

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, JULY 16, 1908.

No. 29.

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ing in the choir as a boy on the late
Queen's Coronation Day, and had
been a member some time then, exact-
ly how long he cannot remember. One
of his sons is churchwarden and a
member of the choir, as are two of his
children, so that there are the three
generations in the choir. Another
interesting fact is that two of the old
man's sons-in-law are churchwardens,
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Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

DUTIES.—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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The late Miss Farquharson has left a bequest of £3,000 to the Bishop of Aberdeen and Orkney's Fund for Church extension in that diocese.

An addition and improvements to the Episcopal Academy, Philadelphia, are now being made and they will be completed in about three months' time. The cost of the work will amount to \$100,000.

St. Paul's Clay Centre, Kan., has received a brass processional cross from the Daughters of the King. It was given by them in loving memory of the Right Rev. E. S. Thomas, D.D., the second Bishop of Kansas.

Mr. Charles Macdonald, of Glasgow, has presented Christ Church in that city with a very handsome gift in the form of a silver gilt and heavily-jewelled Communion Chalice and Paten. The numerous stones which adorn the cup are symbolic. On the back of the Paten has been inscribed in Gothic lettering the following words:—"To the glory of God and in memory of the Very Rev. John Watson Reid, late Dean of the Diocese of Glasgow and Galloway, and for 47 years rector of Christ Church."

The vestry of the old Colonial Church of St. James', Goose Creek,

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**After the
Wedding**

it will doubtless be found that many duties which should have been attended to beforehand have been overlooked.

Should the matter of Life Insurance be one of the duties thus neglected, the husband should secure a policy at once in favor of his wife.

It is the husband's incumbent duty to do this, and thereby make sure provision for his wife in event of his untimely death.

Provision should be made at once by procuring a policy to-day from the

**North American
Life Assurance
Company****"Solid as the Continent"
Home Office, Toronto**

Mt. Charlestown, S.C., has had three large photographs taken of the interior and exterior of the church, and of the emblematic plaster cast of the pelican and her young over the front door. These have been handsomely mounted and framed in walnut and gilt. Below the pictures are inscribed in old English lettering the historical data of the parish, the names of the missionaries sent over by the S.P.G., and those of the present vestry, together with the words, "Presented in Grateful Remembrance." The whole is to be sent to London to be placed in the hall of the new S.P.G. House as a testimonial of gratitude for the fostering care of that Society over the old parish in early Colonial days.

y 16, 1908.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 16, 1908.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

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Lessons for Sundays and Holy Days.

- July 19.—Fifth Sunday after Trinity. Morning—1 Sam. 15, to 24; Acts 21, to 17. Evening—1 Sam. 16 or 17; Mat. 9, 18.
- July 26.—Sixth Sunday after Trinity. Morning—2 Sam. 1; Acts 25. Evening—2 Sam. 12, to 24 or 18; Mat. 13, 24 to 53.
- August 2.—Seventh Sunday after Trinity. Morning—1 Chron. 21; Rom. 2, 17. Evening—1 Chron. 22 or 28, to 21; Mat. 17, 14.
- August 9.—Eighth Sunday after Trinity. Morning—1 Chron. 29, 9 to 29; Rom. 8, 18. Evening—2 Chron. 1 or 1 Kings 3; Mat. 21, 23.

Appropriate hymns for Fifth and Sixth 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 hynpals.

FIFTH SUNDAY AFTER TRINITY.

- Holy Communion: 216, 520, 544, 552.
- Processional: 218, 226, 270, 280.
- Offertory: 174, 259, 268, 271.
- Children's Hymns: 176, 194, 335, 338.
- General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

- Holy Communion: 310, 316, 321, 560.
- Processional: 291, 297, 302, 307.
- Offertory: 198, 255, 256, 379.
- Children's Hymns: 332, 333, 547, 574.
- General Hymns: 196, 199, 299, 546.

THE FIFTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday suggests a high ideal of ministerial priesthood. "And Jesus said unto Simon, fear not, from henceforth thou shalt catch men." A promise of blessed usefulness in the world is held out to St. Peter. By his teaching and preaching he will win souls for the Kingdom of God. That promise we know to have been fulfilled. And it is even now being fulfilled in the lives and ministries of those who are following in St. Peter's footsteps. Think of the parish priest as a fisher of men. His is, or ought to be, a work of love. He labours among souls beloved by Jesus. He does so because he knows the Father in love and abides with Him. Call to mind the Ember Collect: "That both by their life and doc-

trine they may set forth Thy glory, and set forward the salvation of all men." The consistent life and the truthful preaching of Jesus won many to His side. His influence is eternal. The orderly life and the faithful preaching and teaching of any priest must result in winning many souls for God and His Kingdom. Let parishioners think of their clergy in this light and what a vast change will come over the Church as a whole. How often we hear the clergy criticised because they do not do this or that, or because they show little interest in things which absorb much of the time and attention of their parishioners! But a priest is not necessarily out of touch with his people because he does not haunt the curling-rink in winter, or the cricket-field in summer. Just remember that the priest is a fisher of men and that he must be about his Father's business. Perhaps the words of St. Paul are very real to him: "For woe is unto me, if I preach not the Gospel" (I. Cor. 9:16). Churchmen must look for zeal on the part of their clergy—a zealous love for the souls of men. And the winning of souls is the only work the priest ought to be busy about. It is surely a mistake, and an injustice, when the clergy stop fishing. Remember the ideal of priestly service. And help the clergy to fulfill that duty which is required of them. Members of the Church can help by relieving the clergy of all financial worry and responsibility, by visiting men and women, and bringing them within the hearing of the Gospel. We always need reform within the Church. And one of our great problems to-day is, what shall we do to bring about a readjustment of the management of parishes and dioceses and provinces that priests, Bishops and Archbishops may in very truth and always be what Jesus ordained them to be, viz.: "fishers of men."

Parental Duties.

Father Vaughan has been again delivering a serious of sermons to crowds of people on family life and conduct. These have been given prominence in journals which sought to minimise the "Vaughans." Father Vaughan said nothing new, but said it in earnest and in an unusual way, and what he said will, we trust, have a good effect. Speaking of education, for example, he said: "There are two ways of teaching religion, by precept and by example. How pleasing it was to recall the pious practice of one's early childhood. How comforting especially in sickness and sorrow to have those precious memories to fall back upon. Alas, those sweet pieties only made lasting impressions when there had been example to back them up. . . . What sort of lessons were present day parents teaching their one solitary offspring? . . . Let them bring home to a child that untruthfulness was low and greediness vulgar, that shyness was vanity and that all dishonourable action was hurtful to self as it was offensive to God."

Honour and Sport.

President Roosevelt has had a weak moment—as has many another eminent man—verifying the ancient saying that "Jupiter sometimes nods." It appears that two of Harvard's athletes on the eve of the boat race with Yale behaved dishonourably and by way of punishment were put on probation and prevented from taking part in the race. The President of the United States wrote the president of his old university suggesting that the offence under the circumstances should be punished in some other way. The president of Harvard replied that the punishment meted out was the least possible in view of the conduct of the men. From what we have read of the matter we think he was right. The best way to maintain honesty in college, or any other sport, is for those in authority to punish dishonourable and unscrupulous con-

duct on the part of intending participants, and we can conceive of no more effective punishment than prohibiting the offenders from taking part in the games for the time being.

Punishment.

We very much fear that the hand of authority is nowadays becoming somewhat nerveless. It is all very well to say that a quarter, or half a century ago, discipline was too strict, that we must nowadays rule by love. Solomon is being relegated to the lumber room and as for the maxim, "Spare the rod and spoil the child," it was intended for the dark ages and not for these modern and civilized days. Why the very mention of the word punishment irritates and annoys some people. But it may be asked are these the people whose children most readily obey them? Let their friends and neighbours calmly and dispassionately answer the question. We recently heard of a teacher who not long after taking charge of a school by firmness and discipline had turned disorder into order. No sooner had he done so than the influential parent of a disobedient pupil induced the trustees to dispense with his services. We are no upholders of unfair or unmerited punishment, but we do say that the conduct of such a parent is inexcusable and injurious to the lad himself as well as to the teacher and the school.

A Filtering Basin.

Corporations have short memories, yet there must be many men at the City Hall in Toronto who remember the days when the waterworks were taken over by the city and the adoption of the policy of obtaining a supply from the then pure water of Lake Ontario. What seems to be forgotten is that an important element of the system then adopted was a filtration basin. A very short experience showed that Mayor Manning was right and it proved a costly failure. Before repeating the same experiment we urge the present generation of theorists to pause, to investigate, to profit by the waste and mistakes of the past.

The Problem of Flight.

No more striking instance of the intrepidity and mechanical achievement of man can be afforded than the astonishing progress being made in solving the problem of human flight. It is a far cry from Daedalus of Grecian mythology—soaring over the Aegean Sea with his wax-fastened wings—to the aeronautic triumphs of Zeppelin in Germany, Farman in France and Graham Bell in the United States. But the wonderful feature of it is, that the inventive achievement attributed by classic fancy to a mythological being should have found its actual accomplishment in these modern days. It certainly looks as though we were on the eve of journeying through the air as readily as we send messages by cable under sea or scurry across continents on our automobiles.

Disarm Foreigners.

Our law justly prohibits the carrying of deadly weapons. The object is to protect life and prevent crime. This law is generally observed in Canada. When uncivilized Canadians are determined to carry argument beyond the limit of speech they usually settle their differences in the old British fashion. Though this resort to arms, or rather the extremities of arms, is objectionable, it is an altogether different affair from the use of the pistol or knife. Foreigners coming into Canada are as a rule ignorant of the law to which we have referred. This ignorance is attended with frequent loss of life through passion and bloodshed. The time has come when each foreigner should be compelled on entering Canada to deliver up to the legal authorities all deadly

weapons in his possession. As the sale of spirits to Indians is prohibited, so the sale of lethal weapons to foreigners should be strictly prohibited. This is a free country, it is true, but most Canadians prefer that incisions in the human body should be confined to hospitals and be performed by surgeons.

Thrift in Farming.

It must amuse English and European farmers generally to read of the artless astonishment of Professor Creelman at the methods of cultivation in these old lands. We look on Mr. Creelman's visit and outspoken remarks as the greatest blessing that he could convey to our own trans-Atlantic agriculture. Many years ago, the first agricultural labourer who made a political mark, Joseph Arch, visited the old provinces and expressed, not the admiring surprise that was expected from him, but his honest indignation at the labour-starved fields and his honest contempt of the people who with so many advantages, achieved so little. But our critic did not take sufficiently into account the cost and scarcity of labour and the difference in climate. Admitting all that can be said truthfully on both sides there remains the undoubted fact that the early settled portions of North America are now far less fertile than they were or than they should be. Haste to get rich has been the chief curse. Take every thing off and out of the land there are millions of acres in the West, has been the animating sentiment of generations and now the descendants, or the foreign successors, of the early settlers, have to learn and to apply to the worn out acres the experience of old nations and to re-learn the need of the old proverb, "Waste not, want not." Many an old farmer in Canada amassed a handsome fortune which in a few short years his thriftless descendants threw away. Professor Creelman, we are glad to see, has found there is much to learn and new habits to inculcate.

Bemocked of Destiny.

