller sense than it is the worldly man's, since he enjoys it on a far higher level of blessedness, and uses it in a much nobler cause. Even death is his, since, though for a moment it triumphs over him, in the end he triumphs over it, and, while he seems to yield to it, he treads it under his feet. For it is the portal to life; and, while our friends are weeping at our bedside, a chorus of angels welcomes us into Paradise. What the world dreads the believer at last welcomes, for it severs us from sin, and takes us to the vision of God.—Right Rev. Bishop Thorold.

WHEN THE DAY BREAKS

O, watchman on the hills of time,
 We bondmen of night's shadows fell,
 Awaft thy call at morning's prime—
 "God's on His throne, and all is well?"

Our faith burns low, Thou canst renew
 The feeble spark despair would quell,
 O, may we hear thy message true—
 "God's on His throne, and all is well?"

We waiver in our fight with wrong,
 Lust holds us with his reptile spell;
 O, for our comfort, raise thy song—
 "God's on His throne, and all is well?"

O, watchman on the hills of time,
 Thy voice rings clear o'er cliff and dell—
 "Be of good cheer; day dawns sublime;
 "God's on His throne, and all is well?"

—Charles Morse, Ottawa.

LITTLE KINDNESSES.

It is not medicine; it is not broth and coarse meats, served up at a stated hour with all the hard formalities of a prison. It is not the scanty dole of a bed to die on, which dying man requires from his species. A kind look, a smile, a drop of cold water to the parched lip, true and unpretended sympathies, are the things a man shall bless you for in death.

ACTION THE TRUE TEST OF LOVE.

True love is not a matter of feeling. There may be feeling in connection with true love, and again there may not be. Feeling, emotion, sensation, is a matter of temperament; it is strong in one nature, and weak in another, according to the particular make-up of the individual. But true love is of the character, of the will, of the inner purpose of being; it sways and dominates the intentions and conduct of the individual. To love is to hold dear; it is to be ever ready to act for the loved one's true interest and welfare, without regard to one's present feelings. The mother who has most feeling with reference to her child is not necessarily the mother who loves most; she may, indeed, be less loving than one with less emotion. So with a husband and his wife. So with a patriot and his country. The true measure of love is in the purpose and conduct and action of the loving one with reference to the one loved, not in the amount of feeling or emotion about it. As with love to our fellows, so with love to our God; it is not a question of our feelings; it is a question of our attitude and actions day by day, living or dying.

THE POWER OF FAITH.

We know that the moral interest of our Lord's life and death and resurrection lies in the absoluteness of the victory, which, in His own person, He won over all the banded forces of evil arrayed against Him. We watch that life. We watch its descent into the deepest straits of weakness; we watch the death upon the cross; we watch the great reversal of the resurrection. Truly, as St. Paul said, He stripped off all the principalities and powers of darkness which clung like a burning Nessus robe upon this humanity of ours. He stripped off all that robe of darkness and put it right away from him. He showed our human nature free; He lifted it triumphant and glorious to the right hand of God. And that victory which He won in Himself is to be perpetuated, age after age, and individual after individual, in all who will truly call themselves by His name. And the instru-

ment by which that victory is to be renewed in each one of us is the instrument of Faith. Faith does not mean the passive acceptance of any body of doctrine. It is not a mere matter of the intellect at all. It is the strong and effortful laying hold of God and His forces, the laying hold of that humanity of Jesus in which that Godhead is manifested; it is the laying hold of Him, invisible, but present by His Spirit. And, using that as a leverage, it is the lifting of our humanity up out of that same tyranny in which he suffered Himself to be clothed. It is the same deliverance of this actual manhood of ours, down in slavery as our Lord saw it, up into the liberty and the glory of the children of God.—Canon Gore.

GOD'S LOVE FOR THE WORLD.

