

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, JUNE 21, 1900.

[No. 25.

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TORONTO

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Preference in Selection of Rooms will be given in order of application. Application may be made now, or later. Selection of rooms commences 20th September.

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The House will be opened on the 30th June. Charge for board and lodging 50 cents per day. The accommodation being limited, the clergy are invited to make early application for rooms, stating the date of arrival and departure. Rooms will be assigned according to priority of application.

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Notice is hereby given that a dividend at the rate of seven per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June, 1900, and that the same will be payable at the office of the company, No. 78 Church St., Toronto, on and after 3rd July, prox.

The transfer books will be closed from 10th to 30th June, instant, both days inclusive.

By order of the Board.
JAMES MASON, Manager
Toronto, June 11, 1900.



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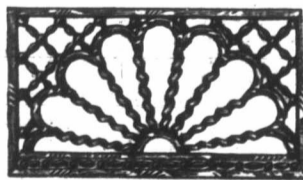
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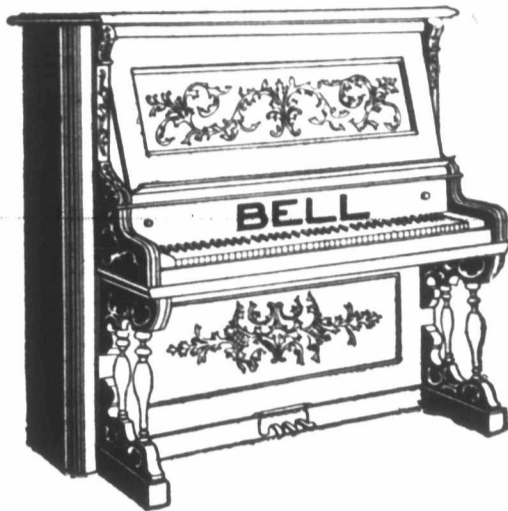


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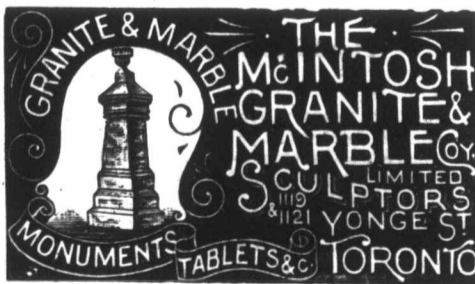
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 21, 1900

Subscription, - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
MR. P. H. AUGER, Advertising Manager.

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

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

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

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

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

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

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

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

Address all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Office—Room 18, 1 Toronto Street.

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

LESSONS FOR SUNDAYS AND HOLY DAYS. SECOND SUNDAY AFTER TRINITY

Morning—Judges iv.
Evening—Judges v., or vi., 11.

Appropriate Hymns for Second and Third 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.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.
Processional: 175, 179, 274, 390.
Offertory: 220, 275, 366, 545.
Children's Hymns: 231, 271, 339, 340.
General Hymns: 6, 21, 283, 520.

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

The Ontario Election.

We are sorry, sincerely sorry for the troubles and disappointments of the diocese of Ontario. No one can find fault, as far as we are able to understand the matter, with the proceedings of the Synod. Everything seems to have been conducted with the greatest regularity. It may be that it seems good to the great Head of the Church that the diocese should pass through a trial of this kind; and, from this point of view, and indeed from every point of view, the only remedy to be sought is that of united prayer. The next meeting of the diocese will be held (as at present arranged), before these lines are in the hands of our readers; so that any suggestions we might offer would come too late. And even were it otherwise, we should shrink from such a responsibility. Only very peculiar cir-

cumstances could justify the interposition of outsiders in a solemn election of this kind. We trust that the Synod will seek better guidance than ours; and we doubt not that they will receive it. It seems probable now the Synod will not meet before September.

The Toronto Synod.

The proceedings of the Toronto Synod have been of the quiet and uneventful character that was foreseen. Everything went smoothly and successfully. The Bishop presided with his accustomed ability, fairness, and dignity, and both clergy and laity were quite amenable to the rulings of the Chair. If a great deal has not been done, there was not much needing to be done; but several questions of importance were discussed; and to these we hope to direct attention by and by.

Bishops at the Toronto Synod.

The Synod of the diocese of Toronto had the great privilege of a visit from two of our most honoured Canadian Bishops, Bishop Perrin, the Bishop of British Columbia, formerly well known as a devoted and successful parish priest at Southampton, in England; and Bishop Pinkham, formerly superintendent of education in Manitoba, subsequently Archdeacon, and now Bishop of Saskatchewan and Calgary. Bishop Pinkham has been in England, asking assistance towards the division of his diocese, and, we are informed, needs only £1,000 to complete that work. We wish him all and speedy "success. Reference should be made to the excellent address of Bishop Perrin, at the Wednesday evening missionary meeting, an account of which is given in our columns.

The Princess Aribert.

There is no part of the British Empire in which a member of the Royal Family would not at any time be received with tokens of loyalty and devotion. It cannot, however, be wondered that the visit, although practically of a private character, of a grand daughter of the Queen should excite peculiar interest. The Princess Louise is the daughter of Prince Christian, of Schleswig-Holstein, and the Queen's daughter, the Princess Helena Augusta Victoria; was born in 1872, and in 1891 married the Prince Aribert, of Anhalt; that small, but interesting Principality in the heart of Prussia, of which Dessau is the capital.

Census of Religions.

Without waiting for the general census, enterprising persons have sought to ascertain the numbers belonging respectively to the various religious bodies. We append the results, which may give rise to reflections. The results of recent house-to-house visitation made by the churches of Toronto, in order to obtain an idea of the progress of Church work in the city, were made public to-day. The figures are for all but the First Ward,

which was made out last October. The figures show the numbers obtained by the use of slips, which were left at houses to be filled in. There were, however, 1,998 slips not included. Of these, 612 expressed no denominational preference, 988 were so incompletely filled as to be useless, and 393 were marked "information refused." The following is a summary of the returns:

Church of England	39,451
Methodist	35,376
Presbyterian	29,472
Roman Catholic	17,993
Baptist	9,501
Congregational	3,757
Hebrew	1,669
Plymouth Brethren	1,095
Salvation Army	636
Disciples	544
Christian Scientists	629
Christian Workers	539
Lutheran	496
Other denominations	1,843
Total	143,001

The Bavarian Passion Play.

Again the year has come round for the performance of the Passion Play, at Ober-Ammergau; and multitudes are travelling up the Rhine, on to Munich; and so on to the quiet valley, the Vale of the Ammer, where there survives the best and most religious representative of the Old Miracle Play. It was, as all the world knows, at the close of the Thirty Years' War that the Passion Play at Ober-Ammergau originated. A plague had broken out in the valley—one of the many sad results of the war—and the inhabitants vowed a vow that they would, always, represent, to the best of their ability, the story of the Passion of our Lord once in every ten years. When the ecclesiastical authorities saw fit, for good reasons, to put a stop to these performances, the Ober-Ammergau Play, at the intercession of the King of Bavaria, was spared. Fears have been entertained lest the incursion of such multitudes as have been drawn to the Play from all parts of the world should tend to impart a more secular character to the performance. So far these fears have been groundless. Partly the considerable interval of ten years between the representations, partly the strict surveillance of the ecclesiastical authorities over the performances, partly the deeply religious character of the Ober-Ammergauers themselves, have been a protection against deteriorating influences. For one thing, the commercial element has been kept in subordination. The players are paid a moderate sum for their labour and loss of time. The village is cleaned and improved in various ways out of the proceeds, and the balance is given to charitable objects. So far, all visitors are agreed that the religious

character of the performance has been sustained. It must be about 50 years ago that the Play was discovered by two Oxford students one of whom was the late Dean Lake, of Durham. Ten years later Stanley, afterwards Dean of Westminster, visited the place and wrote of the play. Thirty years ago, Canon Malcolm MacColl saw it and published his observations in the Times newspaper—just before the outbreak of the great war; and since that time all the world has gone. So far is history, we do not venture on prophecy.

The Boxers in China.

The Boxers in China are said to be very much the same as the Chauvins in France, or the Jingoos in England; but with differences such as might be expected in Chinese. There is no doubt that the movement is productive of a very real danger in the Chinese Empire. This anti-foreign and anti-Christian agitation has reached such an extent in the neighbourhood of Peking, that marines have been landed from American, Russian, British, German, French, Japanese, and Italian warships. There were obstacles raised by the Chinese Government to the progress of these troops to Peking, but the powers remained firm, and on June 1st the opposition was withdrawn, and the foreign forces proceeded to the several consulates at Peking. On the same day a strong edict was issued by the Chinese Government requiring the suppression of the Boxers. This is the result of firmness on the part of the Powers, for it has been apparent that hitherto the Chinese Government has been at least half-hearted in the measures adopted against the movement, and it has even been asserted that the reactionary Empress Dowager is at the head of the Boxers. The immediate danger is by no means past. Lately it seemed as though the missions in the vicinity of Peking, including the work of the American Board of Foreign Missions, and American Methodists, and Presbyterians, as well as the Church of England, were destined to severe treatment. It is also reported that four Belgian engineers have been killed and that injury may have been done to English missionaries. Next comes the rumour of the assassination of the Japanese and German ministers; and this, it is said, at the instigation of the Dowager Empress. Intervention cannot long be delayed.

Literary Reminiscences.

As far as we know, there is not any branch of literature which has extended so much in recent times as that which gives us the reminiscences of eminent contemporaries by literary men. Thus the Greville Memoirs, Crabb Robinson's Diary, J. C. Young's Journal, Mr. Russell's Collections and Recollections belong to this class. And quite recently another volume of a peculiarly interesting nature, belonging to the same class, has been published by Mr. John Hollingshead, one of the two survivors of a very illustrious band of men. Of all the brilliant band of young writers, who were drawn to the standard of

Charles Dickens, when he founded Household Words fifty years ago, Mr. Moy Thomas and Mr. John Hollingshead are the only ones who are still with us. Mr. Hollingshead has written a most interesting sketch of his old friends and early days of the magazine, while he has selected half-a-dozen stories and articles as the best and most characteristic works done for the magazine by some of the men whose names he mentions. The proprietors of Household Words gave this away with their issue on May 26th, as a memento of the completion of fifty years of life. With the supplement, Household Words will give away a portrait of Charles Dickens, surrounded by the characters in his books.

How Others See Us.

The English, as a people, are little addicted to boasting or even to self-examination; and it is well that sometimes they should know how they are regarded by their neighbours. Some time ago when the tide was only turning, a French newspaper took occasion to sum up the staying powers and virtues of the English; and, at the present moment it is most interesting to refer to its judgment: England has surprised us by the imperturbable constancy with which it has endured its first reverses, and the happy tenacity with which it has managed to repair them. We do not speak of the origin of this painful war. But setting aside this purely political aspect of the situation, it is but just not to refuse our consideration and praise to the qualities and virtues in the English nation revealed to everyone by this war. It is because of these qualities and virtues that they will have deserved the final victory, if, as becomes daily more and more probable, they succeed in obtaining it. The nation, it may be said, has repaired the faults of its Government. What must be the material resources of a people which has been able to organize an army of 200,000 men which only three months ago did not exist, and transport it with such good order, such rapidity, and almost without accident, to a point situated at more than 2,000 leagues from the metropolis? Nothing like this was ever beheld. But there is something greater still, and more worthy of our attention—namely, the conduct, or rather the political attitude of the English people itself during the months of trial which it has just passed through, and supported unflinchingly and without recrimination either against a Government without foresight or against generals fatally unfortunate. In France, every one of the rebuffs on the Modder or the Tugela would have brought about a Ministerial crisis and the dismissal, to say the least, of the generals involved. The English prudently postponed to a later day the inevitable inquiry and settlement of accounts. They recalled the American adage, "Never swop horses while crossing a stream." They did not suspect the good faith either of their Ministers or of their army chiefs. By choosing Lord Roberts and Lord Kitchener to conduct a campaign more difficult and dangerous than it has been thought, they did

just what was necessary without calling their predecessors to account for the accidents of war. This quite Roman constancy of the English people has had the happiest influence on the moral temper of its armies and its chiefs.

THE ARCHDEACON OF YORK.