A very interesting historical document, bearing indirectly on this subject, the writer saw recently. It is a simple autobiography by the late Mr. Charles, which he styled "Bemocked by Destiny." "I have succeeded," he wrote, "after a long and desperate struggle, in making a lucky strike in mining at last. But at my age and with the most of my loved ones in the grave, it is only the wished for come too late." Poor fellow, he did not realize that his was the common fate of mankind, and like most of mankind he failed to realize and be thankful for the blessings bestowed on him by destiny. The little book has more real interest than three-fourths of the average new publications in a public library, as it contains glimpses of old habits, of pioneering, and the struggles of Canadians in the early days of Confederation. The writer was a true Highlander by origin, with the love of mysticism ingrained in the national character and many other traits showing the strength and weakness of one of our pioneer peoples. One immense advantage a book of this kind possesses over the average story book or novel is that its characters are not built up upon a resemblance, real or fancied, to some suppositious being, but are a lively record of real persons and events. The writer, the most religious, knew little about ecclesiastical differences. Detailing a conversation round a camp fire one night he says: "The packman of the party, who was an Episcopalian, had been silent for some time, but just then he looked up and said that his Church never interfered with politics or religion." An excellent character for us would that it was always true. He meant that we did not meddle with party questions, nor the affairs of other religious bodies. An intense Canadianism oozes out in every page, Mr. Charles quoting Ruskin, "Nothing can avail any race or condition of men but the spirit that is in their own hearts, kindled by love of their native land."

Loyalty to Principle.

Mr. Winston Churchill in England, and Professor Royce in the United States have, the one with tongue, and the other with pen, been emphasizing the purifying and uplifting power to the individual and by parity of reasoning to the nation of loyalty to religious principle. There can be no reasonable doubt that the more a man or a people devote themselves, unselfishly and unflinchingly, to applying the principles of a pure religious belief from within to without themselves, the higher they will rise in the scale of beneficent achievement and the better it will be for the world at large. But, it must never be forgotten, that as in the case of individual or national patriotism the true principle never sleeps, but is always operative even to the ultimate test, if need be, of shedding one's blood so the possession of religious principle is always demonstrated by the law of perpetual growth against all opposing, destroying forces. There must be determined, unyielding, progressive, daily growth to a harvest as sure as the sunrise to-morrow.

THE GREAT CONGRESS.

The Pan-Anglican Congress, now passed into history, will remain as an unique event in the long record of our national Church, which begins ages before there could be said to be an English nation, in any sense approaching that in which the term is used to-day. And yet the development or evolution of the race as of the Church shows a wonderful continuity, unequalled, in the case of both Church and nation, in the history of any of the Western races. For there has always been an English or British Church, in a sense quite unique in Christendom. This, we think, will be admitted by the staunchest upholder of the Papal claims. The Church of, or in England, has always possessed an individuality of its own, that has marked it off from the Church in any other European country. And this was true long before the Reformation. The English Church always had a mind of its own, always had a disposition to do things in a fashion of its own, and always stood for some principles and ideals not common to the whole body of Christians. To-day, it may safely be said that the same thing holds good. The Anglican Church continues to occupy her own peculiar place amid the various religious bodies, great and small, ancient or modern, into which our common Christianity is divided. Of course this in a sense may be said of any religious body that is in any sense historic. Each does stand for, or represents, in fact owes its existence to some special phase of our common Christianity. But this is true, we submit, of the Anglican Church, in a sense that cannot be claimed for any other Christian communion. The three leading principles, according to a very thoughtful and appreciative article in the London Spectator, on the Pan-Anglican Congress, for which our Church stands, are comprehensiveness, the spiritual side of the State in its various legislative activities, and the necessity for a wide diversity in methods of work and organization. These three aspects of the life and work of the Anglican Church, the Congress, so the Spectator thinks, very strikingly illustrates. And, in our opinion, the judgment is just. Is there any other religious body in the world, in ancient or modern times, which could have supplied material for such a gathering, the most heterogeneous and widely representative that perhaps the great metropolis has ever seen of its kind. And representative, not only in a geographical, but in the far deeper sense of divergent, contrasting and therefore complementary viewpoints. It may, we think, safely be said, that no religious body in the world could have called into being such a gathering as the late Congress, composed of such diverse elements and embracing in the sphere and scope of its work, such a far-reaching range of inter-

est. The Congress, if it has done nothing else, has assuredly supplied the world with a memorable object lesson of the comprehensiveness of our Church, and of a real, working, and not merely paper comprehensiveness. The Congress again, we think, has justified the second point made by the Spectator. It has demonstrated the deep and vital interest taken by the Church in public questions. For while there is probably no Church in existence which interferes so little in politics as our own, there is none that is so much in evidence in the great social movements of the day, which concern the whole mass of the community. The Anglican Church stands everywhere for the principle that Church and State, whatever may be their accidental or superficial relations, are fundamentally engaged in the same work, and that their spheres of work and influence, not only overlap each other, but in the last analysis are identical. This, we think, was made plain by the nature of many of the subjects discussed, e.g., the unrest in India, the great racial questions of the day, the care of aborigines, Socialism, etc. The third characteristic, that the Congress illustrated, viz., our diversity in our methods of work, is one that needs no enforcement, and may almost be called notorious. The Church of England is pre-eminently the Church of societies, and its members are distinguished above every other class of religionists for doing exactly the same thing in a number of different ways. Take the question of missionary work. Is the parallel of the present state of things in the Mother Church, with its numerous missionary organizations, conceivable in any other religious community. Hardly. Of this diversity in method of work, for which the Spectator seems to have so deep an admiration we prefer to say nothing, beyond that it appears to have worked vastly better than might have been expected. In the absence, as yet, of detailed accounts of the proceedings it is, of course, impossible to do full justice to this great and unique gathering. But that it has been a most gratifying success, and furnished a magnificent advertisement of the Church's work is abundantly and unmistakeably plain.

THE UNREST IN INDIA.

"The way of transgressors," we are told upon the highest authority, "is hard." It is unfortunately often true that in international or interracial affairs, the way of benefactors is equally hard. In her long, eventful and world embracing history our Mother Land has had abundant experience in the truth of both these sayings. Her bygone transgressions, now dim memories of a vanished past, have been sharply punished. Now she is apparently getting it on the other cheek and suffering for her virtues and benefactions. In Egypt which she has transformed from a state of semi-barbarism, not much more advanced than that of the days of the Pharaohs, to a condition of average European civilization, she is not loved, and apparently in some quarters actively disliked. She has diffused general prosperity in this ancient land, unknown before in its history, oppression, corruption, grinding poverty, widespread misery, has been succeeded by freedom, honesty, prosperity and comfort equally widespread. Still she has failed to win the affection of the people. In India we have a parallel on a very much larger scale, with considerable difference in the conditions, but, however, these may vary in both cases, the one common fact stands prominently out, the troubles in both countries are due directly and primarily to certain benefits conferred by England upon the inhabitants, and of her own free will and initiative. Had England continued to hold India "by the sword" to the present day, as it is more than likely any other European power would have done, there would probably have been little to complain of in this connection. But having laboured and toiled

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with a self-sacrificing devotion, absolutely un-
paralleled in history for the moral, intellectual
and material betterment of the subject race, she
now has her reward in the steadily swelling
hostility of certain numerically small, but it is to
be feared, comparatively influential classes. This
is a deplorable and discouraging state of affairs,
but it is quite characteristic of human nature, and
nothing worse than might be expected. Even as
between man and man we do not, as a rule, love
our benefactors, when they are our superiors, and
when their benefactions are the badge of our in-
feriority. And so it is in a far stronger sense
with nations. The concession which the ruling
race makes, though readily accepted, is always
secretly resented, or at least scornfully received
as an instalment towards the payment of a debt
long overdue. How England got into India and
finally became paramount is not now the ques-
tion. She is there, and one of three courses is
open to her. She might abandon the country and
leave it to its fate, she might go back to the old
regime, close up the colleges, eject all native
office holders and rule by the strong hand, or
while maintaining her position as the paramount
power and sternly suppressing civil disorder, she
may continue her present policy of gradually
educating and fitting the native population for
some form of popular and representative govern-
ment. There are those, we know, who strongly
hold that the Asiatic is absolutely and for ever in-
capable of self-government. For our part we
are inclined to think the opposite. Human nature
is the same thing the world over. The natives of
India have shown themselves susceptible to
Western civilization in everything else. Why not
in the matter of representative government? Eng-
land then, we believe, will continue her beneficent
work in India and at all costs. She will certainly
not be guilty of the crime of abandoning the
country to "fry in its own fat," and eventually to
become the prey of the military conqueror and
tyrant from within or without. Our trust in that
inherent force, which makes always and every-
where for righteousness in human affairs, is too
strong and firmly founded to permit us to conceive
of the possibility of any such catastrophe. She
most assuredly will not go back to eighteenth and
early nineteenth century methods. Remains then
the third alternative, which has been followed to
such excellent purpose for the past fifty years,
and whose splendid success is now causing the
present embarrassments. England by her en-
lightened policy has taught the more advanced
natives of India to hope for still better things,
and, therefore, to be discontented. Discontent,
we know, is essential to all progress. The pre-
sent unrest, is utterly distinct from that which
brought about the Mutiny. The Mutiny was the
result of an outburst of blind, religious fanatic-
ism. The present state of things indicates the be-
ginnings of a national awakening, which rightly
guided will regenerate and transform our great
Indian Empire. But the guidance must be strong
and patient, and no compromise can be had with
revolutionary methods. The genius of states-
manship inherent in our race, developed and
strengthened by centuries of experience, will, we
are assured, be equal to this, as it has been to
other occasions. But we must be willing to suf-
fer for our well-doing, as we have for our evil-
doing.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

Many patient and long-suffering citizens of
Montreal are earnestly hoping that a man by the
name of Tom Longboat will be defeated—hope-
lessly defeated—in a running contest to take place
somewhere shortly. Montrealers are not naturally
hard-hearted. They do not glory in the down-
fall of their fellowmen, nor would one of them

willingly cause Tom any pain if there was any
way out of it, but what can they do, for even the
worm will turn? Let not our fellow Canadians,
who live outside the newspaper zone of Montreal
judge us too harshly. Human endurance has its
limits and many of us feel that those limits have
long since been passed. For months—we had
almost said years—we have been fed on a steady
diet of Tom Longboat, and his priceless contri-
butions to the progress of this Dominion by the
sporting editor of one of the city dailies, until
flesh and blood can endure it no longer. What
Tom has done and what he has not done, what
Tom can do and what he is sure to do have been
prolific topics for the pen of a ready writer. Then
it is an off day in that newspaper office when we
are not treated to a carefully photographed illus-
tration of Tom's stride, or Tom's smile, or Tom's
pipe or Tom's breakfast food or some equally im-
portant fact or feature of this great man. The
awful thought is now dawning upon the citizens
of this fair city, what will become of us if Tom
should prove to be the fastest sprinter in the
world? Men and women enjoying the blessings
of peace in other parts of our favoured country
cannot appreciate the terrible reality of this
situation. Why the festivities at Quebec may be
thrown completely into shadow when Tom comes
marching home. Who is Champlain anyway? He
couldn't begin to run with Tom. Battlefields!
what are they to the historic road where Tom
kicked up the dust as he proudly galloped past
the winning post, the greatest benefactor of his
country. Fellow Canadians give Montreal your
hearty sympathy in this trying hour for the blow
may fall at any moment. Is it any wonder that
some people should hope that at the critical
moment something should trip Tom up, or that a
distressing pain should attack his insides, for it
would save us from—well we don't like to think
of it.