The words "God so loved the world," are a revelation in themselves. And mark what follows—"that He gave His only-begotten Son." What is the full meaning of those words we know not. All we know is, that the gift is the greatest which even God could give. Comparisons on such a subject would be an impertinence. And see what follows again: "That whosoever believeth in Him should not perish, but have everlasting life." Truly, this one word, "whosoever," is worth myriads of worlds to a self-despairing soul. There, let us say, is a man in the agonies of death. Life is closing. The race is run. The thread of life is wound up to the last inch. A few more breaths, and the spirit will have taken its plunge into the mystery of the future. Repeat to the man some of the most exquisite thoughts which human genius ever gave birth to; or sing to him a song which may have thrilled the hearts of myriads, and what effect will it produce? Will it give pleasure? Will it bring peace? What mockery! Whisper then to him the words, "God so loved the world," etc., and see the effect as I have seen it. Blessed Gospel! what is the universe beside thee?—Archdeacon Howell.

CUTTING OUT DEAD WOOD.

"How much better the woods look than they did when I was here before!" remarked a visitor as she was driving with her friends along a beautiful woodland road.

"Yes," was the response, "when you were here before there was a great deal of dead wood in this tract. Cutting it out not only makes the woods look better, but leaves the trees that are left to grow straight and symmetrical."

Only a chance remark, yet how suggestive it is! Most of us, probably, have seen scraggy, ill-kept forests, in which the dead wood was not cut out, but was left standing, to cramp and hinder the living trees in their growth, and keep them from becoming as beautiful and shapely as they might otherwise. And, though we may not have thought of it in that way, have we not all seen lives that were kept from growing straight and symmetrical simply because the dead wood was not cut out?

Trees that have gained a foothold in the soil and that have stretched up to where they can get some of heaven's sweet air and sunlight, are wonderfully hardy, and grow and thrive in places where it seems hardly possible for them to live. But they do not grow into their greatest beauty unless they have room to spread. If there is a hindrance they grow away from it, and spread out on the free side, making themselves thus one-sided and unshapely.

It is very much so with the good qualities

that go to make up our characters. When once they get a foothold in habit, they prove sturdy, and grow and flourish. But, like the trees, they need a free field if they are to reach their greatest beauty, though, fortunately for us, our good traits do not interfere with each other, as the trees so often do. Indeed, the closer together these good traits grow in our lives, the more beautiful does each one become.

But, like the trees again, these good qualities, these beautiful traits in our characters, suffer from dead wood, from being crowded in upon by other traits that are bad or are not helpful in any way.

We need particularly to be on our guard against the habits which do not seem to us really harmful, for they are the ones most likely to prove the dead wood that will keep our charity, our thoughtfulness and consideration, our generosity and unselfishness, from growing into the beauty and symmetry which we long for, and which we can gain only by cutting out everything that hinders them in their growth.

HINTS TO HOUSEKEEPERS.

Savoury Eggs.—Take four eggs, boil them hard, and, when cold, remove the shells. Cut each in half crosswise, and remove the yolks. Place the yolks in a basin, add to them an equal quantity of finely-minced ham. Season with pepper and salt, and moisten with cream or oiled butter. Blend together, and then fill the half of each egg with it. Dip into frying batter, and cook in deep fat till a good golden colour.

Strawberry Cream.—Place half an ounce of gelatine in half a cupful of cold water in a small bowl; when soft set the bowl in a pan of hot water on the stove, stir until dissolved. Mash one pint of well-cleaned strawberries with a silver fork, add half a cupful of sugar, the gelatine and a few drops of cochineal, set in a cool place, stirring often; when it begins to thicken add half a pint of whipped cream, while stirring constantly; continue to stir a few minutes, then pour into a form and set on ice; serve either plain or with whipped cream.

Soused Mackerel.—Boil carefully three good-sized mackerel, remove the bones, and split the fish down the back. Simmer gently in a pint of vinegar and water, mixed in equal quantities, some whole peppers, a pinch of salt and cayenne, and a bay leaf. When cold, pour this liquid over the fish, covering them well, and letting them soak in it for some hours before serving.

Tangerine Jelly.—Peel half a dozen Tangerine oranges, quarter each orange, taking care not to break the skins. Cover the bottom of a mould with a little jelly, leave till cold, then arrange the pieces of orange all round the mould, overlapping one another; pour in more jelly to cover these pieces when set, repeat this till the mould be full, let it stand for some hours, turn out and serve with whipped cream.