It was a well-merited tribute of respect that was paid in the Toronto Synod to the Venerable Archdeacon Boddy. Only two years ago, the Archdeacon of Peterborough reached the jubilee of his ordination, and received a vote of congratulation from the Synod of Toronto, together with an earnest prayer for his future prosperity and usefulness. This year, the Archdeacon of York—as the title goes—better known as Archdeacon Boddy, of St. Peter's, Toronto, reaches the same period of his ministerial history, and the whole Synod rose to their feet to do honour to the man who had lived among them a life of unfeigned piety, of quiet and steady devotion to duty; but a life also marked by great ability as a preacher and an administrator. We doubt whether there could be found in the roll of the Archdeacons of the English Church two men more representative of the peculiar characteristics and excellences of the English clergy. This great order has certain well-marked distinctions of a positive and negative character. In the first place, they are seldom what might be called showy, differing in this respect alike from the French abbe, and the Nonconformist preacher. By this remark, we are far from denying that our own clergy may learn something from those others. Yet we appreciate the quiet, undemonstrative fashion in which our own clergy go about their work. And our two Archdeacons are peculiarly men of this admirable type. They do not stand forth as prominent figures in the eyes of the public, but they are always at their posts, always on duty; and for every duty they are well equipped, whether they preach the Word in the pulpit, or pay visits to the sick, the needy, or the dying, or direct the efforts of district visitors and Sunday school teachers, or preside over meetings in their parishes. Everyone felt that the few words spoken by Professor Clark in moving in the Synod the vote of congratulation and sympathy with Archdeacon Boddy reflected the general sentiment entertained towards the venerable gentleman by clergy and laity alike. It was truly remarked that the Archdeacon, by his Christian spirit, by his tone and deportment as a gentleman, as well as by his great ability, had gained the respect and affection of the whole community. If, as the Professor remarked, all clergy and laity belonging to the same school of thought as the Archdeacon imitated his spirit, no persons and no parties would find fault with their strong and clear enunciation of their principles.

—When you have learned to say yes, to the will of God, you have learned the secret of blessing.

SEATING IN CHURCH.

(Communicated).

The recent trials in St. Martin's Church, Montreal, with the retirement of Mr. Osborne Troop, as an apparently inevitable result. We feel the deepest sympathy with Mr. Troop and with his people, who are evidently deeply attached to him; but at the first moment we are led to think of something of more general importance, namely, the question of the seating of people in church the question which has caused the trouble in St. Martin's Church. Now, there is one principle as to the seating of people in church so plainly laid down in the New Testament that we should suppose there could be no doubt about it. This principle is, that there should not be respect to persons in the House of God. On the other hand, the ordinary practice of all Christian communions is just to show this respect for persons which the New Testament forbids. These two propositions can hardly be denied. We cannot therefore wonder that men who are trying to make New Testament teaching the rule of their life and conduct should denounce the system which does honour to the great ones of the earth, and throws the poor and needy into the shade. That this principle should extend to the seating of people in Church is not to be wondered. When poor people are driven away into the back seats, when they are requested to leave places in church which they have accidentally occupied, and with shame take a lower place, or even refuse to take any place at all, it is not surprising that men who have in their hearts the love of Christ and His poor, should denounce such a system with indignation and should resolve to do what in them lay to do away with what they regard as an unchristian, if not an actually iniquitous system. To such persons, the readiest, if the roughest, manner of dealing with such evils is to sweep away the whole pew system and throw open every seat to every comer without distinction or preference. And at first sight, this seems a sufficient remedy for the evil. If churches were sufficient in number and capacity to contain the whole population quite easily, this or perhaps any other method might be sufficient. But difficulties arise under the actual state of things. In the first place, the members of families, instead of sitting all together, as was their custom under the old system of the appropriation of seats, are liable to be scattered about over the whole church; and this is a distinct evil and grievance. In the second place, there is sometimes a peculiar grievance in young girls being separated from their parents or guardians, and a remedy for this inconvenience has been sought in the separation of the sexes, placing the men on one side and the women on the other—a system which often answers fairly well. Then again there is another difficulty; where churches are very popular, they are sometimes filled by a miscellaneous crowd of people, who assemble at the doors of the church long before the service begins, and practically exclude the regular attendants at

the church. This is no imaginary case. It happened in London at the famous Church of All Saints', Margaret Street, where the people who had built the splendid structure and supported all the numerous and costly institutions connected with it, were unable to find places at the public worship of the church, so that, after a time, it was arranged to admit them by a back door, a certain time before the service began; and the general congregation, when they were admitted, found the "free sittings" more than half filled. Another difficulty has been found in popular churches. While rents were collected for seats that were let, and subscriptions were obtained from those who held appropriated seats, those who strayed into the free sittings, at one time occupying one place, at another time another, so that they were not easily identified in large churches, did not to any adequate extent recognize the privileges which they enjoyed. In short, free churches have often become so remarkably free that they were unprovided with any adequate income to meet their current necessary expenses. These remarks may show that the problem is not so simple as it appears. We will return to the subject again, and consider what solutions of the difficulty are suggested.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

OTTAWA W.A.

The annual meeting of the Woman's Auxiliary of the diocese of Ottawa was held in Cornwall on June 6th, 7th, and 8th, 1900. The well-known hospitality of the old historic town of Cornwall was last week extended to 67 delegates, and each must have realized at the opening service, held in the Bishop Strachan Memorial Church, with its associations of saintly and large-hearted men and women, now entered into rest, with its beautiful chimes, its sweet music, and when joining with a congregation of about 140 women, in the "breaking of bread," that it was "good to be here." The annual sermon was preached by the Rev. C. E. Sills, of Winchester, and on different days during the session, Bible readings and addresses were given by the Rev. Rural Dean Houston, Rev. R. W. Samwell, Rev. A. H. Whalley, and the Rev. C. F. Low. Two missionary meetings were held, both well attended; that for the children being made very interesting by a programme of missionary recitations and choruses, prepared by the Children's Church Missionary Guild, of Cornwall. Delegates were present from Ottawa (seven churches), Archville, Ashton, Billing's Bridge, March, Richmond, Antrim, Carleton Place, Clayton, Perth, Fenaghvale, Hawkesbury, Pembroke, Cornwall, Crysler, Iroquois, Lancaster, Morrisburg, Moulinette, Newington, Wales, Winchester, Almonte and Renfrew. Reports showed that nine new branches had been formed during the years, i.e., branches of the W.A. at Ashton, Metcalfe, Renfrew, St. Matthew's, Ottawa and Lancaster; of the J.W.A., at Renfrew and Billing's Bridge; and of the C.C.M.G., at Morrisburg and Cornwall, but of those previously at work, five are resting upon their oars, making a total of 59, with a membership of 1,505. The sum of \$1,500 had been gathered in by the trea-

surer; 790 leaflets are subscribed for; 57 bales have been distributed, and all pledges have been met. An Extra-Cent-a-Day Fund has been established, and deanery conferences held in five out of six deaneries. Two life members have been added to the list during the year. Miss Humphreys, of Ottawa, and Mrs. Elliott, of Carleton Place, and two more received the gold badge last week, Mrs. Houston, from the deanery of Stormont, and Mrs. Poole, from the Cornwall branch of the W.A.. Papers were read on "Chinese Work in Canada," on the "Work of the Deaconesses," "The Church in South Africa," "Missions in Labrador," "Children's Work," and "Missions to the Jews." The thankoffering amounted to \$150, and was divided between the "India Famine Fund" and the "Bishop Sullivan Memorial Fund," of Algoma diocese. It was decided that the thankoffering next year should also be given to the latter fund. An appeal from the Rev. R. N. Tucker, for a definite sum towards the work among the Chinese in Vancouver, was read, and it was arranged that this diocese should add \$100 to its pledges, and promise that sum for three years. Other appeals could not be met, unfortunately. Two invitations were received for next year, from Pembroke and from Perth. The latter was unanimously chosen, as Pembroke was thought to be too far from the centre of the diocese. The officers were re-elected, with the exception of three, who could not act this year. Mrs. Reed, of Almonte, was chosen first vice-president; Mrs. J. R. Armstrong, second vice-president, and Miss Parmalee as secretary for junior work. A new officer, the treasurer for the Extra-Cent-a-Day Fund, is Miss Bogart, of Ottawa. The last afternoon was devoted to a conference on diocesan work, addresses being given by the Rev. A. H. Whalley, on "Diocesan Missions," and by the Rev. R. W. Samwell on the "Widows' and Orphans' Fund." Much regret was expressed at the enforced absence of both Bishop Hamilton and the honorary-president of the diocese, Mrs. Hamilton.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Third Sunday after Trinity.

This Collect is a considerable expansion of the Latin Prayer. It begins with,

i. A Prayer to be heard.

"We beseech Thee, mercifully to hear us."

1. Involved in every prayer. The opening of the heart to God, the uttering of our thoughts before Him rests upon the expectation of being heard.

2. This a prayer for mercy. Like all other blessings of God it is given in mercy, not because we desert.

3 But it may be offered with confidence; for Christ has promised: Ask, and ye shall receive, etc.

ii. A thanksgiving for the grace of Prayer.

It is God Who gives us the desire to pray.

1. In man (the natural man), no such desire.

2. The Holy Spirit breathes into the soul heavenly desires. "The Spirit Himself maketh intercession, etc."

3. And here "a hearty desire"—not a mere languid wish, but a fervent desire. A preparation of the heart from God.

iii. Some special blessings asked for.

"May by Thy mighty aid . . . adversities."

1. Implied that dangers and adversities about us. (1) Of all kinds, temporal and spiritual. (2) From our own hearts. From other men. From the devil.

2. Prayer for defence and comfort. (1) To ward them off. (2) To strengthen (such the meaning of comfort) us in our struggles against evil.

3. And all this by the mighty aid of God. He alone can help and deliver.

—No one can keep hold of God's hand while stepping on the rights of other people.

REVIEWS.

Magazines.—"Everybody's Magazine."—In the current number of this magazine, Mr. G. Hough discourses on "Electricity and Some Other Puzzles." "The Red Carnation" is a story of the adventures of Mr. Olga Borgensky, as political agent to the Russian Government. Amongst other articles in this number are "Royalty on Active Service," "The Merry Monks of Riddlewell," and "The Love Affair of Hawkin's Major," which is the story of a school-boy's love. "From Cotton to Cloth, in a Southern Mill," is the fourth of a series written by Mr. H. Perry, upon "Great American Industries." The frontispiece is a photogravure entitled "In Caesar's Palace." In addition to the above, there are several short articles and pieces of poetry.

Scribner's Magazine for June is full of interesting reading matter. Amongst the more important of the articles to be found therein is one written by A. Maurice Low, on "How a President is Elected." Richard Harding Davis and T. F. Millard write on the Boer War, the former describing the battle of Pieter's Hill, which took place just before the relief of Ladysmith, while the latter, who is in the enemy's camp, describes the methods of attack and defence of the Boer army. The sixth article of a series, written by Governor Roosevelt, on "Oliver Cromwell," is entitled "Personal Rule." Chapters XVIII—XX of "Tommy and Grizel," by J. M. Barrie, appear in this number. W. J. Long contributes a poem entitled "The Woodland Spring," and there are, in addition to the above, several short stories. There are a number of good illustrations scattered throughout.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

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

Richmond.—St. Anne's.—Last month the bishop visited this parish and consecrated the church, which had been opened just fifteen years before. The balance left at the time of its erection—\$4,000—had been met after a long and hard struggle; but it is to be remembered that owing to the fault of the contractor, which necessitated a law suit that proved tedious and anxious, and added other burdens also, the time was not so long after all. Besides, the Rectory having been burnt, another had to be built, which required \$1,500 in addition to the insurance obtained. When this is considered the fact that the debt has been really paid within about six years shows that the Congregation (especially when it is remembered that no assistance has been asked from friends outside) has done well, and deserves to be most heartily congratulated. Then the losses to the parish by death and removal have been more than serious, and especially of late years, so that had not serious and loyal members (most of them now in Paradise) come forward with gracious gifts and devoted labours, the outlook would not be so bright to-day. The Church is itself a noble testimony to those who are gone, and a credit to those who remain. The services were hearty throughout, and the music, with the youthful organist, Miss Muriel Clark, was exceptionally fine. There was a confirmation in the evening, when six females and four males were confirmed. There was a large congregation present and the service was very hearty.

Lennoxville.—The annual meeting of the Corporation of Bishops College was held here on Thursday, June 7th. The Bishop announced the acceptance of the principalship of the college by

the Rev. J. P. Whitney, of Cambridge, Eng. Mr. Whitney wrote to say that he was much touched by the many kind letters received from Canada, and that he hoped to leave England on August the 9th in good time for the opening of the college in September. It was announced that the plans for the remodelling of the principal's lodge had been finally decided on, and that the contract had been let. Work is to proceed at once, and it is hoped that the lodge will be ready for occupation in October. Reference was made to the death of the late Mr. Wolferstan Thomas, a member of the corporation, and to his great services as a churchman and citizen. A financial estimate for the coming year was submitted. The new principal will take up the work of the English professor, and arrangements for the mathematical work were also made. In order to relieve the principal of the more arduous work of teaching, it was decided to give him assistance by appointing Mr. G. Oswald Smith assistant lecturer. Mr. Smith is a first class graduate in honours of the University of Oxford, and has already spent one year in the college, where he has met with marked success as a lecturer. A special effort will be made to assist the college in the difficulties entailed by the recent loss of half the Government grant. In addition to this the Bishop stated that he had received positive assurances that the remaining half of the grant will not be taken away next year, and that with this assistance from the Government, which has been so important in the past, the college will be able to make ends meet during the coming session.