The introduction of the Canadian Battlefields'
scheme into the celebration of the three hundredth
anniversary of the founding of Quebec has in
some respects been an unfortunate thing. The
scheme in itself is an admirable one and worthy
of its distinguished author, but its union with
another and far more ancient historical incident
will have the effect of dividing the honours of the
occasion when division is hardly desirable. It
will draw public attention more or less away from
the great founder of our most ancient city and
from those early pioneer days when the settlement
of the St. Lawrence valley was being accomplish-
ed under the most heroic conditions, to a date
much nearer to our own time. Had the Battle-
fields' dedication been put over until next year it
would then be exactly one hundred and fifty years
since those grounds were consecrated in Canadian
history by the issue of a struggle that meant the
winning of a continent for Anglo-Saxon rule.
That date would be much more appropriate for
concentrating attention upon the cession of Can-
ada and the heroes who played the most con-
spicuous part in that historic event. We have
chosen, however, to dedicate these battlefields on
the occasion when we commemorate the beginning
of things in this country: Let us not, however,
obscure the one by the consideration of the other.
Let us remember that there were a hundred and
fifty years of toil and strife and suffering and sac-
rifice before the battlefields were ever thought of.
All this had to take place before the country was
worth either taking or defending. It is just as
well that we should remember that while our
French-Canadian fellow citizens are extremely
keen about the honouring of Champlain they are
naturally not so keen about the Plains of Abra-
ham. Some of our English-speaking citizens
seem to think that if they pour out compliments
on the character and bravery of Moncalm that our
French-Canadian friends will grow as enthusiastic
as the rest of us. That, of course, is nonsense.
Englishmen, we fancy, could not cheer quite as
lustily as they sometimes cheer, if they were in-

vited by Americans to assist in the dedication of
some of the battlefields of the Revolution. Let us
bear this in mind when we go to Quebec, for it
has required some very careful handling to carry
the scheme through without serious friction.

We have not had sufficient time, nor have we
had full enough reports to judge with any degree
of confidence of the quality of the work done at
the recent Pan-Anglican Congress. So far we
have only had the opportunity of reading the
Church Times' reports, and as that paper always
informs its readers in such a cock-sure, jaunty
fashion, one naturally likes to know if there isn't
after all something it overlooked and if one dare
say so, something it may possibly have misunder-
stood. Spectator hopes to see the Guardian and
some of the London dailies, and when he has read
reports from different points of view he may be
able to discuss with his readers some of the chief
topics of the Congress in a useful way. In the
meantime he would like to call attention to one
of the subjects of discussion, a subject that came
almost at the close of the Congress and one con-
cerning which no great amount of enthusiasm
was manifested. The subject referred to was "A
Central Authority." The proposition seems to be
to have some kind of a central committee or col-
lege of which the Archbishop of Canterbury would
be the king pin, and to this central authority
would be referred larger ecclesiastical questions
from different parts of the Anglican communion.
It is to be a sort of "high court of appeal" and
"a court of trained research" all in one. The
movement, so far as we can judge, emanates from
a point not more than a hundred miles from Can-
terbury and some of our "colonials" have caught
on and declared it just the thing. Bishop Mont-
gomery in a naive and serious way declared that
one of its chief functions would be to "give back-
bone to the Bishops." If backbone cannot be
supplied from any other source we should not be
disposed to question the force of the Bishop's
argument. However, so far as can be seen, there
is no overpowering consciousness of need of such
authority outside the British Isles. Canada is
certainly not worrying about how it can tie itself
to the apron strings of the Mother Church,
ecclesiastical matters are in too hopeless a mess
in England to encourage us to throw away any of
our independence in that direction. Those who
spoke for the United States were dead opposed to
the scheme and threatened to stand between the
native Churches of Japan and China and any such
"authority." If this scheme is to be pushed it
will be necessary for our General Synod to declare
itself upon the subject and we would advise that
the greatest caution be exercised in the premises.
We do not want the Canadian Church to act in
haste and repent at leisure.

Spectator.

Home & Foreign Church News

From our own Correspondents.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—St. Paul's.—The cheering announce-
ment was made lately by the vicar to the congrega-
tion that all of the old debts are now paid.
The annual Sunday School picnic has just been
held and was very successful. The prize-giving
to the children was made the occasion to present
Mrs. W. F. Fitzgerald (the vicar's wife), with a
well-filled purse of gold. The presentation was
made by Alderman Elliott in the name of the
congregation and as a token of appreciation of
Mrs. Fitzgerald's able and efficient services as
choir leader and trainer.

Kemptville.—The ceremonies and festivities in
connection with the opening of the new Leslie Me-
morial Hall, which took place at this place on
Wednesday, July 1st, were an unqualified success
in every way and reflect great credit on all con-
cerned. In fact, another red-letter day has been
added to the already long list now on the calendar

of the historic parish of St. James. The weather was fine and the selection of Dominion Day for the event was another happy thought which contributed much to the success of the function. The arrangements were all perfect and the greatest harmony prevailed. Every function and number on the programme came off on time and according to announcement, and the management deserve the greatest credit for the success achieved. The building itself is one of the finest parish halls in Eastern Ontario, and is a credit to the parish and the town. It will seat 600 persons, is perfect in design and details and admirably suited for the use intended. The beautiful marked tablet was placed on the entrance wall bearing the inscription as follows:—"This hall is erected to the glory of God and in lasting memory of Robert Leslie, born May 12th, 1803; died May 9th, 1891; Superintendent for 50 years of St. James' Sunday School and a familiar and beloved figure in the parish; the children's friend: "Si monumentum requiris circumspecte." The ceremonies began at 11 a.m., when the clergy, consisting of the Rev. Rural Dean Patton, of Prescott; the Rev. W. G. Swayne, of Oxford Mills, and the Rev. W. P. Reeve, the rector of the parish, together with Judge Reynolds, and preceded by the surpliced choir marched into the hall singing a processional hymn. Morning Prayer was then said, the rector offering a special dedicatory petition for the occasion. At the conclusion of this service, the rector then remarked that the occasion was not only historic but historical. It will not only be long remembered by all in the parish but has also been the occasion of attracting many former residents who wished to revisit the scenes of their childhood and Sunday School days. There are many memories clustered around this parish which is the oldest in town, and the present occasion revives them. On behalf of the parish he wished to extend a hearty welcome to every one and trusted that the events of the day and the opening of the hall will be a commensurate with the ideas of harmony which has always prevailed here. The rector then called upon His Honour Judge Reynolds to formally dedicate the hall, which he did in appropriate terms. The proceeds of the day amounted to \$300, which was very satisfactory.

OTTAWA.

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

Montagu.—The new stone church built at North Montagu will, it is hoped, soon be completed. The Rev. John Fairbairn, who is now in charge of this mission, succeeded the Rev. J. S. Warren on May 1st. He needs for this church an altar, lectern, carpets and several other embellishments. All of these he hopes to have in readiness for the formal opening in September.

Pakenham.—With the arrival of the Rev. W. H. G. Battershill, of Rupert's Land to this parish, which was left vacant for a short time after the removal of the Rev. J. R. H. Warren to Toronto, the work of the Church is again being ably led forward and the people all working harmoniously under their new leader who with his estimable wife are ever busy in service to the advancement of all good. Four years ago this parish on being divided was left with a heavy debt, and in the unsettled state that ever comes with change; yet under God's blessing and through the instrumentality of the earnest, faithful priest, who preceded Mr. Battershill the parish was left free and united and now looks forward to the development—which it feels confident of—under its present energetic rector. As an evidence of this the first social gathering held since his arrival was a decided success. Mr. J. B. Hunt, of Pakenham, opened his spacious grounds, beautifully decorated for the occasion, the ladies of the parish furnished the necessaries for the tables, etc., and the Mandolin Club from Almonte delighted the large audience with their excellent music throughout the evening. \$77.50 was realized to be devoted to the sustaining of the funds of the choir in appreciation of the talented leader and organist, the Rev. and Mrs. Battershill.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate.
William Day Reeve, D.D., Assistant Bishop,
Toronto.

Toronto.—St. Nicholas.—The congregation of this new Mission Church, which is situated in Simcoe

Park, held their first annual meeting on the evening of July 9th. The Rev. Canon Welch, R.D., presided, but nothing definite was settled, owing to the fact that the financial statement was not ready. Messrs. Bantfield, Foreman, Green, Meech and Fair were appointed a Board of Management. A Ladies' Guild and a Chancel Guild were also appointed. The meeting was adjourned for one week.

St. George's.—The Rev. H. T. Archbold, who has been for the past two years missionary-in-charge of Minden and Stanhope in the rural deanery of Haliburton, and previously to that for some time assistant priest at St. Alban's Cathedral, has been offered and has accepted the curacy of this parish in succession to the Rev. C. B. Kenrick, who was recently appointed rector of St. Phillip's, Hamilton.

Church of the Ascension.—The Rev. W. H. Vance, who for the past six months has been in England and who took part in the Pan-Anglican Congress proceedings, has returned to the city. He took the duty in his own church both morning and evening last Sunday.

NIAGARA.

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

St. Catharines.—Amongst the bequests mentioned in the will of the late Mr. T. R. Merritt, of this place, are the following:—\$2,000 for a memorial window for himself and wife in St. Thomas' Church, \$4,000 to Christ Church to insure one regular morning and evening service, \$2,000 to the Endowment Fund of Wycliffe College, Toronto, and the sum of \$1,000 to the Bishop Ridley School, St. Catharines.

HURON.

David Williams, D.D., Bishop, London, Ont.

Dutton.—Church of the Nativity.—The Rev. J. McGown, the rector of this parish, has resigned and has accepted a parish in Delaware. Mr. McGown, who was very much liked by his parishioners, will be greatly missed for he was a general favourite.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

The Secretary of the Diocese has received very encouraging letters from the Bishop in regard to the health of himself and his wife. For some time past Mrs. Lofthouse had been far from well, but she is steadily improving, and it is hoped by the time she returns in September that her health will be entirely established. Many earnest prayers are going up to the Throne of Grace that the Bishop and his family may be brought back safely to his work.

Whitemouth.—Christ Church.—The Diocesan Missioner visited this church on Sunday, June 14, and the services were hearty and well attended. Holy Communion was celebrated at the morning service; and in the evening special music was given. The resignation of Mrs. A. M. Owen-Lloyd as organist is very much regretted, as she has been organist almost since the church was built. Mrs. Lloyd and family are leaving for Winnipeg; and the good wishes of the whole community go with her.

Lac du Bonnet.—St. John's.—Mr. Walter Allison, who is in charge of this Mission as well as Whitemouth, is winning golden opinions for his thoroughness and earnest work in building up the Church of God at these places. An endeavour is being made to clear the church at the Lake from the small debt now on it, that it may be consecrated at the next visit of the Bishop.

Jack Fish.—Norway House.—The Rev. A. A. Adams, General Missionary of the Diocese, paid a visit to the Harris Memorial Church, Jack Fish Mission, on Sunday, June 21st, and preached both morning and afternoon. There was a large attendance at both services, the Indians manifesting a deep interest. The morning service was in English, and that in the afternoon in Cree, the sermon being in English. A number of visitors from the Hudson's Bay post, Norway House, were present. On Monday afternoon at 3.30 o'clock, a

pretty wedding was held in the church, when Kenneth McLeod of Cross Lake, and Sarah Robertson, of Norway House, were united by the Rev. A. A. Adams. Mrs. C. Sinclair presided at the organ, playing the wedding march and the English and Cree hymn. The church was prettily decorated for the occasion, the happy couple standing under an arch composed of wild flowers. As this was the first wedding in the new church, the officiating clergyman, on behalf of the student-in-charge, presented the groom with an English Bible, and the bride with a Cree Bible. Among those present who came from the Fort, were:—D. C. McTavish, Mr. and Mrs. Charles Sinclair, Mrs. R. A. Rogers, of Winnipeg; Mr. Will. Hartsorn, Winnipeg; Henry McLeod, of Cross Lake; and Mr. Robertson, father of the bride. At the close of the ceremony, the Hudson Bay Company's steamer "Keewatin," carried the party back to the Fort, where a supper and ball terminated a happy day, the natives thoroughly entering into and enjoying the occasion.