Mint Vinegar.—Put fresh mint leaves into a wide-mouthed bottle, and fill with vinegar. Cork the bottle, leave it for a month, then pour off the liquid into a fresh bottle, not disturbing the sediment. Keep in a cool place, well corked.

When cleaning knives mix a tiny bit of carbonate of soda with some bath-brick on the knifeboard. The knives will polish far more easily.

When cleaning brass, make a paste with lemon juice and some whiting. Rub the brass till all stains are removed, and polish with dry whiting.

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OXYDONOR GIVES VIGOROUS HEALTH and cures RHEUMATISM, SCIATICA, LAGRIPE, PNEUMONIA —INSOMNIA, NERVOUS PROSTRATION, ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, CANCER, and all forms of disease without medicine or electricity.

ONE OXYDONOR will serve an entire family, and will last a lifetime if taken care of.

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity

Mr. George P. Goodale,
Secretary of Detroit Free Press, writes:

Detroit, Mich., May 2, 1897.
By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty.
Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours,
GEORGE P. GOODALE.

J. Crawford Bradlee, M.D.
34 Wynard Square, Sydney, N.S.W., Australia,
November 21, 1898.

DR. H. SANCHE.
Dear Sir,—I may say that the severe tests to which I have subjected the Oxydonor and Animator No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system.
J. CRAWFORD BRADLEE.

Former United States Consul writes:
Hamilton, Ont., Canada, Sept. 2, 1896.
It is to me a serious deprivation to be without the Oxydonor even one day.
C. F. MACDONALD,
U.S. Consul.

Rev. Isaac Naylor,
The Noted English Evangelist, writes:
The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends.
(REV.) ISAAC NAYLOR,
Island View, Hornsea, near Hull, England.

Men and women are making a good steady income selling our productions. Write for terms. Address

Dr. H. Sanche & Company,
2268 ST. CATHERINE STREET,
MONTREAL, Que.

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NEW YORK, DETROIT, CHICAGO.

Hay Fever.

McMaster Hall, Toronto, Ont.
Nov. 24, 1898.

The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor.
WM. H. WALKER.

Sciatica, Erysipelas.

Thessalon, Ont., March 7, 1899.
I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of erysipelas.
THOMAS LECLAIR.

Asthma.

Wawanesa, Man., March 1, 1899.
I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful.
W. T. HARTWELL.

Price Now \$10

for the original Oxydonor, which was sold from 1889 to 1895 at \$30 and \$25.

Price of Oxydonor No. 2, latest improved, to be used without ice, \$23 and \$25.

A 170-page book with direction accompanies each Oxydonor.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.

Same prices for Oxydonor in Canada as in United States.

Children's Department.

A GENTLEMANLY BOY.

A gentle boy, a manly boy,
Is the boy I love to see;
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Lest words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

An honest boy clings to the right
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

He reaps reward in doing good,
Finds joy in giving joy,
And earns the right to bear the name—
"A gentlemanly boy."

NOT ON SUNDAYS.

Stephen Girard, a millionaire of Philadelphia, on one Saturday ordered all his clerks to come on the morrow to his wharf and help to unload a newly-arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sunday." "You know the rules." "Yes, I know. I have a mother to support, but I can't work on Sundays." "Well, step up to the desk, and the cashier will settle with

you." For three weeks the young man could find no work; but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. The discharged young man was at once named as a suitable person. "But," said the banker, "you dismissed him." "Yes; because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.

THE THREE PALACES.

Once a fair-haired boy and two little maidens were amusing themselves in the Garden of Youth. Everything was beautiful and fresh around them, but the children were restless, the garden was too small, and they were eager to get away to find out what lay beyond.

Ansel, the boy, was forever making wreaths of flowers with which he crowned his golden curls. But he cried always when the wreaths withered, and exclaimed: "I wish I could go where the flowers do not fade. They tell me there are everlasting ones that grow on one of the roads way off beyond this little Garden of Youth. Will the time ever come when I can go in quest of them?"

Eugenia, the elder of the two maidens, spent her time in seeking

through the Garden for flowers of a brilliant hue. But when she failed to find them she complained bitterly: "I have heard that such flowers are to be had in profusion in some fields and forests beyond this little plot. When am I to be free to gather them?"

