

ed the union of true religion and sound learning, and valued in national life a college which conferred and students who received their degrees, In nomine Patris et Filii et Spiritus Sancti. To show the relative size of St. David's, this was a record year, the numbers were 130, and financially the college was \$50,000 richer than last year through gifts of money.

St. John the Baptist.

At the annual meeting of the London Diocesan Association of Lay Helpers, the Bishop of London as reported in "Church Bells," gave an inspiring address on the character and work of St. John the Baptist. The secret of St. John's power lay in the force of his convictions, and the way in which he drove those convictions home to the heart of his hearers. His was, indeed, a lesson and a great example for all loyal members of the Church to follow; they might not all think alike on certain questions, but they must stand shoulder to shoulder in order to maintain sound principles. Very earnestly would he beg them not to be "felly-fish" Church-people, but to take St. John the Baptist as their model. There was, of course, the courageous independence of St. John the Baptist but with the exercise of the spirit of independence there must always be combined the necessary amount of tact. Tact was not always in evidence. An earnest Christian working-man friend of his was good, but tactless, seeing that he got kicked out of his workshop about every six weeks through his "independence," and then expected him (the Bishop) to keep his wife and children.

Training Boys.

The other portions of the Empire are renewing their efforts after emigrants in consequence of the success of the Canada fever. From Sydney we get a league prospectus which contains the following sensible paragraph. The League is prepared to find places for agricultural labourers, and also for lads who desire agricultural experience as pupils to farmers, where they will receive a thorough training in practical agriculture and dairying. The greatest care will be taken to place the lads with reputable and up-to-date men. If there are any parents in Great Britain who do not know how to start their sons in life, they could not do better, if the lads are ready to rough it for a time, than send them out to New South Wales. This is a wise proposal, in line with our own needs, but needs which are completely neglected. Our city and town boys have no means whereby they can fit themselves for farming or for being useful emigrants to the North-West. Many would develop healthy farmers were their later school years combined with work at a farm college.

Pan Anglican Congress of 1908.

The Committee of the Congress have drafted the subjects to be treated at the Congress, taking for their guidance the desires expressed by Dioceses throughout the world. This scheme has now been forwarded to all dioceses in the Anglican Communion with the request that an opinion may be expressed upon it by Bishops, by Synods, Diocesan Councils, or whatever body may be called together in the next few months. And it has been earnestly requested that such opinions may be received in London not later than December 31st, 1906, in order that they may be fully considered by the Committee in London not later than February, 1907. By Easter, 1907, it is hoped that the final programme may have been completed. It is hoped that chairmen both for the sectional meetings of experts and for the great evening meetings in the Albert Hall may be chosen in large measure from Churchmen outside the Mother Country, but it is proposed to elect secretaries of the sections as soon as possible in order that there may be as much devolution of business as possible; and that each

section may be made efficient without loss of time. An eight-page free leaflet has been issued and can be obtained from the S. P. C. K. by anyone post free on application. It gives a popular account of the Congress, and is meant for wide distribution. The "Pan Anglican Pamphlet" has been revised up to May, 1906, and can be obtained from the S. P. C. K., price 4d. A free eight-page leaflet on the thank-offering and methods for organizing it has been written by Bishop Montgomery, and can be obtained from the secretaries of the Congress post free, Church House, Westminster.

SICK VISITING AND MODERN NURSING.

The Church, and we use the term in its widest sense, is suffering from the effects of several over-reactions against old-established conditions and practices. In no respect have the evil affects of curing one mistaken extreme by another been more strikingly illustrated than in the matter of sick visiting. Time was, and not so long ago, when the sick among their other tribulations, were called upon to endure the well-meant, but often cruelly excessive ministrations of religion at the hands of the clergy or their assistants, official or non-official. The parson, as a matter of course, equally with the physician, had the right of entry to the sick room, and any restraint upon him would have been regarded as a species of sacrilege. All this is now reversed, and so quickly and effectually has it been accomplished that we appear only now to be working up to the full realization of the fact that in all critical cases of illness, the clergyman has practically ceased to have any official rights or prerogatives, and has been in this respect reduced to the level of the ordinary layman, from whom nothing more is expected than a decent solicitude for the invalid, coupled with a readiness to extend the ordinary offices of good neighbourliness should the occasion arise. That the old state of things, which permitted not only the clergyman, but often any neighbour or acquaintance to come and go at will, has been ended to the great gain of the invalid, no one save ourselves least of all, will attempt to deny. This most salutary change has revolutionized our system of nursing, which, thanks to the introduction of the trained nurse, one of the greatest boons ever conferred upon suffering humanity, has now been raised to the dignity of a science. Nevertheless we are forced to the conclusion that so far, at all events, as the clergy are concerned, this undoubted reform has been carried too far. The exclusion of the clergyman from the sick room, which is becoming, if it has not already practically become, almost universal is to the loss not the gain of the patient. We are quite ready to admit the fact that there are injudicious clergymen, just as there are injudicious physicians, and even occasionally injudicious trained nurses, whose ministrations might disturb or fatigue the patient. But such individuals everyone whose opinion carries any weight whatever, will admit, are rare, and they can easily be dealt with. The normal parson who comes into the sick room is thoroughly alive to the danger of over-doing his ministrations, and to the vital necessity of exercising tact and moderation, and that a word or two softly spoken, the gentle pressure of the hand, or even an unspoken kindly salutation is often all that can be safely undertaken. The danger of some bustling, boisterous person with loud, strident voice, brusquely cross-examining the patient, and blurring out all sorts of disquieting pronouncements upon his spiritual condition, is a bogey which only exists in the imagination of the professional attendant, over-anxious it may be to magnify his (or her) office. And the admission of the clergyman to the sick room is, we are convinced, in the majority of cases, not only spiritually but physically beneficial. He comes