Fort Alexander.—The visit of the General Missionary had been looked forward to for some time, as this was the first time he had come to this end of the Lake. The incumbent, the Rev. E. Thomas, was unavoidably called to Brokenhead, to give Holy Communion to the Indians there, but Mr. G. C. Smith, assistant, on behalf of Mr. Thomas, welcomed Mr. Adams. Signs of progress are to be seen on all sides; new pews and a handsome new organ have been added to the church; and other improvements made, making the building very commodious and attractive. Good congregations are the order of the day, and much credit is due the incumbent for his patient and arduous work of many years is bearing fruit.

Fort Frances.—The Rev. H. Vaughan Maltby, incumbent of St. John's, was married in Winnipeg on Thursday, June 18th, to Miss Newbold. The Rev. A. E. Cowley, rector of St. James, performed the ceremony, and the happy couple left for Fort Frances by the afternoon train. The congregation gave both groom and bride a very warm welcome, and it is expected that, with such a devoted help-meet, the work of the incumbent will be signally blessed, and the parish take on new life and vigour. Miss Newbold has been for years a devoted and earnest Church worker, and her influence will be greatly felt in the parish, especially among the young women.

Gold Rock.—Mr. Edward Morley, who has recently taken up work in this field, under the Rev. A. J. Bruce, reports very encouragingly in regard to the services held. Much interest is evinced, and the fact that services are held every Sunday, is doing much to bring the people together. Mr. Morley will return to Wycliffe College in September.

Keewatin.—St. James'.—The Rev. Wm. Carey, who has succeeded the Rev. H. V. Maltby, at this place, began his work in June, and is already making his influence felt in the parish. Services are well attended, and the Sunday School is steadily increasing. The work of the W.A. has received additional encouragement from the visit of Miss Milledge, Travelling Secretary for the Diocese of Rupert's Land. Miss Milledge has been on a tour all through this Diocese and has greatly stimulated and encouraged the members of the W.A. as well as forming new branches.

Mr. T. Mitten and Mr. Joseph Jackson have been appointed camp missionaries, and are holding services along the line of the T.C.R. between Rennie and Vermilion. Their reports to the General Missionary, speak of very successful meetings at the various camps; the men manifesting deep interest in the meetings. This work means a good deal of hard labour on the part of the missionaries, but the apparent results justify the exertions put forth.

Rainy River.—St. James'.—The Rev. J. Lofthouse, who has succeeded the Rev. Marcus Jackson, reports that his work is very encouraging, and deeper interest is being manifested by the people in the various services. Mr. Lofthouse is interesting the young men of the town in the Church's work and it is hoped that by this means, many be drawn to take an interest in her services, who otherwise are indifferent and careless.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop,
Prince Albert, N.W.T.

Saskatoon.—St. John's.—Many clergy, catechists and laymen attended the recently-held deanery meeting, which was held in the parish

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hall. The chapter opened at 2.30 and the Rev. E. B. Smith was appointed chairman. The Bishop's commission was read, instructing the deanery to nominate a clergyman in full Orders for the office of Rural Dean of Saskatoon. The Rev. E. B. Smith, rector of this parish, was nominated, and the Bishop has been advised accordingly. The revision of the Diocesan Canons occupied most of the afternoon. The chairman called for the election of a clergyman and a layman for the Diocesan Mission Board, with the following result:—Clergyman, the Rev. H. S. Broadbent; layman, Mr. S. A. Clark. It was decided to form a Sunday School and Lay Workers' Association for the deanery and a committee to organize this was appointed, consisting of the Revs. E. B. Smith, H. S. Broadbent, H. J. Likeman and Messrs. Horne, Butcher and S. A. Clarke.

PAN-ANGLICAN CONGRESS NOTES.

(Continued.)

The Colonial and Continental Church Society gave a reception to the delegates on the Thursday evening preceding the opening of the Congress in Kensington Town Hall. The hosts of the evening were the treasurer and committee of the Society and a dozen ladies. Mr. F. A. Bevan, together with the Rev. J. D. Mulling, received the guests, of whom there were a very large number. During the course of the evening a few short addresses were given by representative Bishops whose dioceses receive help from the Society, those who spoke being the Archbishop of the West Indies and the Bishops of Goulburn and North Queensland and the Bishops of Selkirk and Saskatchewan. At the close of the evening the Benediction was pronounced by the Archbishop of Sydney.

The Pan-Anglican Congress opened on Monday the fifteenth June in a most fitting manner with the Special Service of Intercession in Westminster Abbey. For more than an hour before the service was timed to commence 10 a.m., a huge crowd besieged the building, and it soon became obvious that it would be necessary to hold an overflow service in the Parish Church of St. Margaret, which stands under the shadow of the Abbey. This latter service was conducted by Bishop Montgomery, the clerical secretary of the S.P.G. Practically every seat in the Abbey was filled in a very short space of time, and, viewed from the windows of St. Edmund's Chapel behind the altar, a striking and impressive scene was presented by the crowded building. None of the Bishops attended in their robes, though many were present among the congregation. Several voluntaries were played before the service by the organist, Sir Frederick Bridge, including the beautiful Largo from Dvorak's New World Symphony. A few minutes before noon the Archbishop of Canterbury, with the Dean, the Very Rev. J. A. Robinson, D.D., and accompanied by his chaplains, the Revs. W. G. Boyd (who carried the Archbishop's cross), J. V. Macmillan, J. H. J. Ellison, and W. J. Conybeare, proceeded to his seat on the south side of the altar, the Dean returning to his stall. During the procession, which entered the Abbey by the south door Psalm 118 was sung by the choir alone. The precentor, Minor Canon Dan'ell-Bainbridge, recited the first portion of the Litany, a special clause being added at the end of the Suffrages.

The Dean then proceeded to the pulpit and read the special Bidding Prayer on behalf of the Congress. The pauses for silent prayer at the end of each clause were most impressive.

The following was the official order of service:—After the first portion of the Litany, the following was added at the end of the Suffrages:—
"That it may please Thee to grant unto this Congress now assembled the inspiration of Thy Holy Spirit, that in wisdom and love it may labour fruitfully for the advancement of Thy kingdom upon earth."

After the Lord's Prayer, the service proceeded.
V. Turn us again, O Lord God of hosts.
R. Show the light of Thy countenance, and we shall be whole.

Let us pray.
O God, Who by Thy Blessed Son hast promised to send the Holy Spirit that He may guide Thy Church into all the truth; Mercifully look upon us, Thy servants, now gathered out of many lands to take counsel together in Thy Name. Grant unto us all a humble and teachable mind, a deep sense of duties unfulfilled, and a recognition of increasing responsibilities; so that we may truly repent us of our shortcomings in the past, and seriously seek henceforth to know and do Thy will, to the enlargement of Thy Church and the

benefit of all mankind; through the same Thy Son Jesus Christ our Lord. Amen.

The anthem was, "O Lord my God, hear Thou the prayer Thy servant prayeth; have respect unto his prayer. Hear Thou in heaven, Thy dwelling-place; and when Thou hearest, Lord, forgive." (Wesley.)

Then was said the following Bidding Prayer, the people kneeling; and at the end of each clause a pause was made for silent prayer.

Problems of Thought.—Let us pray for the strengthening of our belief in God; that we may have ears to hear His voice still speaking to us; that we may perceive His Spirit's work in the higher aspirations of all races; and that we may fearlessly accept all truth which by His providence is revealed to us.

The Church and Human Society.—Let us pray for a fuller understanding of our duty towards our neighbour to-day, that we may help to purify our civilization and make it truly Christian, and that we may in our action towards our fellowmen bear faithful witness to Christ.

The Church's Ministry.—Let us pray that God will inspire men and women to devote themselves to the various tasks of the Christian ministry, and that He will guide His Church in dealing with the questions of the choice, training, and support of those who are willing thus to consecrate their lives to His service.

Missionary Problems.—Let us pray for wisdom in the presentation of the Gospel to non-Christian peoples, and specially that guidance may be given to those who are confronted with the problem of racial antagonism, so that they may rightly apply the Apostolic lesson, "Ye are all one man in Christ Jesus."

Our own Race.—Let us pray for a larger recognition of our responsibility and for more power to fulfil it, and specially that the Church may be able to make due provision for the pioneers of our race, that for their own sake and for the sake of the races with whom they mingle they may be saved from falling away from God.

Training of the Young.—Let us pray for wisdom and charity in dealing with the problems of religious education, and above all for a deepened sense of the duty of parents and of the sacredness of the home.

The Anglican Communion.—Lastly, let us pray for the Anglican Communion in all parts of the world; that we may understand the mission which God has intrusted to us, and our duty to those who are separated from us; that we may penitently recognize our failings and humbly go forward in unity and love to the fulfilment of our common work.

And, as we pray unto God for future mercies, so let us praise His most holy Name for those we have already received; for our creation, preservation, and all the blessings of this life; but, above all, for our redemption through Christ Jesus; for the means of grace afforded us here, and for the hope of glory hereafter. These prayers and praises let us humbly offer up to the Throne of Heaven, in the words which Christ Himself hath taught us:

Our Father, . . . for ever and ever. Amen.
Then was sung the hymn (211 A. & M.) "O Holy Ghost, Thy people bless."

The service proceeded as follows:—

V. The Lord be with you.

R. And with Thy Spirit.

V. The Lord our God be with us.

R. As He was with our fathers.

Let us pray.

Remember, O Lord, what Thou hast wrought in us, and not what we deserve; and, as Thou hast called us to Thy service make us worthy of our calling; through Jesus Christ our Lord. Amen.

The following ancient Benediction was then pronounced:—

The Lord shed forth upon you showers of heavenly blessing, and by His Holy Spirit pour into your hearts the gift of His own charity; through Jesus Christ our Lord. Amen.

During the service, which lasted just an hour, the scene was striking and impressive beyond description. There was no distinction of persons, and all ranks—lay and clerical—took their places side by side in one common act of intercession and prayer. Simplicity was the mark, and humiliation was the keynote of the whole service. One very beautiful incident impressed many of the onlookers. While the choir was passing in solemn procession up the nave chanting the 51st Psalm, a dove circled above them, and continued hovering about the triforium during the whole of the service—a pleasing emblem of the peace and harmony displayed amongst the representatives of the various nations who were worshipping below. No one who was privileged to be present can ever forget this unique and most touching service.

From the Abbey most of the delegates made the way straight for King's Cross railway station, where elaborate preparations had been made to convey them to Knobworth—25 miles out of London—in Hertfordshire—as the guests of Lord and Lady Strathcona. Twelve special trains were required, and 200 vehicles were kept running backwards and forwards between Knobworth station and the mansion. Among the first arrivals were two of the Scottish bishops and a number of the Scottish delegates, and hearty salutations were extended. The reception was organized on a princely scale, and the hospitality provided was lavish. The grounds looked their best, and two military bands provided music, while the boys of the Royal Caledonian Asylum raised much enthusiasm by their pipe-playing and dancing. Lord and Lady Strathcona stood the great fatigue of receiving the guests—notwithstanding the fact that his Lordship is in his 88th year. The house was thrown open, and the visitors roamed at will and inspected the pictures and art treasures. From the terrace, the view was picturesque in the extreme, and helped one to realize, more than anything else, the extraordinary extent and variety of the Anglican Communion—held together as it is by the bond of a common language and a common faith. It was well on in the evening before the last of the guests disembarked at King's Cross—one and all filled with admiration for the generosity which had provided so wonderful an afternoon.

Some 6,000 delegates in all attended this reception.

The following is a description of the Church House, which is situate in the Dean's Yard, Westminster, and the Albert Hall at South Kensington, in both of which a number of the meetings connected with the Congress were held.