MONTREAL.

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

Montreal Diocesan Theological College.—Special addresses to the candidates for ordination were delivered in the College chapel upon the questions in the form of making of deacons. The Holy Communion was celebrated each day at 10 a.m., when the address was delivered. Tuesday, June 5, "The Inward Call," by the Very Rev. the Dean of Montreal; Wednesday, June 6, "Holy Scripture," by the Ven. Archdeacon Mills; Thursday, June 7, "Duties of a Deacon," by the Rev. Principal Hackett; Friday, June 8, "Private Life of a Deacon," by the Ven. Archdeacon Evans; Saturday, June 9, "Living to the Glory of God," by Rev. G. O. Troop. The clergy and personal friends of the candidates were welcome to attend these services. The gentlemen who were ordained deacons on Trinity Sunday by the Lord Bishop of the diocese were, Messrs. Boyle, Heeney, Holland and Willis, all of whom did well at college, and at McGill, from which they graduated; they are all prize men. The ordination was held in Christ Church Cathedral.

Westmount.—Plans are under way for the enlargement of the Church of the Advent, land for the purpose having been acquired. The growth of the church, the seats of which are free, has been phenomenal under the pastorate of the Rev. Mr. Kitson.

Maisonneuve.—On Sunday evening the service was a very hearty one, and the members of the mission turned out in large numbers to welcome their long time friend and helper, the Rev. John J. Willis, who was ordained on Sunday morning and preached his first sermon at the mission. Mr. Willis, who was assisted by the Rev. V. E. Harris, of Amherst, N.S., preached a sermon particularly appropriate for the day, taking the well known text from Revelation I., "I am Alpha and Omega, the beginning and the end," and his sermon was an exceedingly interesting and clear exposition of the doctrine of the Trinity. The congregation of the mission presented Mr. Willis with a surplice in recognition of his many kindly and valuable services.

ONTARIO.

John Travers Lewis, LL.D., Archbishop of Ontario, Kingston.

Kingston.—St. George's Cathedral.—A meeting of the Building Committee was held last week. The reports were very satisfactory. The church is to be opened on the 1st of July, on which occasion Bishop DuMoulin will be present and will preach the opening sermon. He will also hold a Confirmation service. The new organ has been promised for the opening, and the seats and furniture will be in the building within a fortnight. The Watkins' windows will be placed in the chancel.

Stirling.—The Rev. J. H. H. Coleman has been appointed Incumbent of Stirling and Frankford, not Edwardsburg, as mentioned in our last issue.

OTTAWA.

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

Pembroke.—The Bishop, on Tuesday, 5th inst., ordained the Rev. Jas. R. H. Warren, son of Mr. Joseph Warren, collector of customs, to the priesthood; a large number of the clergy were present. The service was fully choral. The bishop preached a sound, practical sermon. After the service the ladies served an elegant banquet on the parsonage lawn. The Rev. J. R. H. Warren has been appointed to the mission at Killaloe.

Cobden.—Bishop Hamilton held a confirmation at St. Paul's church on the evening of the 8th of June. Thirteen candidates received the Apostolic rite of the "laying on of hands." Some of these candidates were from Stafford, and were presented by the Rev. C. O. Carson. The clergy taking part in the service beside the Bishop were: The Rev. Montague Gower Poole, rector of the parish, who presented nine candidates, and read the first lesson; the Rev. Edward Pick, of Beachburg, who read the second lesson; the Rev. C. O. Carson, who read the preface and presented four candidates, and the Rev. W. M. H. Quartermaine, who assisted in the choir. There were some very pretty flowers in the chancel, and the earnest and loving words of the Bishop were listened to with pleasure and profit.

Arnprior.—At the request of the Bishop, and with the kind consent of the rector (Rev. T. J. Stiles), the Rev. R. W. Samwell, of Wales, recently made an appeal in Emmanuel church on behalf of the debt of \$500 upon the Church property at Mattawa. Notwithstanding the fact that the congregation had just embarked upon an expenditure of \$3,000, for various improvements to their own Church property, and that the Rev. Mr. Stiles, with his characteristic energy, was in the midst of preparations for the building of a church at Galetta, the people responded most liberally and sympathetically. During his three days' canvass, Mr. Samwell received the sum of \$86—a striking evidence, under all circumstances, of a generous and unselfish spirit pervading the parish.

Carleton Place.—The Rev. Mr. Samwell, of Wales, recently visited this parish, made an appeal, and canvassed the congregation on behalf of the Mattawa church debt. The people, with that liberality for which both they and their rector are well known, contributed the generous sum of \$123 towards the \$500 needed to wipe out the debt that is pressing heavily upon the little congregation at Mattawa.

Almonte.—The congregation of St. Paul's is making steady and healthy progress under the earnest and devoted labours of the Rev. W. A. Read. The handsome Church property is to be put into a thorough state of repair this summer, and a vigorous effort, it is expected, will soon be made to pay off the debt still remaining upon it. Although the local claims are numerous, the congregation

generously contributed nearly \$90 last month, in response to an appeal made by the Rev. R. W. Samwell of Wales, on behalf of the Mattawa church debt. They gave \$54 to the same object less than two years ago.

TORONTO.

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

St James' Cathedral.—Tuesday, 12th, the members of the Synod attended the celebration of Holy Communion in the cathedral. The celebrant was the Bishop, assisted by Archdeacon Allen, Rev. Dr. Langtry, Canon Cayley, Canon Welch, Rev. R. Ashcroft, and Rev. G. C. Wallis. It was a full choral service, under the direction of Dr. Ham.

At twelve o'clock, in St. James' school-house, the Bishop called the Synod to order. The Venerable Archdeacon of York read the prayers. Before proceeding with the business, the Bishop requested the Synod to rise while he read the obituaries of the following clergy, who had passed away during the past year: Rev. H. B. Owen, of Markham; Rev. Vincent Clementi, B.A., of Peterboro; Rev. Philip Tocque (retired), formerly of Newfoundland, and Rev. David Atkinson Madill, of Beeton. The last named clergyman was a young man, a student of Trinity College, who had lately been ordained. Following these notices, a short commemoration service for the deceased members was said.

The Bishop then delivered his charge. He said he had held two ordinations, ordaining seven priests and eight deacons. He had set apart five deaconesses, and admitted one Roman priest to the Anglican Communion. His confirmations numbered 72, and 1,364 persons had been confirmed. Three churches had been consecrated. He had baptized three adults and five infants, delivered 108 sermons and addresses, and celebrated Holy Communion forty-five times.

The parochial returns presented, Bishop Sweatman said, a more favourable view of the progress of the Church. The total of the Church population had increased slightly, 319; though in some of the rural townships there was a continued falling off. A larger number of Sunday services by 836 were reported, and a larger morning attendance by 365; but the attendance at evening services seemed to have decreased by 611.

The statistics of Holy Communion were, more distinctly encouraging. The number of communicants had increased by 808, and the number of communicants on Easter Sunday by 743. These numbers were 22,185 and 15,266, respectively. Twelve years ago, when the Bishop first asked for the number of Easter communicants, there were only 8,303. This year there were 9,523 in the deanery of Toronto alone, and 5,743 in the country.

There was an increase of 74 in the number of baptisms; but the total number of 2,884 for the diocese could not be regarded otherwise than as most unsatisfactory. The large increase of 139 or 18 per cent. in the number of marriages would seem to indicate either a growing prosperity or a return to the good offices of the Church for the performance of that rite.

The Bishop regretted very much the falling off again in the Sunday schools. According to the returns, there were three fewer schools, 78 fewer teachers, and in the number of scholars there was a decrease of 298. It was worth while to enquire seriously whether Sunday bicycling was having an adverse effect on attendance at evening services and Sunday school. On the other hand, the Sunday school contributions were \$680 in excess of those of last year.

Mission Funds.—The increase in the contributions for diocesan missions has been very encouraging; the deficit in the fund, which last year was \$5,048, has been reduced to \$788, the house to house collections being \$4,000 larger than last year. For missions in Algoma and the North-West the total was \$8,243.92, against \$6,433.40 last year, and

for foreign missions the funds received were \$9,375.75, against \$7,739.66 last year.

Speaking of the work of the Church in the foreign field, His Lordship alluded with satisfaction to the number of workers in Japan, who went from his diocese, and announced the coming departure of the Rev. Charles Shortt and the Rev. Egerton Ryerson for working in the same mission field. The success of the work of the Woman's Auxiliary was also noted.

Educational Institutions.—The appointment of the Rev. T. C. Street Macklem to be Provost of Trinity College was mentioned with much satisfaction, and was received with much applause, as were also the appointments of Rev. Mr. Jones, of England, to Trinity College School, and of the Rev. G. H. Broughall to the headmastership of the Church School for Boys, in Toronto. Of the work in St. Hilda's College and the erection of the fine building, which is now occupied by the students, and also of the flourishing condition of the Bishop Strachan School and the Bishop Bethune College, the Bishop spoke with satisfaction.

Trinity University.—The University of Trinity College has been passing through a time of great financial anxiety. Various causes have contributed to bring about a condition of affairs that seemed to threaten even the existence of the institution, and amongst them the very small measure of support and interest accorded to it by the members of our Church in the five dioceses. Energetic measures of retrenchment and financing have been adopted, and it is believed that the crisis can be tided over at least for the present year; but unless the Church will come to its aid, and especially the clergy will use their influence to induce Church parents to send their sons to the Church's own seat of learning, instead of to secular colleges, there is every reason to fear that the wise and beneficent purposes of the venerable founder of Trinity University will fail of their realization. It will be necessary that a very strong and well organized appeal be made to the wealthy members of the Church for liberal support to restore the depleted endowments to a sound basis, and a general feeling is gaining ground that some steps are advisable by which Trinity may be brought into closer touch with the surrounding educational systems of the country. His Lordship referred in the highest terms of praise to Canon Welch, as the late Provost, and to Provost Street Macklem.

The honorary secretaries elected were Rev. C. L. Ingles and M. C. Egerton Ryerson, lay.

The Synod then adjourned for lunch.

Afternoon Session.—Most of the afternoon session was given over to the discussion of a proposal to establish a permanent committee to consider the Bishop's address, and enquire into any matter touching the welfare of the Church. The discussion was energetic, and at its conclusion the motion was adopted. The Bishop announced that during this year the Venerable Archdeacon of York will attain to the year of jubilee in his ministry. He called upon the Rev. Prof. Clark to move a resolution of congratulation on behalf of the Synod, which was done in eloquent words, amid much applause. In returning thanks, Archdeacon Boddy spoke with thankfulness of the mercy of God, which enabled him even at his advanced age, to continue his active administrations. The Rev. Provost Macklem gave a notice of motion asking that a committee be appointed to act in connection with other religious bodies to petition the Dominion Government to appoint in future a Sunday as the day of national thanksgiving, and that the succeeding Monday be appointed to be a public holiday. The Bishop of Saskatchewan and Calgary, who was present, was invited to the platform. The Synod adjourned at six o'clock.

In the evening at eight o'clock, the Synod service was held in St. Alban's Cathedral, conducted by Rev. Canon Cayley and Rev. B. C. H. Andrews. The choir, under the direction of Mr. D. Kemp, led the musical service in a most devotional and highly artistic fashion. During the

offertory, the "Recessional" was effectively sung. The sermon was preached by Rev. J. C. Davidson, M.A., rector of Peterborough, from the text: "Take care of the Church of God," 1. Timothy, 3-5. The sermon was of a devotional and practical nature, and appealed in pointed language to the Bishop, clergy and laity of the diocese to do in a spirit of renewed enterprise and zeal their respective parts in "caring for the Church." While doing their work earnestly and faithfully, they were to remember that it was God's Church, so there was no cause for anxiety; the Lord would provide for his own. But the Almighty was pleased to work largely through human instrumentality, and so the call of the text ran forth. In a distinctive and pre-eminent sense, it was addressed in this passage to bishops or overseers, and to the bishops accordingly; the preacher made a dignified appeal to fearlessly and faithfully exercise his high office for the care of the Church. In this difficult work he might always rely on the obedience and co-operation of his clergy. Next it was shown that the clergy were also referred to in this charge.