Little Beatrice liked best flowers of sweet perfume. There were many in the Garden and she sang gaily and laughed lightly as she picked them. Only once in a while did she weep, and that was when the flowers lost their sweetness. But even Beatrice felt hemmed in in the Garden and longed to see what lay beyond the narrow enclosure.

One day the guard came and opened the gate. "Come children," he said, "it is time to leave this Garden now and go on your journey."

Ansel shouted with joy as he was given his freedom and threw down in the dust the wreath he had been at work upon.

Eugenia tossed the flowers she had been arranging carelessly aside, and with face glowing with excitement hurried through the gate.

But little Beatrice kept the bunch of violets and anemones she had just been picking. "Can't I take these with me?"

"Oh, throw them away," ex-

claimed Eugenia, scornfully, "they are so common, and you're going where there'll be plenty of rare ones!"

"There'll never be any more spring flowers," said the guard, solemnly, "those bloom only in this Garden." So little Beatrice held tight to her nosegay.

The children were so eager to start on their journey that the guard was hardly able to restrain them.

"Wait until I tell you where the roads lead to," he said. "You notice there are three. You can take your choice which you will travel upon. All bring you to palaces. The first leads to the Palace of Fame. The second to the Palace of wealth and Pleasure, and the third to the Palace of Love and Content."

"Oh, I choose the road to the Palace of Fame!" Ansel burst out eagerly, "for that's the one I'm sure where the everlasting flowers grow, where wreaths made of them never fade." And hardly waiting for directions he waved his hat joyfully, called out a hurried farewell, and soon disappeared in the distance.

"Which road will you take?" the guard enquired, turning to Eugenia.

"Oh, the one to the Palace of Wealth and Pleasure, of course!

ANOTHER DEFEAT

is the title of a circular just published and mailed free to those requesting it. It relates our experience with and gives legal decisions against one of the boldest imitations of the Electropoise. Recently an effort has been made to introduce this instrument in Canada, relying upon the popularity of the Electropoise for its success. We publish this explanation to protect our friends and future purchasers.

REMEMBER

that the Electropoise is the Original and Best Instrument for treating disease by this method. It was advertised and sold at least two years before any other instrument of this kind was put on the market. Its success in treating disease gave it immense popularity, which brought forth a brood of imitations; some of which are extensively but falsely advertised as the Original.

That the price of the Electropoise has been reduced from \$25.00 to \$10.00.

That we do not palm off inferior instruments at smaller prices—we have no good and better—ours are all best and at one price.

That in order to comply with our Canadian patents, issued five years ago, we manufacture the instrument in Canada.

That the Electropoise has been advertised and sold in Canada for the past seven years and is endorsed by the best classes.

That we were not born in Canada—nor have we ever left her to reside in a foreign country—if we had we would not expect the countenance or patronage of patriotic Canadians.

WARNING.

In a suit against the maker of an imitation of the Electropoise the U. S. Court ordered and decreed that said maker "is perpetually enjoined from making or using or selling or causing to be made or used or sold" that or any other such imitation. We give this warning for the public good.

THEORY.

The Human Body is a machine of fine parts skillfully put together by a master hand. When we feel indisposed some part of that machine is not performing its function. When we take medicine it often simply clogs the wheels still more. What the body needs is oxygen. Oxygen to the body is like oil to an engine—it cannot run without it.

The Electropoise is a remedy which cures without medicine, placing the body in such condition that it will take directly into the circulation all oxygen required, thus throwing off all the impurities and leaving the system as nature intended it.

The Electropoise conscientiously used will cure Catarrh, Neuralgia, Asthma, Hay Fever and Insomnia.

AGENTS WANTED.

We have established many profitable local agencies in Canada and have some of the best territory yet open to good live men and women. Our discounts are most liberal and we can offer very attractive terms. You can earn from \$50.00 to \$200.00 a month. Write for particulars.

Upon request we will mail free our new 128 page, illustrated booklet giving over 300 letters from well-known people who have been cured by this treatment. Also upon request we will mail a 12 page thesis on Rheumatism and its cure.