A modern writer on London contemptuously described the Church House as "a kind of large ecclesiastical club or office," but found extenuation of the circumstances in the fact that its main portion was "of a cheerful red brick." Visitors to the Pan-Anglican Congress will, it is hoped, see in it something more. It covers about an acre of ground on the south side of Dean's Yard, a peculiarly appropriate site, and was erected as a memorial of the Jubilee of Queen Victoria, an acknowledgment of the manifold blessings conferred by God upon the Church in England during Her Majesty's reign. It is the "business house of the Anglican Church," a centre for consultation and deliberation, the meeting-place of Canterbury Convocation, a point of consolidation for all the manifold activities of the Church of to-day. In it are reading and writing rooms and the offices of numberless religious societies; there is the nucleus of a good, though as yet little appreciated and inadequately housed, library; and there are halls of various sizes for meetings and other gatherings of Churchmen. The frontage to Dean's Yard consists at present of a venerable and not undignified range of Georgian buildings with a central pediment. Ultimately it is intended, we believe, to replace them by a modern Gothic pile, which shall occupy the whole side of the square, similar in style to the frontage of the Great Hall block to Great Smith Street. The foundation stone of the latter was laid in 1801 by the Duke of Connaught, and the completed building was opened by the King, as Prince of Wales, in 1896. Whatever may be thought of the external facade, the hall itself is a magnificent triumph of modern architecture, and perhaps the finest work of its designer, the late Sir Arthur Blomfield. It is 115 feet long by 50 feet wide, and with its spacious galleries accommodates some thirteen hundred persons. It contains, too, a fine organ. Already it has witnessed many historic gatherings, and its associations with the struggles through which the Church has had to fight her way during the last few years have created memories which no good Churchman would willingly let die. When it is completed the permanent home of the two Houses of Convocation will be transferred to the new block facing Dean's Yard; but those who prefer that the building should retain some touch of antiquity will hope that the existing front to Dean's Yard may long remain undisturbed.

The Albert Hall has been in its day the most freely criticized building in London. It has been abused—and with justice—for the acoustic defects which are its perennial difficulty; it has been denounced as "a monstrous caricature of the Coliseum." But it must be conceded that the Albert Hall has what English buildings as a rule painfully lack—a distinct touch of originality. There is nothing else like it in the country, and very little that can be compared with it abroad. It is "imposing" and not ill-proportioned; its colour is effective at all times, and especially so when in Spring it is contrasted with the fresh green of the trees in the adjacent gardens; and the flattened curve of its great dome is a pleasing

break in the monotonous vulgarity of the wealthy dwellings that surround it on three sides. The great porches, too, are far from ineffective. Though circular to all appearance, the building is really an ellipse, measuring 270 feet by 235 feet, with a circumference of 800 feet. It has twenty-six entrances, and the interior, perhaps the grandest for mere size in the world, with seating accommodation for 8,000 persons, consists of a central arena surrounded by tiers of boxes, a balcony, a picture gallery, and a promenade, all closed in by "a dome of many-coloured glass," raised 135 feet above the floor. The great organ is the largest in the world, and has five manuals and 10,000 pipes, varying in size from 40 feet long with a diameter of 30 inches to the magnitude of a straw, while the orchestra will accommodate 1,000 performers. The idea of the building was first suggested by the Prince Consort in 1851; in 1865 a committee, under the presidency of the Prince of Wales, was formed to carry it out; and between 1867 and 1871 it was built by a Company at a cost of £200,000. The foundation stone was laid by Queen Victoria in May, 1867, and it was formally opened by Her Majesty as the Royal Albert Hall for Arts and Sciences in March, 1871. If it has hardly fulfilled all the intentions of its promoters, it has seen many and varied historic gatherings, and has served as the home of one of the finest choral societies in the world, that which was for years so splendidly conducted by the late Sir Joseph Barnby. It has heard the greatest singers of the late Victorian era—Patey and Sims Reeves, Albani and Santley, Patti and Antoinette Sterling; while Sir John Stainer performed marvels upon the wonderful organ designed by Sir Michael Costa. It has rung to the plaudits of audiences of all kinds. The site on which it stands was once occupied by Gore House, the home in turn of William Wilberforce and of Lady Blessington, with its memories of Thackeray and Dickens, Lytton and D'Orsay, Landseer and Disraeli; but the old house had fallen upon evil days before it was swept away to make room for the Albert Hall.

The following table, which gives the meeting places of the various sections, will be of interest:

A. The Church and Human Society.—All these meetings were held in the Albert Hall.

B. Christian Truth and other Intellectual Forces.—All meetings in the Kensington Town Hall.

C. The Church's Ministry.—Meetings in the Holborn Town Hall on Tuesday, Wednesday, Friday and Saturday, and in the King's Hall, Holborn Restaurant, on Thursday and Monday. Those of Section C II in Sion College, on the Thames Embankment.

D. The Church's Missions in Non-Christian Lands.—Meetings of Section D I in Caxton Hall, Westminster. Those of Section D II in the Council Chamber, Caxton Hall (Thursday afternoon, Westminster Palace Hotel).

E. The Church's Mission to Christendom.—All meetings in the Hoare Memorial Hall, Church House.

F. The Anglican Communion.—All meetings in the Great Hall, Church House.

G. The Church's Duty to the Young.—All meetings in Sion College.

THE CHURCH AND HUMAN SOCIETY.

Section A.

Tuesday, June 16th.—Marriage in Christendom. Although the boxes, balconies and galleries were unutilized, the well-filled arena and amphitheatre of the Albert Hall this morning presented a sufficiently striking audience for the first of the meetings in Section A. It was a gathering of several thousands over which the Bishop of Montreal, who was accompanied on to the platform by the Archbishop of York, presided. The Apostles' Creed, the Lord's Prayer, a short Office said by the Rev. Dr. T. C. Fry, one of the Hon. Secretaries, and then "The Church's one Foundation," sung with wonderfully impressive effect, were all the preliminaries. At once Canon L. Norman Tucker, of Canada, was invited to open the discussion.

Canon Tucker, who thought the Pan-Anglican Congress and the Anglican Communion could not set hand to a higher task than that of fostering and protecting the Christian home based on indissoluble Christian marriage, spoke of the high place which marriage held in the Dominion of Canada; of how the clergy could not celebrate marriage with a deceased wife's sister; and how divorce was almost unknown. But he confessed that disintegrating influences were at work, and feared the possible outcome of the influx into the country from the United States. The Bishop of Albany, who followed, hoped that, instead of the States corrupting Canada, Canada would correct the States. The Bishop showed that, unsatisfactory as the state of affairs had been there in regard

to marriage and divorce, the time was ripe for reform. The united forces of religion were at work to effect it, already with some measure of success, as seen in improved legislation in forty-one out of the forty-five of the States in the matter of causes for divorce.

The Right Hon. G. W. E. Russell was the last selected speaker, Mr. R. W. Burnie, who was also on the list, having been prevented from attending. Mr. Russell, as a layman who had lived in close communion with the Church of England ever since his public school days, desired solemnly to reaffirm, in view of the lamentable signs of the times, not only without but within the Church, that marriage was a sacramental union, the primary object of which was the Christian perpetuation of the human race; and that there could be no more disastrous treason than for members of the Church to reject any of the restrictions that our Commander had laid upon us.

A vigorous and interesting general discussion followed, each speaker confining himself to some special point. The Rev. C. J. Shebbeare, Rector of Swerford, Enstone, submitted that the prevailing view of the Anglican clergy was stricter than that of Rome. Canon Brown (Head of the Oxford Mission to Calcutta) deprecated episcopal and synodical "wobbling." The Rev. D. Charles Gardner, of California—where there is one divorce for every six marriages—called for personal influence. The Bishop of Columbia urged a social boycott of divorced persons who remarried. The Rev. Dr. Harris (Vicar of Bullinghope, Hereford) and the Rev. E. C. Carter (Vicar of St. Jude's, Whitechapel) dwelt on certain moral evils. Captain James Parker (of the Diocese of New Jersey, U.S.A.) testified energetically to the fidelity of the Protestant Episcopal Church, while Canon Courtenay Moore (Rector of Mitchelstown) spoke of the Irish Church, asking for a more decided lead from its Bishops. The Chairman closed the meeting with a few words about the Canadian General Synod's decision—to come up for endorsement next September—prohibiting the clergy to perform the marriage ceremony for divorced people.

Marriage in Heathendom.—There was rather a smaller audience at the afternoon meeting in the Albert Hall, when the question of "Marriage in Heathendom" was discussed, but there was no diminution in interest in the proceedings, although it expressed itself in anxiety to learn what had to be said on a difficult subject rather than in eagerness to take part in the discussion. This diffidence extended to the selected speakers, who chose rather to read papers than to deliver impromptu addresses, and was manifested, so far as their hearers were concerned, in such a reluctance to send in names for participation in the general discussion that the meeting had to be brought to a close before the appointed time.

The Archbishop of Melbourne occupied the chair. The first of the selected speakers was the Bishop of New Guinea. Like those who followed him, he preferred to present a plain statement of facts in regard to local marriage customs than to advance opinions and to suggest solutions for the problems involved. Marriage in the heathen villages of Papua was a purely business arrangement, devoid of sentiment and terminable at will. It was not a pretty picture the Bishop drew of marital relations, but the view of marriage as a life-long tie was, he said, steadily growing. Government influence, Mission teaching, and general village opinion were bringing about a higher view of marriage.

Archdeacon Moule, of Mid-China, testified to a similar change coming over the people with whom he is thrown into contact, but the most interesting feature of his address was the evidence it afforded of the high ideal of motherhood that had inspired the Chinese. The filial idea of building up a family was their dominating thought in marriage, and our Marriage Service was the one thing in our Prayer Book the Chinese Church, now fast approaching independence, might wish to alter.

In Japan, too, the filial idea, the reverence for the family, is all-powerful, as the Rev. J. T. Imai, Head of the Theological College of Tokyo—whom the Chairman, with the utmost cordiality, introduced as a striking product of Christianity in that country—proceeded to indicate in a very earnest and carefully thought-out paper. In Japan, too, there is a feeling after reform and a looking towards Christianity as the best religion to safeguard the sanctity of marriage. Mr. Imai pleaded for some recognition in the adaptation of the English Marriage Service to Japan of the all-absorbing family idea, and for some reconsideration of the question of the marriage of Christians and non-Christians, for the latter are not as the heathen of old and only antagonistic to Christianity on this point. The question of the prohibited degrees also had to be thought over, and

the whole subject ought really to be thrashed out by all the Christian bodies.

The Bishop of Zululand suggested the difficulties which polygamy presented in South Africa, covering much the same ground that the Bishop of St. John's, Kaffraria, does in one of the Pan-Anglican Papers." The future was full of anxiety, he said, and he trusted they might have some guidance from the Congress on these subjects.

Nobody had a better hearing than Canon Farquhar, a coloured clergyman of Sierra Leone, sent out to the motherland of West Africa from the West Indies, where he was born. He pleaded most earnestly for consideration and patience in dealing with the peoples in an elementary stage of development. Mr. C. de B. Perse raised the question of Mr. Roxburgh's attack on Dinizula in a preliminary Congress paper for another section, but the Chairman ruled him out of order. The Rev. Egerton Ryerson, of Matsumoto, Japan, a missionary of the Canadian Church, also spoke, and the Chairman, in summing up, ably brought out the points of the discussion, regretting that there were not more to carry on the debate, but recognizing the need for more knowledge and confessing himself only a learner.

CHRISTIAN TRUTH AND OTHER INTELLECTUAL FORCES.

Section B.

Christian Revelation.—The opening meeting in connection with Section B took place in Kensington Town Hall, yesterday morning, under the presidency of the Most Rev. R. S. Copleston, D.D. (Bishop of Calcutta and Metropolitan of India). The subject before the Congress was "Christian Revelation and the Similar Claims of other Religions."