They were to take care of the Church, chiefly by feeding the flock and tending the sick and perishing. Their ministrations were to be offered as widely as possible, and not to be confined to the regular members of their churches. An obstacle, threatening clerical usefulness, was the business instinct which prompted some men to "run a church," as a successful business institution, whereas their work was the spiritual one of saving and training immortal souls. People were coming in some quarters to regard the Church as the great getter of all purposes and by all means, when really she was the Divine Giver, representing the Giver of all good gifts. Let this side be brought out. Enough support would be received if those who really believed were taught to give systematically.

The call to the laity was then dealt with, and appreciative references made to the work of diocesan financiers, churchwardens, teachers, and public speakers in building up and caring for the Church. Let bishops, clergy and people bring their different powers and gifts to bear in a hopeful and confident spirit. The influence of the Church was increasing, and was out of all proportion to their numbers and resources. England's Church would not be turned back by defeats any more than England's army; but, using them to rectify any mistakes of the past, should victoriously advance under Divine guidance and protection. Individualism, parochialism and partyism should be put away as anti-Christian influences dwarfing the character and dividing the Church already outnumbered. Their membership was in, their sustenance through, and their care to be for the whole Church, and this implied the maintaining of a sympathetic and friendly attitude towards separated portions of the Church. Finally, the preacher reiterated the principle that those cared most effectively for the Church who withdrew their own persons most successfully and brought to bear the person of Jesus Christ.

Wednesday Morning.—After some formal business, the consideration of the reports of the standing committees was resumed, that of the Clergy Commutation Trust Fund being presented by the chairman, Mr. A. H. Campbell, who moved its adoption, which was seconded by the Chancellor, and carried. Mr. H. T. Beck, chairman of the See Endowment and Lands Committee presented their report, in which it was stated that the sum of \$6,309.28 had been added to the permanent capital of the See Endowment. This report was also adopted.

Mission Board Report.—It showed that the funds are in a much more satisfactory condition than last year; that several of the parishes outside the city had given to the fund in excess of the amount for which they were assessed. After some discussion, the Bishop suggested that the Mission Board should be requested to make fresh allotments on a more satisfactory basis, which suggestion was favourably received.

The Deputation Committee's report was then read, and after a considerable discussion, it was referred back to be amended.

Debt to Algoma.—When Algoma was set apart from the diocese of Toronto, as a missionary diocese, an undertaking was made that \$1,000 a year should be given annually from the old diocese towards the Mission Fund of Algoma, until 1868, and the promise was, by resolution, renewed for three years.

This grant not having been paid for the last ten years, Mr. J. C. Morgan moved, seconded by Rev. Prof. Clark, and it was carried unanimously:

"That in view of the fact that the Deputation Committee, in their appeals to the various parishes, asked for a sum to cover the grant to the diocese of Algoma, as well as the grants to missions in our own diocese, and contributions were given on this understanding.

"Be it therefore an instruction to the Mission Board to pay forthwith all arrears owing to the said diocese, and to treat and pay any part of the grant not yet due pro rata with the grants made by the said Mission Board to missions in our own diocese."

The Venerable Archdeacon of Ottawa and the Rev. J. C. Roper, of New York, were invited to take seats in the Synod. The Widows' and Orphans' Fund report was presented, and after some discussion, was adopted. The Synod then adjourned for lunch.

Afternoon Session.—Before the business meeting was resumed, Bishop Perrin, of Columbia, was introduced to the Synod, and invited to a seat on the platform. The Deputation Committee's report was then read, and, being in accordance with the wishes expressed by the speakers on the subject in the morning, was adopted.

The next report, that of the Church Extension, General Purposes, Statistical and Assessment Committee, was read by Rev. W. Hoyes Clarke, and was adopted.

The report of the Sunday School and Book and Tract Committee covered the work of the year fully. The discussion which followed served to bring out the opinion that a good, cheap weekly Canadian Sunday school publication was needed greatly, as well as a uniform scheme of lessons for the schools.

By resolution of the Synod, Mr. L. H. Baldwin was appointed a director of the Church of England Publishing Company. Canon Sweeny and Mr. C. R. W. Biggar were elected members of the Inter-Diocesan Sunday School Committee.

A pleasant reception was held after the session by the Bishop of Toronto and Mrs. Sweatman, at the See House from 4 to 6 o'clock, at which a large number of the delegates and their friends were present, the opportunity of thus meeting socially being much enjoyed by all.

Missionary Meeting.—The attendance at the missionary meeting in the evening was very large. The meeting was opened with prayers and singing of a hymn. The Bishop introduced Rev. Frank Kennedy, who has just returned from Japan, after spending nearly six years there; and was received with long applause by his many friends. Mr. Kennedy spoke in the first place of the difficulties of addressing an audience in English after living in the interior of Japan, where the English language is never heard, and then he gave a most interesting account of the special work for women which was begun by Miss Paterson in his mission of Matsumoto, where in St. Mary's Bible Home, built by Miss Paterson, at her own expense, a number of Japanese girls are being trained. This building is too small for the number who desire to be admitted, and Mr. Kennedy pleaded for means to build an addition to it, a matter he considered to be of great importance to the spread of Christianity in that part of Japan. Mr. Kennedy's most interesting address was listened to with great attention. The Bishop introduced Miss Paterson, who paid a warm tribute to the assistance she had received in her work from the Woman's Auxiliary in

Canada. A hymn in Japanese was then sung by Mr. and Mrs. Kennedy, Miss Paterson and Ichimura San, who was in her native dress.

The next speaker was Bishop Perrin, of Columbia, whose first words were of warm thanks for the assistance that had been sent to him for the work in his diocese. Continuing, the Bishop, who has just returned from England, spoke of the wonderful growth of missionary interest he found in the Old Land, and also of the wonderful change he noticed in the Imperial feeling there, two changes which he felt sure were causes of great encouragement for the missionary work in the colonies. He spoke of the mission work in his own diocese, which has to do first with the poor white settlers, next with the Indians, also with the Chinese. Of these people, the Bishop said he knew many in this country resented their coming, but, he added: "I have generally found that the grumblers are for the most part those who are not very anxious to work themselves." In the Chinese school in his diocese the teaching of the English language to the men has been entirely given up with most satisfactory results, for the temptation to a Chinaman to go to mission schools simply to learn English is, of course, very strong. In closing, the Bishop spoke of the responsibility of the Church to the heathen world, in eloquent and earnest words. After another hymn was sung, the Bishop asked two clergymen, who are shortly leaving for Japan, to say a few words. Rev. G. Egerton Ryerson, who has been working in Minden, spoke briefly of the great importance of the mission work in the diocese, where, owing to the scattered population, and, in most of the missions, the unproductive nature of the country, the congregations can never be self-supporting. Ichimura San and Mrs. Kennedy played a piece of music on the native instruments, the effect being more peculiar than pleasant to Canadian ears. The Rev. George Egerton Ryerson gave a brief address on "Domestic Missions." The Rev. Chas. H. Shortt very briefly spoke of the work that can be done at home for that part of the foreign work which has been trusted to the Canadian Church, and asked the audience to keep themselves in touch with the work by their prayers and by their interest, and by keeping themselves informed with all that is going on there. In closing the meeting, the Bishop of Toronto strongly commended the Canadian work in Japan to the meeting, which was closed with the Doxology and Benediction.

Thursday.—After the opening of Synod, a memorial was read from the Church of England Temperance Society, of Orillia, asking the Synod to press the importance of the temperance cause upon the Church in the diocese. On motion of the Chancellor, it was referred to the Executive Committee.

The election of the Executive Committee was as follows: Rev. Rural Dean Langtry, Rev. John Gillespie, Rev. Canon Welch, Rev. A. H. Baldwin, and Rev. Canon Farncomb. The lay members chosen were Mr. J. A. Worrell, Mr. C. R. W. Biggar, Mr. Frank Hodgins, Mr. J. C. Morgan, Mr. A. H. Campbell. The Bishop appointed the following: Archdeacon Boddy, Archdeacon Allen, Canon Sweeny, Rev. Septimus Jones, Rev. Provost Macklem, Hon. G. W. Allan, Wm. Ince, A. R. Boswell, Q.C.; J. S. Cartwright, G. B. Kirkpatrick.

The Superannuation Fund was presented by the Rev. Septimus Jones. The available income of the fund last year was \$1,362, as compared with \$1,285.62 in the year previous. Owing to the lack of funds, the quarterly payments to the present annuitants had to be reduced 10 per cent. this year. The committee urged that immediate steps should be taken to remedy the present condition of affairs. From year to year, many parishes fail to make any response to the appeal for the fund, and most of the others fall short of the allotment. Mr. Jones urged a special canvass of the diocese by a suitable man to increase the capital of the fund.

After a considerable discussion, the report was adopted.

The report of the St. James' Rectory Surplus Committee was presented by the Rev. Rural Dean Langtry, who moved its adoption, seconded by the Rev. A. J. Broughall, which was carried.

Mr. Beverley Jones, having spoken strongly in the matter of a readjustment of the rents on the properties owned by St. James' Cathedral Rectory, which rents had been fixed during boom times, moved that full information as to the present values of the properties be furnished the Synod immediately, which resolution was seconded by Mr. S. G. Wood. Mr. Jones' motion was adopted without opposition; in fact, Mr. Hodgins said the committee were anxious that the whole matter should receive all the investigation possible.

The report of the Synod Investment Committee was submitted, and was adopted, after which the Synod adjourned for lunch.

Afternoon Session.—Mr. Frank E. Hodgins moved the following resolution: "That it be referred to the Executive Committee to appoint a trust company as agent of the Synod for the management of the various funds of the Synod, and for the supervision, inspection and realization of the same, for five years, at a salary not exceeding \$1,500, and so that the net income realized by the Synod shall be not less than 4½ per cent. on invested funds, and 3½ per cent. on uninvested funds."

In moving the resolution, Mr. Hodgins spoke at length of the difficulties that attend the care of Church funds under the present system, and pointed out that other dioceses, notably the diocese of New York, have adopted some such plan as that recommended in the resolution. The seconder of the resolution was Mr. B. W. Murray.

After a lengthy discussion, Mr. R. A. Boswell moved in amendment, seconded by Col. O'Brien, "that the words after 'not exceeding \$1,500' be struck out, and that the following words be inserted in lieu: 'And that the Executive Committee make the best arrangement possible to guarantee the principal.'" The vote on the amendment was as follows: Clerical vote for the amendment, 41; against it, 21; lay vote for the amendment, 34; against it, 7. The Synod then adjourned.

Evening Session.—The Bishop, on taking the chair, instructed the secretaries to take a vote by orders upon Mr. Hodgins' amended resolution. The result was announced as follows: Clerical votes in favour of the resolution, 38; against it, 23; lay vote in favour, 26; against, 6; lost votes, 3.

The report of the Audit Committee was next taken up, and was presented by the chairman, Rev. J. Pitt Lewis, who moved its adoption, seconded by Rev. T. Taylor, which was carried. This closed the report of the Standing Committee. The Rev. F. G. Eastman, of the diocese of Arizona, was introduced to the Synod, and invited to a seat on the floor of the house.

Standing Committees were appointed, as follows.

Clergy Commutation Trust Fund—Clerical—Revs. T. W. Paterson, M.A.; L. H. Kirby, E. H. Mussen, M.A.; Canon Macnab, J. H. Sheppard, J. Pitt Lewis, M.A.; W. C. Allen, M.A.; A. B. Chafee, M.A. Lay—A. H. Campbell, William Ince, J. A. Worrell, D.C.L., Q.C.; H. C. Burritt, M.D.; J. R. Roaf, Dr. Millman, Frank Arnoldi, Carlyle Hall.

See Endowment and Lands—Clerical—Revs. A. U. DePencier, M.A.; Canon Spragge, L.Th.; Canon Tremayne, M.A.; E. Daniel, B.A.; John Gillespie, Bernard Bryan. Lay—H. W. M. Murray, M.A., Q.C.; Beverley Jones, M.A.; H. T. Beck, B.A.; William Cook, James Wilson, F. W. Summerhayes.

Toronto Rectory Endowment—Clerical—Revs. John Langtry, M.A., D.C.L.; John Gillespie, J. McL. Ballard, M.A.; J. Scott Howard, M.A. Lay—Henry Pellatt, Sr.; Frank E. Hodgins, G. F. Harman, M.A.; W. H. Lockhart Gordon.