The Electropoise Company,

1122 BROADWAY, Dept. 201, MADISON SQUARE,
NEW YORK CITY, U.S.A.

GRATEFUL LETTERS

First Electropoise Sold in Canada.

SUSSEX, N.B., Sep. 21, 1892.

Many months have passed since there has been any communication between us. As it is nearly a year since I purchased a Poise from you, I ought to be able to give some idea of the value I place upon it. I know your time is valuable and I will sum up the whole matter in the following words: If anyone would offer me a thousand dollars, I would not part with it, if the conditions were that I could not get or use another. As a family physician, in my opinion there is none equal to it. I have been telling my friends of the almost miracles it has done in my family.

Yours truly,

MRS. E. W. STOCKTON.

Heart Trouble.

MAXWELL, Ont., Can., Jan. 6th, 1897.

I commenced using one of your Electropoises in June, 1895, for valvular heart trouble and neuralgia of the same organ. I realized improvement from the first, and in several letters to you my sister stated the great benefit derived from its use. My heart does not trouble me now except when I over-exert myself, then I feel a slight pain it. I only wish we had heard of it sooner as it would have saved us a great deal of useless expense. We would not part with it for any amount of money if we could not replace it.

Very truly,

J. D. STERLING.

Miss Clara Barton.

CONSTANTINOPLE, Feb. 21, 1896.

Dear Sir,—When in London the other day I received two packets from the United States Embassy, each containing an Electropoise; today I received your kind letter. Please allow me to thank you heartily and gratefully for the splendid little machines. As you remember, I am not an entire stranger to the virtues of the Electropoise, and I will take great pleasure in passing your offering to afflicted humanity. Very sincerely yours,
CLARA BARTON, President Red Cross Armenian Relief Exposition.

Rheumatism.

St. John's, Que., Can., Feb. 21, 1896.

Gentlemen,—The wonderful properties of your Electropoise having been brought to my notice, I was induced to give it a trial on a member of my family who suffered from inflammatory rheumatism, and for the short time that I have used it I think it has afforded much relief to the patient.

Yours very truly,
JAMES O'CAIN, Mayor of St. John's.

Paralysis.

MINNEDOSA, Man., Can., Jan. 28, 1896.

I commenced using the Electropoise last November for rheumatism and paralysis. My experience with it since then enables me to say now that the Electropoise is the one only remedy worth trying for the above maladies. I have tried everything else and find that the Electropoise is the only genuine and grand success. Gratefully yours,
ALFRED H. RACEY.



THE ELECTROPOISE APPLIED

I've heard too much of this road—of its gorgeous flowers and beautiful scenery—to make any other choice."

"It is that one," said the guard, pointing to a road in the distance, "but I wouldn't advise you to take it, for no traveller ever goes over it who does not regret it."

But Eugenia scarcely heeded these warnings, and laughing gaily she took her departure and was lost to sight in a few moments.

"And now, my child, what road are you to travel upon?" the guard asked, laying his hand upon Beatrice's head.

"I've made up my mind to take the one that leads to the Palace of Love and Content. They say that the flowers that one gathers there are the sweetest to be found anywhere."

"You are right, my child," he said, as he bade her God-speed upon her journey.

Time went on and the travellers were soon far on the separate roads they had chosen.

Half of the way to the Palace of Fame had not been traversed when Ansel found himself a disappointed and worn-out pilgrim. He had never been able to gather a single

everlasting flower for his wreath, although he had endured much in his efforts to secure these treasures—sometimes even scaling rocky heights—descending torn and bleeding—but failing utterly of his purpose. He had to take instead other flowers by the wayside, but these failed to satisfy him, for they soon withered. Then some of the rarest blossoms only grew way at the end of the road, near the palace, and by the time the pilgrims reached this portion of their journey they were so tired and footsore that they were too indifferent to gather these flowers.

Eugenia found the road she had chosen even less satisfactory than the one Ansel had travelled upon. At first, all was most alluring. Beautiful scenery delighted the eye, but alas! when approached it proved a mirage. Gorgeous and showy flowers grew here in abundance, but when picked they at once drooped and fell to pieces. Still Eugenia in spite of her deep disappointment kept on her way ever holding in mind the grand palace she was sometime to reach.