The Bishop of Southwark took as his department of the subject, "The Christian Claim to Supremacy." He held that however much there might be said, or appear to be said, in the time in which they lived against the claim of our Lord Jesus Christ and of His religion to supremacy, there had never really been a time when the strength of that claim, and of the broad-based nature of that claim, had been so apparent and so perceptible.

The Dean of Canterbury dwelt on the authority of the Christian Revelation compared with the claims of other religions. He declared that if any of the essential truths Christians believe were inconsistent with reason, they would have to be given up in the name of God. But, he maintained, there had been no such inconsistency. On the contrary, the truths of their faith were felt more and more to be congruous with the highest thoughts, moral convictions and spiritual cravings of men and women.

The Rev. Canon Macculloch (Argyle and Isles) taking part in the discussion which followed, pointed out that the lofty spiritual expressions given to Christian beliefs were almost entirely lacking in the highest forms of Paganism.

The Rev. W. Brews (Co. Antrim), while holding that Christianity was the only absolute religion admitted that there were truths in other religions, and these of themselves bore witness that they came from the Holy Spirit.

The Metropolitan of India, speaking on the evolution of religious consciousness, said they were concerned with truth which, by whatever course, had now become known to them, and they were assured—and it was their highest duty to live by the assurance—that what they now knew about God and His mind, and about man and his destiny, had always been the truth about God and His mind, and man and his destiny.

The Rev. Canon Murray (Winnipeg) showed that whilst Mohammedanism exaggerated the supremacy of God, so as to do away with the freedom of man, and whilst Pantheism safeguarded the truth of the Divine Immanence in the universe, Christianity alone taught that God was at once transcendent and immanent in the world, ever active, yet above it, ever distant from it and supreme. The speaker went on to say that the reason alone could not apprehend the Christian's God, a personal God. A personal God must be apprehended by the whole personality of man, by heart, and character, and life, as well as reason.

The Rev. I. J. Cowden Cole (Isle of Wight) expressed the thought that the effort which religion was making at the present day was that the manifestation of that which was unknown in itself by men might be clear, so clear that "he who runs may read," and see that which in other ages had been hidden from them.

The Very Rev. the Dean of Waterford, in confirmation of the authority of the Christian revelation, declared that no other religious person in the world could be compared with Jesus Christ for His personal character as shown by His life.

Nor had any other religious teacher ever dared to claim what Christ claimed.

The Rev. E. Ryerson (Japan) said they need not be afraid of resemblance in heathen religions to the Incarnation of Our Blessed Lord. On the other hand, anything that approximated in that direction was surely a proof of the leading of the Divine Spirit, guiding men to the one Incarnate Saviour.

The Rev. L. B. Radford (Norwich) dealt with the thought of the mastership of Christ, and he remarked that it was the duty of Christians to go forth to claim from followers of other religions, not only intellectual assent to our Lord's teaching, and moral homage to His personality, but the whole service of the whole man in every sphere of life.

Afternoon Meeting.—The Rev. J. A. Nairn, D.D. (London), spoke on "The Process of Revelation or Conversion." As to revelation, he remarked that it was now widely recognized, in opposition to ideas formerly held, that the grandest and most sublime of Divine revelations had been made through human media, and from time to time they were reminded that those media were but human, and there seemed to be a complete tendency to widen the limits of those human elements. With regard to conversion, the speaker said that, while not denying the existence of sudden conversions, they appeared to be justified in the belief that some, at least, were gradual.

The Rev. A. L. Lilley (Paddington) said that revelation had what he might call its phenomenal aspect, and that it was according to this aspect alone that we could make its certainties known to each other, or even in any vital manner to ourselves; that this development of revelation was both conceptual or formal, and spiritual or vital. The spiritual development depended in large measure upon the formal, because form itself partook, even though subordinately, of the nature and quality of life.

The Rev. Professor Caldecott (Southwark) gave a summary of the paper written by the Rev. C. C. J. Webb, who was unavoidably absent. The paper, which dealt with "The Notion of Revelation," and stated that there was a revelation of God throughout the Christian religion, as throughout the religious experience of the world at large. But the Christian religion, unlike the religion of the world at large, was comparable to an organism with a definite structure rather than to a homogeneous indiscriminated mass.

The Rev. F. Asher (Brighton) emphasised the thought that God had not shut out the possibility of man, His own creation, knowing Him, and he went on to illustrate from the Scriptures that such knowledge had been imparted.

The Rev. L. B. Radford (Norwich) said it was only fair that scientific students, in analysing the data of revelation, should not merely go deep into the questions of date, and place, and authorship, but should take the consciousness as it existed in the Book, and the claims that dealt with that consciousness.

The Bishop of Bombay, pointing out that God had not left himself without witness in the greater and purer and advanced religions of the world, added that Confucius was a school master to bring China to Christ, and the great sages of India were schoolmasters to bring India to Christ.

The Rev. T. A. Lacey (London) described the revelation of the New Testament as a revelation consisting in the drawing back of curtain after curtain until the windows of man's soul were open to the light of day.

The Bishop of Rhode Island held that they had saved the Bible by giving up passages within it in which God was said to be ordering that which their own conscience repudiated, and which the words of Christ supported them in repudiating.

THE CHURCH'S MINISTRY.

Section C.

The first meeting of Section C, to which has been allotted the subject of the Church's Ministry, was held at the Holborn Town Hall yesterday morning, the Bishop of Gloucester occupying the chair. The particular branch of the subject for the day was "Holy Orders," the morning session being devoted to the consideration of "Vocation and Recruiting." There was a good attendance. The Chairman extended a hearty welcome to the members attending the Section, and drew attention to the aim of the Congress—namely, to open a way to a fresh, concerted, statesmanlike advance all along the Church's line. The invited speakers of the morning were the Rev. Dr. J. O. F. Murray, the Rev. C. H. Hayes, the Archdeacon of Birmingham, and the Rev. A. W. Davies. Dr. Murray (the Warden of St. Augustine's College, Canterbury) opened the discussion. In the mind of the Church of England, as expressed in the Ordinal, not only were candidates held to be

called by God, but were expected to be conscious of that call. He laid stress upon the "Personal Vocation" as a disturbing factor in the problem, and said that experience showed that the call might not come to some men until the eleventh hour.

Dr. Hayes (Professor of Apologetics at the General Theological Seminary, New York) described the methods of recruiting for the ministry in the American Church, from which it appeared that three things were characteristic of American methods for securing a due supply of men qualified to serve—the provision of an adequate fund for aiding students, thorough training under the Bishops, and appealing for recruits on the high ground of the joy of service. American experience showed the possibility of securing many valuable men, provided ample and systematic provision were made for assisting them to procure their education.

The Archdeacon of Birmingham read a thoughtful paper, impossible briefly to summarize, which he concluded by asking for a greatly improved attitude among parents as to ordination; a large development in the means of subsidising public schoolboys who wished to be ordained, but could not go to the University without help; and more institutions for the training of quite poor boys.

Recruiting was also dealt with in a paper by the Rev. A. W. Davies, who divided the source of supply into: (1) Public schools and universities; (2) the same class, but needing financial assistance; and (3) those drawn from the bulk of the population other than the labouring class. He dealt with the decrease in candidates, and the reasons therefor, and said that no machinery was required to remedy the difficulty beyond the devoted work of clergy, teachers, and parents.

The general discussion which followed was opened by the Bishop of Salisbury, who spoke of the importance of parental guidance in leading men into the ministry. Canon Petit thought it should be a part of every clergyman's work to be continually looking out for men who seemed to have gifts for the ministry; while the Rev. Cyril Bickersteth (of Mirfield) expressed the belief that there was really no lack of candidates, but a great lack of machinery for providing education for them. At Mirfield, he said, they were sometimes reproached with making priests of the lowest of the people, but they protested with all their hearts against what the Bishop of Birmingham had called "a class ministry with a property qualification"; and they insisted that if poor men were to enter the priesthood they must not be poorly educated. The Bishop of Grafton and Armadale described the position in Australia, where great pains were taken to obtain only consecrated men.

The Bishop of Central Pennsylvania thought that the scarcity of men in America was not altogether an unmitigated misfortune, because with it there had been an enormous forward movement of laymen.

The Rev. James Buchanan (Seaton) spoke on behalf of the public schools and university men, believing that out of that class could be obtained the men best fitted for the work.

The Rev. F. K. Webb (of Adelaide) believed the chief difficulty in obtaining the right kind of men was a financial one, the doubt of being able to obtain sufficient to provide for wife and children.

The Rev. Herbert Kelly, of Kelham, also spoke, briefly dealing with the question of choosing the men who were called, or believed themselves to be called, to the vocation of the ministry, and the last speaker, the only layman addressing the meeting.

Mr. A. N. Stacey (of Bathurst) laid emphasis upon the financial side of the subject, declaring that no man nowadays would put his children into a position in which he could not see that they would be able to provide for their welfare.

The Chairman having summed up, the meeting adjourned.

Afternoon Meeting.—"Holy Orders: Training, Ideals, Present Defects, and Possible Remedies," formed the subject of the Afternoon Session. There were again four selected speakers, the first being the Dean of St. Patrick's, who thought most people would agree that the ideal training comprised a university course, with an honours degree in theology, or, as an alternative, a year or two of post-graduate theological study, the whole to be concluded by a year at a theological college. His paper was largely a consideration of the advantages and defects of this ideal curriculum. With regard to the theological colleges, he deprecated the multiplication of small training colleges, and pleaded for less history and less criticism, and more dogmatics.

The Ven. Archdeacon Lefroy (Perth, W. Australia) laid stress upon the Power working pre-natally and post-natally in drawing men into the

Church through parental preparation. He considered that the work of the Church in training its candidates should be based on two principles, drawn from our Lord's training of His disciples—a long and careful spiritual training—in a training institution, and a training under the highest personal influence available. He differed from the Dean of St. Patrick's, in that he advocated a training college in every diocese. He also favoured schools of the nature of seminaries, worked on absolutely new Anglican lines, with all the depth, spirituality, and learning, of which Anglicanism was capable. The whole system of training, he asserted, required thorough overhauling.

A letter was read from the Rev. J. Imai, of Japan, who was unable to be present, describing the training of the Japanese ministry.

The Rev. E. C. West (of Grahamstown) declared that the first need of the South African Church was a large accession to the ranks of the clergy of young Colonials, thoroughly equipped for their work, and trained in godliness, manliness, and service. He mentioned the fact that in South Africa it was considered that certain defects existed in the men sent out from England, amongst which he observed an unwillingness on the part of English graduates to minister to the natives; the desire of a certain proportion of them to stay only just long enough to say they had worked abroad, and the unsatisfactory character of some of the men sent out by missionary colleges.

The Director and Warden of Kelham (the Rev. H. H. Kelly) read an important paper, in which he connected the unsatisfactory position of the Church in modern times with the inadequate training of the clergy, especially in theology, which he defined as a science embracing all things, a science of life, and not merely a matter of religious knowledge. Only when a thorough teaching of theology was given to the clergy would they be able to take their place as Priests in all the interests of life. The theology for which he contended was "a theology of the unity of life as a whole," a study of which would produce men of breadth and liberality of mind such as had not yet been obtained.

A long discussion ensued, in which the Rev. W. H. Frere (Mirfield), Dr. W. E. Chadwick (Northampton), the Rev. W. D. Thomas (of Washington), the Bishop of Milwaukee, the Rev. Dr. Hayes (of New York), and the Rev. Dr. Andrew Gray (of Springfield, U.S.A.) took part, the discussion turning chiefly upon training and the difficulties connected therewith.