Mission Board—The Bishop of Toronto, the

Venerable the Revs. J. Ford, J. M.A.; C. M.A.; F. H. Wel Farncor Allen, M Canon Caldeco James . Hon. G Jamesor B.A.; C A. Ewa M. Dyt Harley Wido Student lem, M John I Arthur Waddin L. H. J Churc and A M.A.; C bert Sy dePenc pard, J. Cumber Sund; Revs. C L. Ingl Hart, C —Georj R. W. Barber, Audi George —John M.A. Super C. H. win, M Lay—C Baldwin M.D. Inves J. McL William Beck, I The : Frida by pray Trinity son, sh ber of the yea The operate ported to mee the ad of the onded The text bc deacon examin tion of Synod. those 1 objecti the bo tian pe But th demn : religio prefer ing; ne take fe regard

Venerable the Archdeacon of York, the Venerable the Archdeacon of Peterborough. Clerical—Revs. John Langtry, D.D., R.D.; A. M. Rutherford, J. S. Broughall, M.A.; H. O. Tremayne, M.A.; Canon Greene, L.Th.; George M. Kingston, M.A., R.D.; F. J. Lynch, C. H. Marsh, R.D.; G. H. Webb, George Warren, Canon Sweeny, Canon Farncomb, M.A.; A. H. Baldwin, M.A.; W. C. Allen, M.A.; H. Symonds, Septimus Jones, M.A.; Canon Welch, M.A., D.C.L. Lay—Stapleton Caldecott, N. F. Davidson, M.A.; John Cowan, James Johnston, George Raikes, W. B. Sanders, Hon. G. W. Allan, D.C.L.; R. Vance, F. G. Jameson, George Bemister, C. Egerton Ryerson, B.A.; C. J. Blomfield, Captain Whish, R.N.; John A. Ewan, Clarkson Jones, Frank E. Hodgins, A. M. Dymond, James Scott, W. H. Hoyle, Dr. W. Harley Smith.

Widows' and Orphans' Fund and Theological Students' Fund.—Clerical—Revs. T. C. S. Macklem, M.A.; J. H. Talbot, Canon Greene, L.Th.; John Pearson, D.C.L.; J. C. Davidson, M.A.; Arthur Baldwin, D.C.L.; E. E. A. Du Vernet, H. Waddington, James Haywood, D. W. Saunders, L. H. Baldwin, W. Ince.

Church Extension, General Purposes, Statistics, and Assessment.—Clerical—Revs. H. J. Cody, M.A.; G. B. Morley, W. Hoyes Clarke, M.A.; Herbert Symonds, M.A.; A. G. E. Westmacott, A. U. DePencier, Lay—A. McLean, Howard, M. Sheppard, J. R. Code, A. R. Boswell, Q.C.; F. Barlow Cumberland, M.A.; Thomas Langton.

Sunday School and Book and Tract.—Clerical—Revs. Canon Cayley, M.A.; James H. Talbot, C. L. Ingles, M.A.; Canon Sweeny, M.A., D.D.; A. Hart, Canon Farncomb, M.A.; T. W. Powell, Lay—George B. Kirkpatrick, S. G. Wood, LL.B.; C. R. W. Biggar, M.A., Q.C.; Evelyn Macrae, J. S. Barber, Grant Helliwell, J. C. Morgan.

Audit.—Clerical—Revs. J. Pitt Lewis, M.A.; George I. Taylor, M.A.; W. H. Clarke, M.A. Lay—John Patterson, B. W. Murray, N. F. Davidson, M.A.

Superannuation.—Clerical—Revs. G. A. Kuhring, C. H. Marsh, J. S. Broughall, M.A.; A. H. Baldwin, M.A.; A. C. Watt, Septimus Jones, M.A. Lay—Capt. Whish, R.N.; G. B. Kirkpatrick, L. H. Baldwin, James Wilson, W. S. Battin, T. Millman, M.D.

Investment.—Clerical—Revs. John Gillespie, and J. McLean Ballard, M.A. Lay—A. H. Campbell, William Ince, J. A. Worrell, D.C.L., Q.C.; H. T. Beck, B.A.; R. H. Tomlinson, J. H. Paterson.

The Synod then adjourned.

Friday Morning.—After the opening of Synod by prayers, on behalf of the Provost the report of Trinity College was read by Mr. E. Egerton Ryerson, showing a deficit of \$3,580.24. The total number of degrees conferred by the University during the year was 114.

The committee appointed by the Synod to cooperate with the Prisoners' Aid Association reported that there had been no occasion for them to meet during the year, and was reappointed, with the addition of the Rev. F. C. Heathcote, chaplain of the jail, on motion of Rev. Mr. Paterson, seconded by Rev. J. P. Lewis.

The report of the committee on public school text books was then read by the Venerable Archdeacon Boddy as follows: "Your committee have examined with care Froebel's book on the 'Education of Man,' which was submitted for their inspection and consideration at the last meeting of the Synod. They have paid particular attention to those passages which were indicated as containing objectionable teaching. On the whole, they regard the book of great value, although, from the Christian point of view, there is a good deal lacking. But they do not feel that they have a right to condemn a work written from a scientific and general religious point of view, however much they might prefer one with more distinctively Christian Teaching; nor can they deny the utility of such works which take for their ground the nature of man, simply regarded as a creature of God. If this book, be-

cause of its defects, were excluded from the course of Normal training, the same rule, consistently carried out, would banish many other works, especially those read in the study of classics, of philosophy and of ethics. The prescription of books in connection with the different subjects by no means implies approval of all their teaching. They are prescribed because of the place they hold in the various departments of study. Froebel's work is read, not for its views on religion, or as approving those views, but simply because of its relation to the study of the kindergarten system, which cannot be understood without some knowledge of the life and work of its founder."

After a lengthy and somewhat warm discussion the report was carried by 26 votes—83 in favour of and 42 against its adoption. It was moved by Archdeacon Boddy, seconded by Archdeacon Allan, "that the committee be reappointed." This was carried. Rev. Dr. Langtry and the Rev. J. Pitt Lewis, having declined to act on the committee, whose report they objected to most strongly, the Provost of Trinity College and Rev. Herbert Symonds were added to the committee.

Systematic Giving.—The report presented by the Rev. W. C. Allan suggested that, owing to the non-attendance of the lay members of the committee, some other method be tried for keeping this all-important matter before the Church. Rev. John Davidson thought the discontinuance of the committee would be a great mistake, as their work was most valuable, and moved that the committee be reappointed. Canon Cayley endorsed Mr. Davidson's words and seconded the resolution, which was carried.

The report of the special committee on the assessment of parishes for Synod expenses was carried, with the recommendation that the statistical forms annually sent out by the Assessment Committee should clearly state what items of parochial income are, and what items are not, subject to assessment for Synod expenses, and are therefore to be included by the parochial authorities in preparing for the Assessment Committee their annual statement of assessable parochial income. The Synod then adjourned for lunch.

Afternoon Session.—The Rev. McQueen Baldwin of Japan, the Rev. J. S. Wilson of the Diocese of New York, the Rev. C. K. Lee and the Rev. Mr. Sparks of the Diocese of Niagara were introduced and invited to seats in the Synod.

Personal Service Society.—Mr. George Bemister, of Haliburton, moved, seconded by Rev. Mr. Raikes, the adoption of the report of the committee, and also its reappointment, the Rev. Mr. Walsh taking the place of the Rev. J. Davidson, who was unwilling to act again. This committee is endeavouring at present to assist the poorer parishes in getting their churches and other church property in thorough repair. The new committee appointed on systematic giving consists of the following members: Rev. F. H. DuVernet, Canon Cayley, Rev. T. C. C. Heathcote, Rev. F. G. Plummer, Rev. H. C. Dixon, Rev. Canon Welch, Rev. J. C. Davidson, Mr. H. Mortimer, Mr. Beverley Jones, Dr. Harley Smith, Mr. J. K. Cartwright.

The report of the Episcopal Endowment Fund was not read as it had not been submitted to the committee.

Extension of Lay Help.—The Committee on the Extension of Lay Help in their report, which was submitted by Rev. H. C. Dixon, recommended the following scheme to the Synod: That the clergy press this call to work earnestly upon their people, inviting lay co-operation in all church work, and that the "Lay Helpers' Association of the Diocese of Toronto," under the presidency of the bishop, be organized by laymen who are communicants, and new members admitted on the approval of the committee and the license of the bishop, the object of the association being to develop and direct lay co-operation generally.

Canon Welch thought that the scheme should include all church workers, such as Sunday school teachers, choir men and the like, rather than limit it to those only who have received the bishop's

license, as was recommended by the committee, and he moved an amendment to that effect, seconded by Rev. Dr. Langtry. The Rev. John Gillespie advocated the limitation in the report, at least until the scheme had been tried. The mover of the report and Canon Welch finally agreed to strike out the words, "licensed by the bishop," and the words, "and be approved of by the committee" were substituted. With these changes the report was carried. The committee to carry out this scheme are Rev. Dr. Langtry, Rev. J. C. Davidson, Rev. Mr. Morley, Rev. Mr. Langfeldt, Rev. Canon Greene, Rev. John G. Morgan, Mr. N. W. Hoyles, Rev. Prof. Wrong, Mr. A. M. Dymont and Mr. W. H. Hoyle, M.P.P.

Voluntary Public Schools.—Mr. Frank Hodgins, in presenting the report of this committee, stated the action that had been taken to secure the cooperation of other religious bodies, some of whom have appointed special committees to act in the matter. Mr. Hodgins also reported the successful inauguration of the first voluntary school in Toronto, in which, as the school is also supported by Methodists and Presbyterians, religious instruction is undenominational. The adoption of the report was carried, with the addition of the names of Mr. Spencer Waugh and Mr. W. H. Fairbourne.

On behalf of a special committee appointed at the last Synod the Chancellor reported that the other dioceses in the Province of Ontario had been requested to appoint committees to consider the formation of a Provincial Synod for the civic Province of Ontario, and that a conference is to be held in the autumn. This special committee was reappointed.

The Chancellor moved that the following canon, adopted last year, be confirmed: "That the following sub-section be added to section 7—'That upon a vacancy arising in the list through the death or removal of any of the present beneficiaries, or upon a vacancy occurring from any other cause, a new name shall be added to the list according to seniority, and that such clergyman shall have a claim upon the fund as provided by the canon.'" The canon was declared on vote to be confirmed. The Rev. T. W. Powell was added to the list of those rectors entitled to participate in the income of the Toronto rectory surplus.

Provost Macklem's resolution that a select committee be appointed to join with other religious bodies in bringing the matter of having a Sunday proclaimed as the day of General Thanksgiving and the Monday following as a public holiday, to the attention of the Dominion Government was carried, the committee appointed being Provost Macklem, Canon Sheraton, Canon Welch, Mr. J. A. Worrell, Mr. C. W. R. Biggar and Mr. F. G. Hodgins.

A resolution was carried, moved by Mr. J. A. Worrell, seconded by Canon Welch, that Provost Macklem, Principal Sheraton and the mover and seconder be a committee to prepare a memorial to the Provincial Synod urging that colonial ordination be accepted in England, the present plan being intended only to protect the Church against men who, failing to secure ordination at home, might do so in a colony in a short time, and then return. The bishop explained that at the last Episcopal Conference at Lambeth the question was fully discussed, and hoped that the difficulties there raised might be overcome.

After passing the usual vote of thanks, the National Anthem was sung, and three cheers given for Lord Roberts. The Bishop praised the promptness and good temper of the Synod, approved the idea of delegates reporting to their parishes, urged that the closing hours of the century about to end should be spent in prayer, pronounced the benediction and prorogued the Synod.

Farewell Meeting.—A meeting will be held at Trinity College, on Tuesday evening, June 26th, to say farewell to the Rev. C. H. Shortt and Rev. G. E. Ryerson. The meeting, which is under the joint auspices of the Trinity Missionary Association, and the Toronto delegates to the Domestic

and Foreign Mission Board will be addressed by Rev. Frank Kennedy, who has just returned from Japan, Rev. E. H. Du Vernet, and others. The Bishop of Toronto will take the chair at 8.20, sharp. The public are cordially invited. There will be a short service in the college chapel the same evening at six o'clock.

Confirmations.—The Bishop held confirmations on Sunday last at Norway and Chester, and in St. James Cathedral Sunday evening. On Tuesday and Wednesday at Tullamore and Castlemore.

HURON.

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

Mount Pleasant.—All Saints.—The annual garden party held in connection with this church at the rectory last week, was a great success. The proceeds amounted to over \$100.