Only Beatrice had travelled on contentedly. She ever rejoiced in the sweet flowers she found on the

way. These had to be sought for though just as the flowers on the other two roads, for they frequently grew in out-of-the-way places, but the pleasure was all the greater for the effort made. There were rough and hard stretches in this road as in others, but the difficulties were made easier by the travellers helping one another.

At last the three wayfarers arrived at their palaces. Ansel was now advanced in years and infirm, and the laurel wreath that each one has presented to him when he enters the Palace of Fame, crowned a snow-white head. He cried bitterly as he received his token. "I am too old to care for it now; why did you not give it to me while I was young and could have enjoyed it?"

"No one ever receives such a wreath then," answered the dispenser. "One has to travel far to win it and it usually rests upon white locks like your own."

Only a few in the Palace of Fame had an everlasting wreath, and the possessors took so little pleasure in them, having won them at such a sacrifice, that they seldom cared to wear them.

The rooms in the palace were

filled with the rarest and most beautiful treasures—offerings that had been brought here by admirers. The food was of the most tempting kind—dainties from every clime. But all failed to satisfy the occupants of the Palace.

By the time Eugenia reached her long-sought-for goal, the flash had gone from her eye, and the colour from her cheek, and there were deep lines of care and disappointment upon the brow. But her face became animated as she saw in the distance the towers of the Palace of Wealth and Pleasure. For now she felt her dreams were to be realized. But alas! the grandeur of the beautiful palace faded when she approached it, and the golden dome that had glittered so brilliantly from afar, ceased to shine as she came near. Everything within this palace appeared most sumptuous, but all proved the reverse of what it seemed. The luxurious food was tasteless when eaten, and the softest couches were hard to the limbs.

Eugenia was comfortless when she saw what her long journey had brought her to at last. She could do nothing but weep over her blighted hopes.

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Beatrice came to her journey's end about the same time as the others. Her step was as light and her face as radiantly happy as when she left the Garden of Youth. There were no disappointed ones in the Palace of Love and Content. All pilgrims found here undreamed-of happiness awaiting them. The food refreshed, and about the palace were springs of eternal joy from which the dwellers drank.

So these three pilgrims dwelt in the palaces they had chosen. And thus are travellers ever leaving the Garden of Youth and journeying over these roads to the Palace of Fame, to the Palace of Wealth and Pleasure, and to the Palace of Love and Content.

A "BAND OF MERCY" GIRL.

A coal cart was delivering in order the other day, and the horse made two or three great efforts to back the heavily-loaded cart to the spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow, with a fierce look in his eyes, and the onlookers were chary about interfering, knowing what would follow. "I pity the horse, but don't want to get into a row," remarked one.

"I'm not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I get him down along would come a policeman and arrest us both."

The driver was beating the horse, and nothing was being done about it, when a little girl about eight years old approached and said:

"Please, mister."

"Well, what yer want?"

"If you'll only stop I'll get all the children around here and we'll carry every bit of the coal to the man-hole and let you rest while we're doing it"

The man stood up and looked in a defiant way, but meeting with only pleasant looks he began to give in, and after a moment he smiled and said:

"Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheels will help him."

The crowd swarmed around the cart, a hundred hands helped to push, and the old horse had the cart to the spot with one effort.

READY FOR THE OPPORTUNITY.

There are always opportunities enough in this world for those who are fitted to fill them and ready to work. But the boy who wants an easy place is likely not to get any, and the one who thinks he does not need any preparation for filling a useful position will probably never get far from the foot of the ladder. The president of one of our national banks tells this story:

A number of years ago a lad came into the bank and said to me, "Do you want a boy?"

I said, "What can you do?"

He said, "I will try and do whatever I am set to. I am just through school, and I want to earn my living."

I said, "Do you know shorthand?"

He replied, "No, sir."

I said, "I think it would be a good plan for you to learn it."

About a year afterward he came to me again and said:

"Do you remember advising me to learn shorthand? Well, I have learned it."

I said, "Sit down and take this pencil and paper."

I dictated to him and he read what he had taken down.