The Bishop of Salisbury desired to see a theological college entirely distinct from party association established at Oxford or Cambridge, and hoped that some of the younger men would some day see that his dream was realized.

The Chairman, in summing up the discussion, thought the experimental period was not yet past, but was thankful that the Church was more and more turning her attention to the great problem of the training of her clergy. It was, he said, no part of his ideal that a man's whole training for Holy Orders should be crammed into one year at a Theological College, after he had taken his degree at a University.

THE CHURCH'S MISSION IN NON-CHRISTIAN LANDS.

Section D 1.

The meetings of this Section began in Caxton Hall this morning, the Bishop of Durham presiding. The hall was crowded with a representative audience, which showed its appreciation of the many interesting speeches by heartily applauding the principal points made by speakers. Following the opening devotional exercises, which were conducted by one of the secretaries of the Section, Bishop Ingham, the chairman, delivered the first address on the programme, on "The Claim of Christ on the Church." He first of all emphasised the fact that the world, as described by the word "Non-Christian," still meant, after eighteen and three-quarter centuries, half of the human race. "Non-Christian" means human lives and spirits going on their way outside of a knowledge of Christ, and trust, hope, and allegiance to Him; it meant humanity so conditioned that it "existed apart from Christ." That claim was the all-pervading theme of the Section. The Lord's claim upon the Church.

"The Rationale of Foreign Missions" was the subject dealt with by the Rev. S. A. Donaldson, who asked, in the first place, why the Gospel should be carried to Non-Christian countries. There were two answers, he contended, to the question; first, because they were ordered to do so by our Lord; and second, because they were profoundly convinced that Christianity was the true religion, the ultimate revelation of God to man,

the only means of salvation for fallen humanity, the only hope for the betterment of the race, both in this world and the next. Foreign missions were an evidence of the strength of the Church's life, and until the evangelization of the world was accomplished the Church dare not rest.

Mrs. Creighton, who dealt with "The Claim of Non-Christian Womanhood," said that the necessity for the conversion of the women, if the race was to be converted, had become an axiom in all missionary utterances. Could it be said that, whilst that was recognized in theory, it was recognized in practice?

"The Claim of the Non-Christian World as Realized in China," was put before the meeting by the Bishop of Western China, who urged that if the Non-Christian world had any claims upon the Church such a vast population as that found in China must have a most urgent claim upon it. The condition of China was stable; it had withstood the ravages of time and age; while its people intellectually were second to none. The steadfastness of its martyrs was beyond dispute, the 1,000 martyrs of 1900 showing that they could die for their faith and their religion.

The most cordial reception given to any speaker during the morning was reserved for Bishop James Johnson, on rising to present "The Claim of the Non-Christian World as Realized in Africa." He asserted that the claim of Africa upon the Christian Church for an extended evangelization of that Continent was very strong in view of the extent of the African Continent, its teeming Non-Christian inhabitants, and the comparative smallness of the territory that had been won for Christ. Christianity was intended by its Founder to be a universal religion; and he claimed a wider evangelization of the Continent of Africa upon the ground that the Lord evidently had a strong purpose and desire for Africa in connection with His Church, because it was distinctly said in the Scriptures "Ethiopia shall soon stretch out her hands unto God." Africa was anxious to receive the Gospel.

The Bishop of Lahore introduced the last subject dealt with, viz., "The Claim of the Non-Christian World as Realized in India." He stated that he rested his claim on the simple fact that India had been committed to the charge of this country, and had been made part of the household of our great Empire; and the Lord had entrusted India to this country, not for its exploitation, but in order to bring it the Gospel of light, which had been the secret of our national greatness.

The Chairman, after briefly summing up the proceedings, in closing the meeting, said he thought the business of Section D lay very close to their Redeemer's heart, and he trusted the Section would be a continuous field of attendance, listening, thought and contribution of counsel.

Afternoon Meeting.—The Bishop of Yukon presided over the afternoon meeting in Caxton Hall, which was again filled, as in the morning, with a large and appreciative audience. The subject for discussion was "Evangelistic Missions." The meeting having been opened with prayer, the chairman announced that the Bishop of Uganda, who was to have spoken on the Native Christian as an Evangelist, was unable to fulfil his engagement owing to the fact that he was presiding at another meeting, and that his place would be filled by the Assistant Bishop of Western Equatorial Africa. The first paper presented was on "Public Preaching in Towns," by Canon B. K. Cunningham, who said the most direct method of evangelization in towns was bazaar preaching, but the present method of preaching in towns was admittedly unsatisfactory.

The Bishop of Madras, who dealt with village itineration, suggested that missionaries should endeavour to sow seed as broadcast as possible, because it was impossible to predict where men and women would be found whose hearts had been specially prepared for the reception of the truth. More mobility in evangelistic work was required. A special band of well-equipped itinerant missionaries was needed in every district, who would not settle down at some centre and preach to people that would not listen, but move freely from place to place. Nothing had done more to win the hearts of the people of India than the medical side of the Mission, and he suggested that a year's hospital study should be made a regular part of the training of every missionary.

The Assistant Bishop of Western Equatorial Africa, in dealing with the question of the native Christian evangelist, thought it was very important that a native Christian should be an evangelist, because he could speak his own language in a way which the foreign missionary, however able he might be, could not imitate. By far the largest number of missionaries in his diocese were voluntary evangelists, but as many English missionaries as possible were required, and he trusted the result of the Congress would be that many

more of them would be sent to all parts of the world.

A most interesting and well-sustained discussion followed.

The Chairman briefly summed up the points of the discussion, and the meeting terminated with the singing of the Doxology, and the pronouncing of the Benediction by the Archbishop of Sydney.

Section D 2.—The afternoon meeting in the Council Chamber, Caxton Hall, Westminster, was devoted to the consideration of "Educational Missions." The Bishop of Uganda took the chair, and the Rev. Canon Westcott contributed a general statement of the case, showing that education, like other blessings, is liable to abuse, and that we cannot feel surprise if certain Anglo-Indians, as they contemplate the spirit of discontent that permeates the educated classes in India, complain that higher education has been made unnecessarily cheap and dissociate themselves from undertakings productive of such results.

The Rev. W. E. S. Holland, in dealing with the point of a direct evangelization, said that, magnificent as had been the issue of educational missions in the diffusion of a Christian atmosphere, few who know would question that many of our college schools are failing adequately to realize their unique possibilities as an evangelistic agency among the more cultured classes, through the ghastly pressure of secularisation, which is the inevitable result of the disastrous undermanning of our mission colleges.

The Rev. E. J. Barnett bore cheering testimony to experiences of general enlightenment. Present-day condition in China, he said, can scarcely be realized by those not on the spot. For a decade past young China has been in a feverish haste to acquire such knowledge as shall raise her to an honourable position among the nations of the world. The Chinese are a literary people. Scholars stand first in the nation's estimation; and China, therefore, is looking to the enlightenment of education for emancipation. Her need is a clarion call for the Church. Men of high position, men of wealth and of influence are beginning to trust us," said Mr. Barnett, "are dismissing the prejudices, are becoming Christianized. It is time," said the speaker, "that the Church in England followed American brethren in this Chinese campaign, recognizing her unique opportunities and accepting her responsibilities."

The general subject was earnestly followed up by many friends in the body of the hall, among them Mrs. Creighton, wife of the late Bishop of London, the Bishop of Tinnevely and Madura, and Bishop Hodges, late of Travancore.

THE CHURCH'S MISSION TO CHRISTENDOM.

Section E.

The Archbishop of Toronto presided over a large gathering in the Hoare Memorial Hall of the Church House, this morning.

A discussion took place on the two main questions: "If a diocese be in sore need of clerical and financial support, to what extent is the Church, situate in regions other than the country or province to which such diocese belongs, responsible for supplying that need?" and "Is the short service system, whereby clergy are lent for a term of years by one diocese to another in greater need, to be commended?"

The Bishop of Massachusetts observed that they had no missionary society in America; the whole Church was the missionary society of the States. By experience they had learned that the essential element in reaching white settlers was strong, fine, spiritual-minded leadership. They had found that it was hopeless to send out men who had failed elsewhere, or men who were under the average. Another thing wanted was a better system of transfer, whereby emigrants might be followed up. The Baptists, Methodists, Presbyterians, and other denominations followed their people up by letters of introduction, and unless the Anglican Church adopted a like plan, there would continue to be a leakage of the members of the Church of England through people going abroad. (Applause.)

The Bishop of Salt Lake City, Utah, referring to the growth of the Mormon Church, described it as one of the most successful emigration societies ever organized. It would have been far better for the Church in the Old Country to have done something on behalf of those who had left its shores than for others to reconvert them after they had become Mormons. Last year, 1,285,771 white settlers went to that country from the old world, of whom 337,573 could neither read nor write, and the Churchmen there would feel more confident of the future if they felt that the people here were thinking more about what the country was to become instead of thinking merely of their own overcrowded conditions. (Applause.)

The Rev. W. H. Vance (Yukon, Canada), said the condition of the newly-arrived emigrants were not conducive to the carrying out of the religious principles. If they could make Canada strong for God, the Church there would be pushing out towards the bulwarks of heathenism and superstition as represented in the nations of the East. (Applause.)

The Rev. L. Norman Tucker (General Secretary of the Church of England Missionary Society in Canada) observed that that country wanted fifty men every year and £5,000 to support them. It was essential that the work should be done as soon as the people landed; otherwise, the Church would come after the horse had been stolen from the stable.

The Bishop of Missouri (presiding Bishop of the Church in the United States) advocated co-operation on the part of the Church, and other denominations' men might be regarded, if not as officers regularly appointed, at least as commissioned for doing guerilla work, and the Church should realize that she was a Catholic Church, doing the work for all.

Interesting contributions to the discussion followed from the Rev. A. Dewdney (Saskatchewan), the Rev. F. Baker (Qu'Appelle), who was followed by the Bishop of Qu'Appelle at a later stage, Archdeacon Neave (of Virginia), the Archdeacon of Fredericton, and the Rev. J. D. Mullins.

The Chairman, summing up the discussion, said speeches for the most part had taken the form of narrations of experiences, which was hardly what had been asked for. However, the speeches had certainly not been in favour of the short-service system, because it was thought that too much would have to be learnt and unlearnt. On the other point, there had been valuable suggestions—a great deal had been rightly said about the leakage which took place when people crossed over. He believed that transfers were given by the clergy at home to the settlers, but that the latter unfortunately did not present them. There certainly was a necessity for instructing settlers that their duty was to support the Church, and to endeavour in the absence of a clergyman to carry on service and worship.

Afternoon Meeting.—The Archbishop of Brisbane presided at the afternoon session, when there was a crowded attendance. The Bishop of Perth (Western Australia) opened a discussion on "The Church at work among the settlers, in camp, mine, and hut, in the Australian bush." His lordship described the difficulties accruing from a largely shifting population. There were some white settlers from the Mother Country out in Australia whom the Australians desired to have; but there were others they would like to see return again, both from the State and Church point of view. (Laughter.) The prospector was the man with the largest heart, and one of the bravest men in the world; but the prospector was the most difficult man to get hold of. The prospector seemed to think that when parsons, women, and goats came along it was time to move on. (Laughter.) The parson, the women, and the goats represented civilization, and the prospectors preferred to go farther back. (Laughter.) With regard to the two questions before the meeting, the answer was simple. The Mother Country sent the Colonies emigrants because she had no work for them, and these emigrants left behind them their shares in the churches, the schools, and the parsonages, and other endowments. Surely, if people in this country had all these things left to them, it was only fair that they should help to start the religious organizations of the emigrants in the countries to which they went. The short-service system was certainly to be commended. It was a splendid idea. The diocese which lent these men should remember that they were only lent, and when the returned they should themselves at home again, not, as he had had complaints—forgotten by a new Pharaoh who had risen up in the meantime. (Applause.)