London Township.—St. John's Guild is at once undertaking some very desirable improvements on the interior of the church. The walls have been tinted, a new carpet laid in the chancel and the prayer desk, lectern and pulpit replaced by very handsome furniture. All these are very much appreciated by the congregation. At the re-opening services on Sunday last, the Bishop preached in the morning and the Dean of Huron in the evening. Rev. Canon Richardson, the rector, is to be congratulated on the quickened life of this well known parish in so many hopeful directions. He goes to England July and August for a well earned rest, and will be relieved during his absence by several of his brother clergy.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

The fifth annual convention of the Church of England Sunday School Association of the rural deanery of Dufferin, was held in St. Stephen's church, Swan Lake, on Wednesday, June 6th. There was a good attendance of delegates at every session. Most of the Sunday schools in the deanery were represented. The programme was interesting throughout, and held the attention of all. It was, in part, as follows: Divine service and corporate celebration of the Holy Communion, during which the Rural Dean preached an earnest sermon on the importance and duty of thorough religious instruction in the home, the Sunday school, and the church; an excellent address on "Primary Teaching in Rural Sunday Schools," by the Rev. R. H. L. Girling, B.A.; sacred solo, "Calvary," Miss Kelly, of Winnipeg; "Temperance Work in the Sunday School," Mrs. Cranston, of Clearwater; "Home Department," the President; "How to Make Your Class a Success," Miss Kelly. An eloquent address on "Teaching the Character of Christ to Children," was given by the Rev. J. F. B. Belford, B.A. Miss Kelly's singing and her paper, also the paper of Mrs. Cranston, are deserving of special mention. They evidently touched the hearts of all present with a burning desire for higher attainments. Mrs. Evans and Mrs. Holland ably presided at the organ. The officers of last year were re-elected. The ladies of St. Stephen's parish provided dinner and tea in the Town Hall, and they did it in a right royal manner, for which they received the hearty thanks of the convention. The proceedings closed at 8 p.m. The delightful drive to and from the convention added greatly to the enjoyment of the delegates who came from Manitou, Pilot Mound, Clearwater, Norquay, and other distant points. The Programme Committee, the Rev. R. H. L. Girling, B.A., vice-president of the association, and Mr. Henry Pugh, secretary, are to be congratulated on the good success of their labours.

KOOTENAY.

Nelson.—The subdivision of the diocese of New Westminster and the establishment of the daughter diocese of Kootenay marks a turning point in the history of the Anglican Church in British Columbia, and is an indication of vigorous growth.

The basis of division drafted by a committee was accepted by the last Synod of New Westminster, and ratified at the Synod held in Nelson, the primary Synod of the new diocese.

On Wednesday, May 30th, the Synod met in St. Saviour's church, Nelson, under the presidency of the Bishop of New Westminster. It was inaugurated with a celebration of the Holy Communion at 9.15 a.m., and after the opening office, held in the church, the members adjourned to the school-house to organize. At the call of the roll, thirteen out of the seventeen licensed clergy, and twenty-seven duly qualified lay delegates answered to their names, the Bishop and Archdeacon Pentreath also being present.

The Bishop's inaugural charge contained much interesting matter and was full of valuable suggestions and advice.

Archdeacon Pentreath, who has been most active in the work of fostering the Church throughout the district, presented a statistical report of the progress of the Church and her present position. There are at present in the new diocese 22 churches reporting 2,842 baptized members, 878 communicants, and during the past year 136 baptisms, 53 confirmations, 48 marriages, and 45 burials.

The offerings from the local churches during the year total \$13,733, in addition to which grants have been received from the English societies, chiefly from the Society for the Propagation of the Gospel, of \$4,095.

Election of officers, etc., resulted as follows: Rev. H. S. Akehurst, Nelson, clerical secretary; Dr. Bentley, Slocan City, lay secretary; J. M. Lay, diocesan treasurer; J. J. Campbell, auditor; E. A. Crease, registrar. Executive Committee: Rev. E. C. Paget, D.D., vicar of Revelstoke (Bishop's nominee); Revs. H. Beer, Kaslo; C. W. Hedley, Rossland; C. F. Yates, New Denver (elected by Synod); Mr. George Johnstone (Bishop's nominee); Hon. T. Mayne Daly, Rossland; Mr. T. W. Stirling, Kelowna, and Mr. J. F. Armstrong, Fort Steele (elected by Synod).

A resolution of congratulation to the venerable Society for the Propagation of the Gospel on the attainment of its 200th anniversary was carried unanimously by standing vote.

On Thursday loyal resolutions were carried with enthusiasm, and the singing of the National Anthem.

1. To Lord Roberts and the army of the Empire, on the success of the British arms in upholding the cause of true liberty and justice throughout South Africa.

2. To Her Majesty, congratulating her upon the brilliant success of her army, and expressing the hope and conviction that under Her Majesty's just and liberal Government the people of South Africa will enjoy the same liberty and become as loyal subjects to Her Majesty's crown as those of the Dominion of Canada, and of the diocese of Kootenay.

The first of these messages was telegraphed forthwith, and the second sent through the Bishop.

Business of importance was transacted with great unanimity and expedition viz.: A canon on the election of a Bishop was put through its various stages, and being carried unanimously, becomes the law of the diocese. The revised constitution of the diocese of New Westminster was considered, clause by clause, and carried with some minor amendments.

A committee was appointed to further the work of the Sunday schools in the diocese, consisting of Revs. Dr. Paget, T. Greene, H. S. Akehurst, C. W. Hedley, C. F. Yates, C. A. Proconier, W. A. Robins, and C. A. Mount, with power to add to

their numbers, and form local centres of work. The report of the Episcopal Endowment Fund Committee was received and a standing committee appointed to deal with the matter, consisting of Revs. the Archdeacon, H. S. Akehurst, H. Beer, C. F. Yates and Messrs. T. M. Daly, A. C. Galt, R. L. Galbraith, F. W. Peters, T. W. Stirling, George Johnstone, J. D. Molson and Robert Wood. Mr. A. C. Galt was appointed treasurer, and all moneys collected are to be deposited in the Bank of Montreal, Rossland, to the credit of the Kootenay Bishopric Fund. The committee was instructed to take steps to canvass the diocese in the interests of the fund, and also, if practicable, to make an appeal in Eastern Canada.

The following resolution in this connection was also carried unanimously: "That the Synod gratefully accepts the offer now made by a resident of Nelson to provide a site for a See House, in the city of Nelson, believing this city to be the most central and desirable place for the residence of the future Bishop." This resolution was deferred, at the Bishop's wish, until his consideration had been given to the matter, after which he asked that the following be entered upon the minutes:

"In assenting to the above resolution, I beg leave to announce that I have decided to make Nelson the See City of the diocese of Kootenay.

"It should be understood, however, that I have no power to bind my successor, who may possibly find it expedient, in the interests of the Church, to fix his episcopal chair in some other place."

There was some discussion over this point, and other towns were mentioned as possible ecclesiastical centres, but the Synod was unanimous in considering Nelson the most convenient and appropriate place.

At the conclusion of the Synod, acting on the motion of one of the members, the Bishop appointed a committee on the observance of the Lord's Day, consisting of the Archdeacon, Rev. Dr. Paget, Hon. T. Mayne Daly, Mr. E. A. Crease and Mr. Parkinson.

At the close of the second day's session, the Synod was dismissed with the Episcopal Benediction.

The service on Wednesday evening was well attended. Rev. Mr. Lambert, of Vernon, formerly vicar choral of Hereford Cathedral, intoned the service, which was altogether beautifully rendered, and reflected great credit on the choir of St. Saviour's, Nelson. Dr. Paget preached a most inspiring sermon on the baptism of the new diocese from the text, Psalm cxxxix, 15, 16.

The vigorous life and complete harmony which marked the meetings throughout, augurs well for the future of the Church in the new diocese.

While the Anglican Church in this district has made great progress in the past few years, there is an immense deal of work to be done at this pioneer stage, if the Church is to meet the needs of the rapidly developing country, and keep pace with the other religious bodies, as usual so often ahead of her.

There are only two self-supporting parishes in the diocese, Nelson, and Rossland; the former has a beautiful little stone church, consecrated on the Sunday after Ascension Day; the latter has still to build and furnish a church in place of a rough and temporary structure. Churches are yet to be built in most stations, new missions opened up, and the Episcopal Endowment Fund raised. Kootenay people are liberal givers, but the diocese looks for considerable aid at this stage from England and Eastern Canada, to enable her to fulfil her new responsibilities.

British and Foreign.

Ninety-one years ago Robert Morrison arrived in China. Three thousand missionaries have followed him, and nearly one hundred thousand converts are reported.

The new church at Creswell, adjacent to the model village, which has been erected by the Duke of Portland at a cost of £4,500, was opened for public service last month by the Bishop of Southwell

Rev. F. Langham, who has laboured thirty-seven years in the Fiji Islands, reports that 44,000 Fijians are fully accredited Church members, and that ninety-five per cent. of the population are regular attendants on public worship.

The organ of the Marien-Kirche, in the city of Lubeck, was built in 1504, or very nearly four centuries ago. Tewkesbury Abbey possesses an organ built in 1637 on which Milton played. It originally belonged to Magdalen College, Oxford.

The workers connected with Bishop Corfe's mission in Corea have been cheered by the baptism of eighteen adults in Kang Hoa, and of the same number in Syeoul. The new hospital at Chemulpo is approaching completion, and a special gift of twelve beds to be used in it has been received.

The Bishop of London lately dedicated additions to the parish church of Wembley. The additions comprise south aisle, organ chamber, vestibule, chancel, reredos, pulpit, choir stalls, clergy desks, chancel screen and communion rails, and have cost £3,000.

It is said that the Archdeacon of Rochester objects to the proposed Southwark diocese on the ground that under the scheme the diocese of Rochester would become absurdly small, while the new diocese of Southwark would be so unmanageably large as to still require two Bishops.

Bishop Whipple, after his recent visit to Puerto Rico, writes: "The people are very illiterate, not more than twelve per cent. of the population being able to read and write. Of the moral condition, I need not speak at length. Father Sherman and others have told the sad story of the immorality of priesthood and people. The first duty of the Church is to send out a Bishop—a man of God thoroughly fitted to grapple with the difficulties which must be met, and to overcome them—a man of the profoundest sympathy, broad charity, the wisest executive ability, and with the hopefulness of his Master, Jesus Christ. I confess that my heart was filled with sorrow at finding that the Church had lost so many golden opportunities for work in the island for the lack of a resident Bishop."

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.

THE MONTREAL USE IN ITS CATHEDRAL OF "THE SHORTENED FORM" PRESCRIBED IN THE ECCLESIASTICAL PROVINCE OF CANADA.

Sir,—Your correspondent "Churchman," in your issue of the 7th of June, clearly demonstrates the oversight, hitherto on the part of the Provincial Synod, of the need of an official censor and statute interpreter—The complexities of not only Canon 12, but those of "Canon 13," "Canon 16" and "Canon 21" quoted by "Churchman," prove how the ingenuous mind may be exercised. As it is, unsophisticated arguments are the resource against personal vagaries and eccentricities. Naturally the Church attaches weight to the deliberate action of Archbishops, Bishops, Clerics and leading Laics in Synod assembled, and can scarcely recognize legal difficulties which spring from visions of individual

mentality, in support of crooked conformity. "Obvious error in Canon 12" or law, cannot reasonably be pleaded by one arraigned under its provisions, "Amendment Acts" are not Indemnification Acts, however it is agreeable to personal judgment or opinion, the law-abiding must patiently wait for the power which made, to correct, nor affect to asperse jurisdiction or capacity, nor claim immunity for violation of express terms. The effect of "Canon 12" is distinctly and deliberately to differ from the "Schedule of the Convocations of Canterbury and York," and it is only loyal to affirm that in the confines of the ecclesiastical province of Canada, its enactments are supreme and can be neither ignored nor honourably questioned until as formally amended. The ingenuity of "Churchman" may well be complimented, even if chargeable with finesse, from a forensic point of view. It ought, however, to be granted that, in the latter sphere, no law is of private interpretation, particularly by an offender in his own interest. This condition imposes large qualifications on special pleadings. It is not to be doubted that the great majority of Churchmen are in accord with the explicit constitutional actions of their representatives. Finally, the myth of a "campaign against Montreal Cathedral" in any manner, may be dismissed as the last invention of darkening counsel.

SYNOD.

"NON CONFUNDAR IN AETERNUM."

Sir,—In answer to "A Seeker after Knowledge," let me add a short note which may help him. The Te Deum was undoubtedly originally in Latin. Its authorship is supposed to lie between S. S. Ambrose and Augustine, from the old legend that at the baptism of Augustine by Ambrose, it was sung alternately by the two, as it was composed by inspiration. In the Prymer of about 1400 A.D., this verse stands thus: "Lord, I have hopide in thee: be I not schent withouten ends." Schent from A. S. Seendan = to ruin, destroy. i. For meaning of "confound," cl. Jer., 1, 17. "Be not dismayed at their faces, lest I confound thee," marg. "break thee to pieces." ii. Coming from Latin confundue it = (1) To pour together, (2) to mix in disorder, (3) to thro into confusion, (4) to destroy. iii. Cl. The Athanasian Creed "neither confounding the persons, nor dividing the substance." iv. Cl. Shakespeare, Merchant of Venice, iii. ii, 278.

"Never did I know

A creature that did bear the shape of man, So keen and greedy to confound a man."