as the doctor's best ally, to encourage and cheer. He speaks words of hope. He exhorts the patient to co-operate in the treatment, and inspires him with confidence in the physician. The good that the tactful and experienced pastor can do in this way can scarcely be over-rated, and his exclusion from the sick room, which is now becoming so common, is on this and other grounds to be profoundly regretted. It is time that the clergy asserted themselves in the matter.

WHERE ARE THE YOUNG MEN.

Someone recently remarked in the columns of an American Church paper that, while "Everyone seemed to think the parson had a snap, no one seemed anxious for the job." This seems to be the prevailing condition of things in all portions of the English-speaking world, in connection with all the Protestant churches, including our own. The influx of candidates for the ministry, on both sides of the Atlantic, continues with a visibly weakening volume, and threatens to subside into alarmingly small dimensions. In the Mother Church the conditions with one or two spasmodic and unsustained improvements have, during the past twenty-five years been steadily and progressively worsening, and in the absence of marked and permanent betterment threaten ere long to become acute. Here in Canada the case apparently is not quite so bad. We are not lamenting as they are, in England a serious actual decrease in candidates. But relatively in this young and rapidly growing country the situation is probably at least as disquieting as in England, and demands equally serious searchings of heart. Into the consideration of the numerous causes adduced for the present state of things, so far as we know, unique in the history of modern or past Reformation Christianity, we do not, except with one exception, at present propose to enter. The present distress may be due in a measure to the growth of scepticism, to inadequate salaries, to the superior attractiveness of other professions, to the decay of parental authority, or on the other hand, to the directly hostile influence of parents unduly solicitous for their sons' worldly prosperity, etc. But there is one undoubted cause for the paucity of candidates, which in our opinion has not received sufficient attention, and with which we would now briefly deal, and that is the apathy of the clergy themselves. How many of our present candidates, in training in our Divinity colleges, owe the step they have taken to the influence of their own parish priests. Out of one hundred Canadian ordinands during, say, the last quarter of a century, what per centage of them could honestly say that their clergyman had appreciably biased their choice. How many of our parishes, some of them populous and cultured, have failed in the course of an entire generation to supply a single candidate for the ministry. To how many of our clergy has it ever occurred that they have the slightest responsibility in this matter, and that they are morally bound, when it can be legitimately done, to use their influence towards recruiting the ranks of the commissioned officers of the army of God. To a very small per centage we fear. Here and there we find men who seem fully awake to this responsibility, and whose parishes wherever they have served, have been noted as fertile fields for supplying candidates. But with the great bulk of the clergy we fear it is quite otherwise. It is a scarcely a side issue with them, let alone a vitally and essentially important part of their work for God and humanity. In the recent address on this subject, issued by the C.C.M.S., and which it is to be hoped was widely read, this aspect of the question was necessarily omitted. It might well be followed up with an urgent appeal from the Bishop's address. For we are persuaded it is badly needed, and that the remedying of the present distressful conditions is mainly in the hands of the clergy.

In a forced
cier McMulle
of the three
Synods to co
of Ontario b
teaching. W
quoted by th
their censure
their protest,
Synods to de
justice to th
which even
Mr. McMulle
course, is ca
no fault to fi
contrary to c
putting us ri
Lordships' w
the young an
of youth aga
That may be
taken by the
tinct points,
tion teaches
to Christian
of our critic
the Bishops
their conten
that the nat
given involv
Here it is.
interest for
formation an
portant inte
life on the
humble seav
ter that wov
waters of th
man, etc."
tion" there.
in the book
nothing saic
matter" wo
tion throug
animal life
seems toler
wardly exp
tention of
rocks—thos
features of
stimulate
formation;
these he se
story of lif
beginnings
our opinio

If our
the most d
rect, we tl
upon the l
care when
second qu
tion of Ch
ceptance c
Mr. McM
vened for
quite prep
moment's
siderable s
clared its
our conce
think that
handle th
ever, we d
ed discuss
We may
three men
Church se
dorsed wi