I said, "I think we can find a place for you."

A few months ago this young man was appointed cashier.

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THE WISE SPIDER.

Four spiders journeyed together to learn something about the world. On their trip they came to a beautiful church in a Christian city. Here they liked it so well that they decided to take a rest, and each one looked for a suitable place to put up her web. After some days they came together to tell one another of their experiences.

"I fared badly," said the first spider. "I wove my net in a corner of the pulpit. Yesterday the sexton came with a feather duster and swept it away."

"I fared no better," said the second spider. "I hung mine to a large book on the altar, but a man with a long, black gown on, came and destroyed my work."

"The same thing happened to me," said the third. "I spun my net over the baptismal font. Yesterday a child was baptized, and my net was torn."

"I was wiser than you all," said the fourth. "I put mine over the opening of the contribution box. Many people passed by, but none deigned even to look at my work. It is still intact, and you can depend on it, it will remain thus a long time yet."



Raised on it

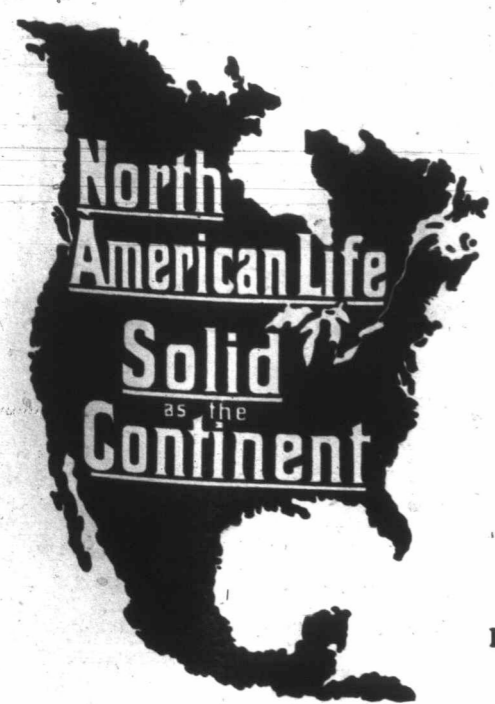
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NOTICE.

The Special Annual Meeting of the shareholders of **The Church of England Publishing Co., Limited**, will be held at the offices of the company, 17 Richmond St. west, at the hour of 10.30 a.m., on **Friday the 4th day, of August, A.D. 1899.**

The business before the meeting will be the consideration of the Annual Report, the election of Directors for the ensuing year, and to transact such other business as may be brought before the meeting.

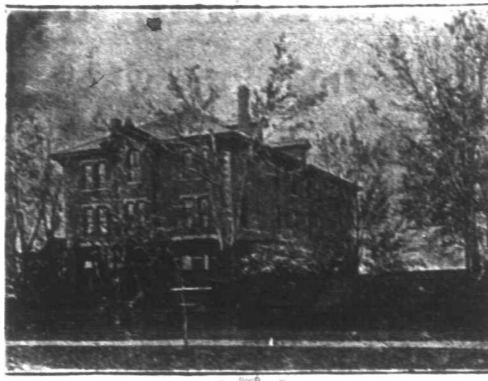
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Pro Tem.

Toronto, July 20th, 1899.

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A Competitive Examination will be held at the Diocesan Theological College, Montreal, beginning on Tuesday, 12th September, 1899, at 10 a.m., when papers will be submitted as follows:—

1.—TUESDAY, 10—12 a.m.—Contents of Old and New Testament.

2.—TUESDAY, 3—5 p.m.—St. John's Gospel in Greek, with Commentary by Rev. A. Plummer, D.D. (Cambridge Greek Testament for Schools).

3.—WEDNESDAY, 10—12 a.m.—The Church Catechism, with the "Church Catechism explained," by the Rev. A. W. Robinson (Camb. Univ. Press).

These Scholarships are not open to students who have already commenced their course of Divinity in any Theological College.

Candidates must first be accepted in the usual manner by the Educational Council.

Applications for admissions to the examination must be made on or before August 1st, to the **Rev. H. M. M. Hackett, Principal** from whom the necessary papers and all further information can be obtained.

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