This latter seems to be the meaning of the Te Deum—[Ret. Proctor, Maclear.]

Evan Daniel also gives rendering thus. 29. "Never," Latin—non confundar in Aeternum (for ever.) The O. E. Version ran, "be I not schent (i.e., ruined) withouten ende." The expression "confound their devices," found in the special prayer to be used in the time of war and tumults, may have a helpful thought to clear away the difficulty.

CANON HAVELOCK SMITH.

Family Reading.

HOW GOD WORKS.

God works through persons. This is his invariable law. He links a man or woman to his purpose as a co-worker. Moses must superintend the Exodus; Deborah must lead his armies; Cyrus must issue the decree for the return of his captives; the twelve apostles must act as witnesses to His Son and the 120 filled with the energy of His spirit must carry the gospel of salvation to the ends of the earth. Thus it is in the history inside the lids of the Sacred Book; Luther must be the head and front in the Reformation in Germany; John Knox must be the soul of the Reformation in Scotland; Wesley must break the ecclesiastical shackles in England; Abraham Lincoln must pen the emancipation proclamation in the United States of America.

If God's truth is to succeed it must incarnate itself; if God's cause is to win a victory it must embody itself in a person. There is no substitute for whole-souled, consecrated persons. Without them liberty perishes from the earth; without them abstract truth is simply principle on paper devoid of influence; and without them even the Bible itself remains forever a thing of cold type. The fifteenth Psalm needs to be incarnated in a Nathaniel; when it is thus incarnated then it walks Judea an impressive and spiritual beauty known and read in the community. The Old Testament needs to be incarnated in a Naomi; when it is thus incarnated, then it walks over into the land of Moab and converts the heathen Ruth to God and makes her a beautiful ancestress of Jesus Christ. God works through persons.

While God works through persons—and nothing in human history is clearer than this—yet the point before us at this time is this; something is requisite upon the part of those through whom God works in order to the success of His purposes and His principles and His Gospel. Those through whom He works must be possessed by His purpose, and must be all on fire with His principles, and must be full of His Divine power. Elijah, the prophet of fire, succeeded, but he succeeded because the whole man was in his mission. The half of Elijah would have failed. The one hundred and twenty, who got their inspiration on the day of Pentecost, succeeded, but they succeeded because they kept nothing back from the cause of the Gospel and shrank from nothing to which their mission called them.

WHAT IS WORSHIP?

To worship is to bow oneself in utter and lowly submission before God as we quietly in our hearts put ourselves in His presence; to bow ourselves in utter and lowly submission, for in this lowliness and submission lies, and alone lies, the true dignity of our human nature. It is to approach Him with humble confession of our sins, really confessing, with a true desire to separate ourselves from them, all the iniquities and violations of His law and unfaithfulness to our conscience of which we have been guilty; to worship Him, that is, to lift up our purified hearts in His presence, and in the strength of Jesus, our Master and our Brother; in the power of the Spirit which He has given us, to approach Him with persistency and quiet supplication, opening the day by consecrating ourselves to His service in our morning prayer, closing it by bringing ourselves back into the harmony and peace of God. Worship! It is to approach God in the large, broad lines of the Lord's Prayer, for others as well as for ourselves, for all the great purpose of the kingdom and of the world—"Hallowed be Thy name," as in heaven so in earth—"Thy kingdom come," as in heaven so in earth—"Thy will be done," as in heaven so in earth. Worship! It is to thank God for all the innumerable benefits of Nature, of spirit, which he has bestowed upon us, truly to thank Him for all that is involved in the disclosure of that great name of the Father and of the Son and of the Holy Ghost. Worship! It is to adore Him; praising Him, not for any or all of the good things which He has done to us merely, but because in His own transcendent and eternal being He is so altogether admirable and altogether lovely. "We praise Thee, we bless Thee, we give thanks to Thee for Thy great glory." Worship! Brethren, our Book of Common Prayer, with its Psalms, with its Collects, with its Litany, with its Te Deum, with its Liturgy, presents us truly with an example which we can never exhaust of all the forms and modes of worship.—Canon Gore.

THE TIME FOR PRAYER.

When is the time for prayer?
 With the first beam that lights the morning sky,
 Ere for the toils of day thou dost prepare,
 Lift up thy thoughts on high,
 Commend thy loved ones to His watchful care:
 Morn is the time for prayer.

And in the noontide hour,
 If worn by toil, or by sad cares oppress,
 Then unto God thy spirit's sorrow pour,
 And He will give thee rest;
 Thy voice shall reach Him through the fields of air:
 Noon is the time for prayer.

When the bright sun hath set,
 While eve's bright colors deck the gorgeous skies;
 When with the loved at home again thou'st met,
 Then let thy prayer arise,
 For those who in thy joys and sorrows share.
 Eve is the time for prayer.

And when the stars come forth,
 When, to the trusting heart sweet hopes are given,
 And the deep stillness of the hour gives birth
 To pure, bright beams of heaven,
 Kneel to thy God, ask strength life's ills to bear;
 Night is the time for prayer.

When is the time for prayer?
 In every hour that life is spared to thee,
 In crowds or solitude, in joy or care,
 Thy thoughts should heavenward flee;
 At home, at morn and eve, with loved ones there,
 Bend thou the knee in prayer.

THE BLESSINGS OF THE LIGHT.

As you know very well, one of the chief characteristics of light is that it shows things, not as they might be, not as they are said to be, not as they ought to be, not as they are supposed to be, not as we would like them to be, but as they are.

In some way or other God sends a flood of pure light into your home; sometimes it is through sickness; sometimes through sorrow; now by means of an accident; now it is the innocent prattle of a little child. Your life is revealed to you just as it is. There hang the thick cobwebs—long indulged, confirmed evil habits; here lies the thick dust of a dulled conscience—there the dark stains of grievous sins. And the air is full of countless motes—these are what you call "little sins," motes of ill-temper; motes of malice and unkindness; motes of forgetfulness of God, and many others.

It is from God, this light; stand in it, gaze at it; look through it, till you see His face who sends it—God, who in the beginning said, as He saw the earth "without form, and void," who says, as He looks at you, "Let there be light."

THE CONFLICT WITH SIN.

For the flesh lusteth after the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would (Galatians v., 17). The great conflict with sin comes after pardon of sin; but there is this difference between the battle before and the battle after we have really received the grace of God; before, sin was in the ascendant, and good feeling had the lower ground. "Sin reigned," and the best that a man could say of himself was that sometimes his religion rose up and resisted and perhaps overcame the dominant sin. Now it is "grace" that reigns; the sin is a rebellious province, very strong, very powerful, and often even superior to the sovereignty of the higher influence.

Nevertheless, the throne in the heart is God's; the evil is a faction—a tremendous faction—but still, only a faction in another's empire.

This was St. Paul's conflict and David's sin in violent antagonism to the established and recognized authority of God. This, and this only, is a Christian's warfare. We have not now to do with any other.

1. Whoever knows anything of the nature of his own heart would expect that the presence and the claim of good would immediately stir up the opposition and the virulence of evil. The fact is that, until there is some good there can be no conflict at all. It is all—if it is not an abuse of the word to use it—it is all peace, too much peace, a fatal harmony, the devil's unity. If there be anyone in his own heart, I tremble for that man. The work of grace has not yet begun in that man. A man who has lived all his life in darkness would not know that it was darkness. To be distressed by darkness he would have seen light. If you would calculate the horror of that night which rolled over the Saviour upon the cross, you must measure it by the intensity of the sunshine in which He had dwelt from all eternity.—James Vaughan.

THE SPIRIT OF HOPE.

Hope is not merely the physical accident of a vigorous and sanguine constitution; it is at once the leverage and the test of a soul in which God is pleased to dwell. Hope, hope, oh! let us cultivate it more; if there is much to mourn over, there is still more to hope about. The world is not the devil's world, it is God's world. The world is not lost it is redeemed. There is much evil, and we will not make light of it; there is much good, and we will keep it to breed and stir more. There are better times coming, let us hasten their coming, when the whole creation, travelling and burdened now, shall be delivered into the glorious liberty of the children of God.—Rt. Rev. Dr. Thorold.

THE PERSON OF ST. PAUL.

The concurrent testimony of tradition, and the oldest attempts at representation enable us to summon up before us the aspect of the man. A modern writer, who cannot conceal the bitter dislike which mingles with his unwilling admiration, is probably not far wrong in characterizing him as a small and ugly Jew. You looked on a man who was buffeted by an angel of Satan. And yet, when you spoke to him, when the prejudice inspired by his look and manner had been overcome, when at moments of inspiring passion or yearning tenderness, the soul beamed out of that pale, distressful countenance; when with kindling enthusiasm, the man forgot his appearance and his infirmity, and revealed himself in all the grandeur of his heroic force; when triumphing over weakness, he scathed his enemies with terrible invective, or rose, as it were, upon the wings of prophecy to inspire with consolation the souls of those he loved, then indeed you saw what manner of man he was. It was Paul seated, as it were, on sunlit heights, and pouring forth the glorious poem in honour of Christian love; it was Paul withstanding Peter to the face because he was condemned; it was Paul delivering to Satan the insolent offender of Corinth; it was Paul exposing with sharp, yet polished irony the inflated pretensions of a would-be wisdom; it was Paul rolling over the subterranean plots of Judaisers the thunders of his moral indignation; it was Paul blinding Elymas with the terror of his passionate reproof; it was Paul taking command, as it were, of the two hundred and seventy souls in the driven, dis-

mantled hulk, and, by the simple authority of natural pre-eminence, laying his injunctions on the centurion and the Roman soldiers, whose captive he was; it was Paul swaying the mob with the motion of his hand on the steps of Antonia; it was Paul making even a Felix tremble; it was Paul exchanging high courtesies, in tones of equality, with governors and kings; it was Paul "fighting with wild beasts at Ephesus, and facing the lion," alone at Rome. When you saw him, and heard him, then you forgot that the treasure was hid in an earthen vessel. Out of the shattered pitcher there flashed upon the darkness a hidden lamp, which flashed terror upon his enemies, and shone like a guiding star to friends.—Canon Farrar.

THE BURNING AND THE SHINING.

That there must be burning before there can be shining, that we must suffer in order to serve, is a commonplace of Christianity. Our Lord, from the beginning to the end, was the great Exemplar of suffering. He did not heal the hurt of His poor people slightly. He was despised and rejected and betrayed and forsaken and scourged and mocked and crucified, and made a spectacle to the world, to angels, and to men. His name is our strong tower, and it is our strong tower because, as in the ancient parable, in the midst of it there is a wine-press. The name of Jesus, we repeat, is the tower of His people, because He trod the wine-press alone, and of the people there was none with Him. He ascended His throne by a rising stair of pain, and the final step was the hardest. Even so it must be with His people. When He had entered the last of His fields, He warned them, saying, "Greater works than these shall ye do. . . . In the world ye shall have tribulation."—Rev. W. Robertson Nicoll.

HINTS TO HOUSEKEEPERS.

Canned Strawberries.—Have the berries all fresh, then place them on a platter and mash well with a fork. Be sure all the berries are broken, then to each tumbler of berries add one tumbler of sugar; mix the sugar with the berries and be sure that no air is in the jar when it is closed. Do not heat them, but set away in a cool place, and when opened they will have that nice strawberry flavour.

Rhubarb Charlotte.—Save at least half a loaf of stale bread for the rhubarb charlotte. After trimming off the crust cut in fingers two-thirds of an inch thick, dip each piece in melted butter and line the bottom and sides of a buttered mould. Fill the centre with alternate layers of stewed and sweetened rhubarb and the buttered fingers, having the bread on top. Bake in a moderate oven for about three-quarters of an hour, and serve with hard sauce.

Rhubarb, Baked.—To bake rhubarb, peel and cut the stalks into inch lengths; put into a stone jar or crock with a little more than one cup of sugar to two cups of fruit, and bake until the pieces are clear. This is a nicer sauce than when stewed, and requires less sugar. To prevent the sauce from burning, stand the jar in a pan of hot water. To make a nice dessert, while the rhubarb is still hot, stir in the beaten whites of two eggs.

Gooseberry Custard.—Boil a quart of gooseberries in half a pint of water, add a piece of butter the size of a walnut. Boil the gooseberries quickly, and when soft, pulp them through a sieve. Add three-quarters of a pound of sugar, and the yolks of four eggs. Stir over the fire till thick, but do not allow the berries to boil. Serve in custard glasses or a glass dish.

Children's Department.

A VERY ODD GIRL.

In school she ranks above her mates, And wins the highest prizes; She bounds correctly all the States, And tells what each one's size is; In class she will not prompt a friend, For she doesn't believe in telling; She heeds the rules from end to end, And never fails in spelling. "She's just as odd as odd can be!" Say all the school of Esther Lee

She keeps her room as neat as wax, And laughs at Peter's mockings; She mends Priscilla's gloves and sacques, And darns the family stockings; She dusts the sitting-room for Kate, She cares for baby brother, She fashions balls and kites for Nate, And runs for tired mother. "She's just as odd as odd can be!" Say all at home of Esther Lee.

For little crippled Mary Betts She saves her brightest pennies; She never, never sulks or frets If she doesn't beat at tennis; With happy words she's sure to greet Children in lowly by-ways; She guides unsteady, aged feet Across the bustling highways. "She's just as odd as odd can be!" Say all the town of Esther Lee.

THE POPCORN BAGS.

"It's all burned, Nettie, and it tastes just horrid," said Clara, throwing her handful away.

"Never mind! put it in the bags, and I'll make some nice for us."

"Oh! do you think we ought to sell such horrid burned popcorn?"

"Of course; it's for the Juniors, and everyone will buy--they always do. They won't look in the bags till we are gone; and, besides, no one will mind giving five cents to the Juniors, if they can't eat the corn."

"I suppose they would give it if we asked," said Clara, hesitatingly; "but when we say we're selling things, don't you think we ought to give five cents' worth of good stuff for five cents? It sort of looks like cheating not to give the best."

"Oh, dear, Clara, you're so fussy about little things! Do you want to pop that much corn again, and waste all the butter and everything? It's dreadfully hot in this

kitchen, and we've been here the whole afternoon. Let's put it in the bags and fix some fresh for ourselves, and go and sit in the hammock and read."

It was an alluring picture, but Clara did not feel right about it. However, she allowed other people to persuade her too easily. She silently helped Nettie fill the bags. As she sat in the hammock eating from a plate of nicely buttered corn, she wished that the corn in the bags was like this.

Miss Enright had asked the Juniors to earn their own money for the missionary box, and Nettie and Clara had decided to sell popcorn. The next morning the two little girls started out. Everyone in the village knew them and was willing to buy. Clara went from door to door with her face getting redder every moment. At last, with her basket half-filled, she sat down on the steps of Nettie's house to wait for her partner's return. She could not sell any more of the dishonest popcorn.

Nettie started out boldly enough and sold half a dozen bags of corn without the least compunction. Then she rapped at the door of Mrs. Riley's house. As soon as she preferred her request, an eager little voice cried: "Oh, mamma, do buy me some popcorn; I love it so very much."

Nettie wished with all her heart that she had at least one bagful of good corn in her basket. She didn't want to sell that horrid stuff to poor little crippled Jamie Riley. But there was no help for it. Mrs. Riley came with the money, and Nettie gave her the bag of corn.

The next house was Mrs. Dayton's; and as the door opened in response to her ring, Nettie saw dear old Grandma Dayton in the living-room.

"Why, if there isn't Nellie Hayes," said grandma, "Dear child, do come in; I'm so glad to see you."

Nettie ran in to kiss the old lady. Grandma Dayton had once lived in the village, and now, when

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she visited it, everyone was very glad to see her. She remembered all the children, and they dearly loved her in return.

"What have you in your basket, Nettie?" said grandma, smilingly.

"I'm selling popcorn. Our Junior Society is raising money for our missionary in India, and we're all going to earn our own money."

"That's right, child, and I'll buy two bags of corn from you. Lucy, will you get my pocket-book?"

Nettie was horror-stricken. How could she sell burned corn to dear Grandma Dayton? But the ten cents was put in her hand, and she reached out the two bags of corn.

"Now," said grandma, "your basket is almost empty, so you can sit down and help Lucy and me eat this; and, so saying, grandma poured the corn out on a plate. Nettie had not noticed before how bad it did look.

Lucy gingerly picked out two or three grains and ate them in silence. Grandma looked gravely over her spectacles at the red-faced young merchant. Nettie could not bear it.

"I know it's just horrid, and I'm sorry; but I thought people wouldn't mind, because it's for the Juniors."

"Did you tell all the people that the corn was burned?" asked grandma.

"No, I didn't," said Nettie, sadly.

"Oh, Nettie did you think the Lord wanted you to get money that way for Him?"

Nettie gave a little gasp. She had not looked at it that way before. Sure enough, it was the Lord's money, and she had been getting it—she used the ugly word right out plainly—dishonestly.

"My child," grandma went on, "if you wanted me to give you five cents, you should come and ask me; but if you wanted to do merchant work for the Lord, you should have your goods better, not poorer, than usual. You know the Lord gives good measure, and I think He wants His little merchants to do likewise in all dealings."

Nettie was crying by this time. She felt that she had disgraced her name of Junior.

Grandma took her upon her lap and they talked together quietly for a while.

A half-hour later she ran up to where Clara was seated on the steps.

"Come right into the house," she said; "we're going to pop some more corn and fix it just lovely."

"Did you sell all yours?"

"No, and I'm not going to. We'll give it to the chickens, if they want it; and we're going to fix the nicest corn and fill bags and take it to all the people we sold some to this morning; and I'm going to take two bags to Jamie Riley. We'll make it honest enough to sell for the Lord's work this time."

"Oh, I'm so glad," said Clara; and with great satisfaction the two little girls went to pour out the corn for the chickens. They didn't mind its being burned at all. Then the girls went to work, and that evening a new bag of fresh, delicious popcorn was delivered to every customer.

"Now we've earned the money honestly," said Nettie, with a sigh.

NO PLACE AT HOME.

I met him on a street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered if there was no one who knew the temptations he encountered. I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make. "The street is not the best place for a boy, but you see there is no place for me at home."

I was surprised and pained at the answer. "How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlour every evening. They give me to understand that I am a third party, and not wanted. Then papa is always tired, and he dozes

in the sitting room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died I always went up to her room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother?" I suggested. "Oh, mamma! she is a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy is in danger." "Yes, I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me; so it does not much matter."

It was hard, bitter truth; and yet I knew that this is not the only boy who needed a wise, gentle hand to guide him through the dangerous period. Oh, mothers! are you blind, that you cannot see the danger of your own, but look for that of others? Make home the brightest spot on earth for your children. Take an interest in their sports, make yourselves young for their sakes and then you can feel that you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother, and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.

HIS BROTHER'S KEEPER.

Two dogs are still held in pleasant recollection in Melrose, Mass. One was a shaggy, lumbering elephantine Newfoundland, named Major; the other a sleek, wiry, little black-and-tan, called Kikie. Both Major and Kikie have long since passed to their reward, but the story of their friendship is still told by those who knew them.

A few hundred yards from the home of the woman who owned the dogs, was a railroad crossing. Kikie had the bad habit of rushing down the street to this crossing whenever he heard the whistle of an approaching train. He would then dash along beside the cars and bark furiously. Many a time he had been punished for it but the roar of a train was always too much for his good resolutions.

One day—the pitcher that goes too often to the well, you know—some portion of the flying train struck him. He fell into the ditch beside the track, and there he lay till old Major's barking attracted the attention of a passing friend.

The little dog was taken home, his wounds dressed, and his battered frame nursed back to health. During his convalescence, Major

was always with him, and doubtless often said: "I told you so," and "I hope this will teach you a lesson."

But, alas, for Major's hopes. Kikie was no sooner out of doors again than he resumed his dangerous habit. Major, however, had apparently made up his mind that moral suasion was useless, and physical force must be employed.

The next time Kikie started for the crossing, Major followed. The little dog was light and quick motioned, and "got into his stride," as the horsemen say, in the first few yards. Major on the other hand, was heavy and slow at the start, and before he was under full headway, Kikie was fifty yards ahead.

But there was a conscious rectitude and stern resolve, and the force of a moral principle in Major's gait. He doubled himself up and let himself out in a way that was good to see, and he overtook Kikie within ten yards of the crossing.

With one blow of his paw, he batted his small friend over, placed his great foot on the little dog's chest, and held him down while the train rushed by.

Kikie lay perfectly still. When the last car had passed, old Major removed his paw with a bark and

a growl, which said as plainly as speech: "There, you little fool! Can't you learn anything? Do you want to get hit by the cars again?" and Kikie got up and followed Major home, with his tail between his legs.

Many a time all this was repeated, to the delight of those who saw it. Kikie never failed to get the best start, but Major always



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caught him before the crossing was reached, always knocked him over and held down till the whole train was safely past. Kikie never learned wisdom, but Major never gave him up as "past reformation."

KATIE'S SATURDAY.

"Dear me!" sighed Kate, when she got up that Saturday morning. "What can be the matter?" said mamma, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie, crossly. She was a little girl who did not like to be laughed at.

"Now, Katie," said mamma, this time seriously, "as soon as you are dressed I have something I want you to do for me down in the library."

"Before breakfast?" said Kaitie. "No, you can have your breakfast first," mamma answered, laughing at the cloudy little face.

Katie was very curious to know what this was, and as perhaps you are, too, we will skip the breakfast and go right into the library.

Mamma was sitting at the desk with a big piece of paper and pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of these things that trouble you. One thousand will do."

"Oh, mamma, you're laughing at me now" said Katie, "but I can't think of at least ten right this minute."

"Very well," said mamma, "put down ten." So Katie wrote:

"1. It's gone and rained so we can't play croquet.

"2. Minnie is going away, so I'll have to sit with that horrid Jean Bascom on Monday.

"3. —"

Here Katie bit her pencil, and then couldn't help laughing.

"That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mamma, as they sat at the window, saw Uncle Jack come to take Katie to drive; and oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "Oh, mamma, I didn't like Jean at all first, but she's a lovely seatmate. I'm so glad; aren't you?"

"Oh!" was all mamma said, but somehow it made Katie think of her Saturday trouble, and the paper.

"I guess I'll tear up that paper now, mamma, dear," she said, laughing rather shyly.

"And next time," said mamma, "why not let troubles come before you cry about them. There are so many of them that turn out very pleasant if you'll only wait to see."

—The more one frequents his closet, the more he will enjoy it, and vice versa.

BOYS WHO MAKE GREAT MEN.

A Swedish boy fell out of a window and was badly hurt, but with clenched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He became the great artist, Titian.

An old painter watched a little fellow, who amused himself making drawings of his pot and brushes, easel and stool, and said "That boy will beat me one day." He did, for he was Michael Angelo.

A German boy was reading a wild novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well

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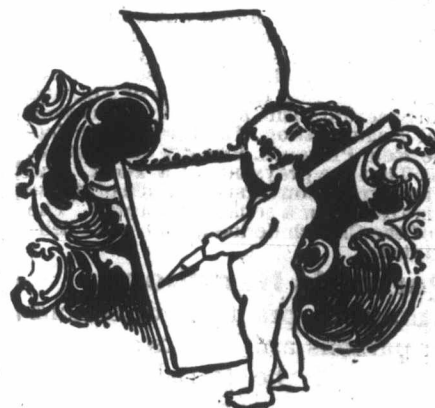
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after it. So here goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

—A golden chain may chafe as badly as an iron one.

—Fretting cares makes gray hairs. And this is all they make. What is the use of them?

—Distrust of man easily leads to distrust of God, and love of man is not far from the love of the Most High.

—It is wise to hide our sorrows as far as possible. It is not the trouble that we advertise the most that brings us the most sympathy.

—Not, "How much can I do in a day?" but, "How well can I do it?" This should be the motto of some of our young folks who always seem to be in a hurry.

—You are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and as stoutly as you can without making faces or calling people to come and look at you.—Ruskin.

—It is a good thing to forget some things; the injuries done us or attempted towards us.

—It is easy to say how we love true friends, and what we think of them, but words can never trace out all the fibres that knit us to the old.—George Eliot.

—Bishop Brooks once said: "It is not God's truth, it is not God's law—it is God that is the salvation of the world—not an instruction, not a commandment, but a Friend."

—It pays to be polite. A kindly, courteous manner has been to thousands the secret of their rise to positions of honour, wealth, and power. But whether this is so or not, it pays to be polite.

—God does not promise supplies in advance. If we have only bread for to-day, and are doing our duty faithfully, we may trust Him till to-morrow for to-morrow's food. And it will surely come, for God's word fails not. As the days come, each one will bring with it its own little basket, carrying a day's supplies, but no more.

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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.

CHAS. J. MUSSON,
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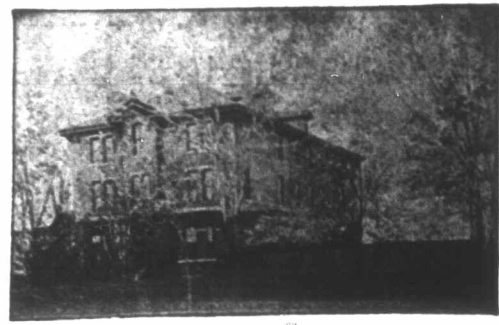


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