The Bishop of Auckland (New Zealand) maintained that the Church at home was still responsible for helping them in New Zealand. They were yet too young as a nation to be able to fill the ranks of the ministry with the native born. No Church could be thoroughly vigorous until its ministry was of an indigeneous character. But in a country of only some sixty years of age, help, in the form of personal service, from the Mother Church, was still wanted. The financial help from home needed was not for the payment of the clergy, but for the Maori Mission, and for their educational work, such as the Patteson wing at St. John's College and the Girls' Diocesan School at Auckland. The so-called short-service was wholly to be commended. It was good for those to whom the men went, good for the men themselves, and good for the Church at home when the men came back.

Other speeches followed.

On the subject of the Church at work among settlers in farm, village, and railway camp on the South African veldt, the Bishop of Pretoria said there was a letter published about a fortnight ago in *The Guardian* written by a settler in his diocese in South Africa, who said there had been no church service in his neighbourhood for over eight months, and that it had been found necessary to retrench the Archdeacon, whose special work it had been to organize Church work amongst those outlying settlers. Of the truth of that he (the Bishop) was only too conscious. The subject of the discussion that afternoon was how the Church could keep in spiritual touch with such people and provide for their spiritual wants. That letter hit the precise difficulty, which to a large extent prevented the work being done. It could be summed up under two heads: (1) Want of clergy; (2) Want of means. In face of the difficulty, might they not as a Church be doing more to keep in spiritual touch with their people scattered in all parts of the veldt, in township, and farm?

The Rev. Douglas Ellison, head of the South African Church Railway Mission, declared it was impossible for the Church in South Africa, manned as at present, adequately to cover the ground, the proportion being one priest to 2,500 white people, and an equal number of square miles. Some comprehensive scheme of itinerating ministry was wanted, as well as the parochial system.

Mr. E. Bourdillon (Bloemfontein), Canon Winter (Kaffraria), urged that there were responsibilities for the Mother Country to perform to her children across the seas.

The Chairman, in summing up, pointed out, whereas America and Canada had gone definitely against the short-service system at the morning session, Australia and South Africa, in the afternoon, had given evidence in favour of it. He desired to add his testimony to the latter view. The five years' system was simply the essence of the Church in Australia at the present time. He noted, however, that there had not been a single dissentient voice all day, with regard to the responsibility of the Mother Church towards dioceses in the Colonies, in sore need of clerical and financial assistance. (Applause.) But he hoped the time would come when a native ministry would be strong enough not to need help from the Mother Church.

THE ANGLICAN COMMUNION.

Section F.

The Bishop of Gibraltar presided this morning at the meeting held in the large hall of the Church House, when the question for consideration attracted a crowded attendance. Among those present were Bishop Scott (N. China), the Bishop of Bunbury (W. Australia), the Bishop of Tokyo, the Bishop of Wangaratta, the Bishop of St. Helena, the Bishop of Natal, the Bishop of the Falkland Islands, the Bishop of Bombay, the Bishop of Carpentaria, Bishop Morley, and the Bishop of Rochester.

The Bishop of Gibraltar said the time had come for which they had prepared so long, for which so many prayers had been offered. How should they so use the opportunity which had been given to them that nothing might be lost? The subject before them was their relation to Christ and His relation to them. They looked about Christendom, and they thought of the disunion, the misunderstandings, and the failures of faith that existed. Surely that was cause for penitence, especially when they remembered that the estrangement was partly their own fault. They knew that disagreements existed because of the spirit that was in them, and, knowing what was lacking in themselves, they should say, "God be merciful to me a sinner." They were there to try and find out why they had failed in the past, and how they could work better in future. If their penitence was to do good, it must be the result of wise action.

The Rev. W. H. Frere, Superior of the Community of the Resurrection, Mirfield, read the first paper on "The Anglican Communion: Its place in Christendom." He regarded this Congress as a great rallying point for the broken unity of Christendom. Liberty must be respected, but discords and diversities must be converted into real unity. What was their distinctive message and work. It was to hold up an ideal of unity, and not diversity, in work. Any attempt, however, to bring about a uniform undenominationalism was foredoomed to failure, and its result must be naught. They had to counteract political and economic intolerance, as well as racial intolerance in all parts of the world.

Chancellor P. V. Smith said the answer to the question as to what was the distinct work of the Anglican Communion was to link the past with the future, and the future with the past, in the Anglican Church. Their object should be to

work for the reunion of Christendom on a basis on which it was alone possible. They had in the various branches of their Communion a form of Church Government, which contained the promise of all the necessary expansion in the future. There were unquestionable signs of a drawing together of the Churches such as was never before considered possible. It was the distinctive work of the Anglican Communion to build on such a basis the reconciliation of Christendom.

Archdeacon Hammick (lately Archdeacon of Durban) said the Anglican Communion had a distinct message. Her position at home was unique, and her prestige in the Colonies was such that she could maintain it for the good of the whole community. One of their dangers was not to work for the whole, but for the few. In South Africa they met their people on common ground, and he urged that men trained in England for mission work should be sent out for a few years to the Colonies to complete their fitness for it.

The Rev. R. Gordon Milburn (Delegate of the Diocese of Calcutta) urged that the missionaries in India should be made independent.

The Dean of Canterbury, speaking as to the special position of the Anglican Communion, said the Empire was being consolidated and the Church should be consolidated at the same time. If the various Churches were to become one, it must be on English and not on a foreign or Roman basis.

A discussion followed, in which the Bishop of Bombay, the Bishop of Bunbury, the Rev. Dr. Niles (of Florida), and many other speakers took part.

The Bishop of Gibraltar finally said he yielded to no one in love for the Empire, but they could not treat it as their ultimate criterion in matters concerning the Church of God. Their especial dangers were those of worldliness, selfishness, and a lack of earnestness, and they should all strive against these dangers in the future.

THE COMMON ELEMENT IN SERVICE BOOKS AND CEREMONIES.

Afternoon Meeting.—The afternoon meeting was again presided over by the Bishop of Gibraltar. Among those on the platform were:—The Bishop of Aberdeen, the Bishop of Ipswich, the Bishop of Llandaff, the Bishop of Central Pennsylvania, Bishop Mylne, the Bishop of Natal, the Bishop of St. Helena, the Bishop of Bunbury, the Bishop of Bombay, the Archdeacon of Chester, the Earl Nelson, the Bishop of Tokyo, the Bishop of Zanzibar, and the Bishop of Saskatchewan.

The Bishop of Gibraltar said their object that afternoon was to consider the question of "The Common Element in Service Books, Ceremonial and Formularies," for they were agreed that the work of the Church should be the fullest expression of which it was capable.

The Rev. Dr. Daniel Addison, delegate from the Diocese of Massachusetts, devoted his consideration to "The Enrichment of the Liturgy." As it stood to-day, our liturgy was full of missionary zeal, but they should add petitions and prayers, which might stir up new loyalty to the cause of missions, and inspire many women to devote themselves to the cause of missions, thus securing necessary support for the Church in its great work. The enrichment of our liturgy would make it indeed a living reality to men and women. It was the privilege of the Anglican Communion to take the lead as a power for worship and service in the world. They did not desire to be known only as the Church of the past, but as a development of modern impulse as well as of liturgical enrichment and flexibility. The opening ceremonial in connection with this Congress at Westminster Abbey illustrated the combination he meant. If they had an increased number of special prayers, etc., with a wider range of permissive use, they would be able to render increased service to the times. He suggested that a group of scholars should carefully consider the question and report on it, with the object of handing down to our successors that which should be of benefit to other generations.

The Rev. Dr. Griffith Thomas, Principal of Wickliffe Hall, Oxford, said he would limit his subject to the formularies of the Church. While Article 34 claimed liberty for the members, nothing was said in it about authority in regard to doctrine, although the character of our articles was testimony to the way in which the Church had defined its own doctrinal position. The question was how far was it desirable that the 39 Articles should be adapted, or any similar document should be drawn up to meet the existing conditions of the times. The American Church had refused to accept the Athanasian Creed, and had made other alterations. What, then, were they to understand by "substantially the same form of doctrine as ourselves." It would be im-

possible for the Church to continue Anglican in doctrine if it rested solely on devotional and ceremonial elements, for liberty would then soon become license. There ought to be no insuperable difficulty in dealing with this problem.

Bishop Mylne, confining himself to service books as distinct from ceremonials and formularies, urged the need of making them more elastic for the use of the Church in the Colonies.

The Rev. A. E. Oldroyd read a paper on behalf of the Rev. Dr. F. E. Brightman, Canon of Lincoln, dealing with the question from the historical point of view, and advocated the making worship suitable for the Church as a whole.

The Dean of Grahamstown argued that, if the movement for the revision of the service was to go forward to its legitimate end, it should be with the influence of the central body of opinion in the Church, both clerical and lay, which should be strong enough to overcome all timidity in the decision.

In the course of discussion, the Earl Nelson, Bishop Audrey of South Tokyo, the Bishop of Zanzibar, the Rev. A. Moss Bannister (delegate from Pittsburg, U.S.A.), Canon George Harford (Liverpool), Canon Ransford (Rochester), and other speakers made a variety of suggestions for the improvement of the service books.

The Bishop of Gibraltar, summing up the proceedings, said it was plain that, in the alterations proposed, the object was to make the Prayer Book priceless to all who used it throughout the world, and difficult to override it. The principle was to adapt old things to the new needs and purposes of the time.

THE CHURCH AND HUMAN SOCIETY.

Section A.

The First Albert Hall Evening Meeting.—All roads led to the Albert Hall this evening. Perhaps the chief reason for this was the fact that the Archbishop of Canterbury was to deliver his inaugural address at this gathering, though the subject for discussion was one that has of recent years been receiving the ever-increasing attention of Church people—the position of the Church in regard to the economic conditions of every day life. The audience began to arrive as early as seven o'clock, and an hour later every seat in the building was occupied, the vast building being packed from end to end. Provision had been made on the platform for considerably over 250 bishops, and it was pleasing to observe the affectionate greeting and friendly chats which passed between the home bishops and the delegates from across the seas. A touch of colour was given to the crowded platform by the uniforms of a few non-commissioned officers from the Guards' depot at Caterham, who were members of the Church of England Men's Society.

Upon taking the chair, the Archbishop was greeted with loud applause. Bishop Montgomery opened the proceedings by asking the huge gathering to stand in silence for a few seconds in silent prayer, the Apostles' Creed and Lord's Prayer being followed by the Old Hundredth Psalm, which was sung as it has probably never been sung before, with an effect hitherto unequalled in impressiveness and dignity. The Archbishop's opening address, which we print in full elsewhere, was delivered in clear and deliberate tones, which could scarcely fail to reach and be appreciated by even the occupants of the furthest corner of the hall. His Grace's thoughtful and weighty sentences were listened to with the deepest attention by the audience, and there was a note of real sincerity in the applause which greeted the Primate's utterances.

Addressing the meeting as "Brothers and sisters in the Lord Jesus Christ, fellow-Churchmen and Churchwomen," His Grace spoke as follows:—"It is my high privilege to-night, in this first of our great mass meetings, to offer to the Congress in all its parts a few words of welcome and God-speed. Those responsible for our plan have arranged its details with the courage of genius in the spirit of buoyant hopefulness, appropriate to our Faith, and with the quiet persistence of practical business men. It is a gathering, be it remembered, which in its conception and character is absolutely without precedent in the history of Christendom. For many months it has been in the forefront of our thoughts and prayers. If I can claim no great share in the troubles and anxieties of these vast arrangements it is because my friends and colleagues have generously recognized that, with the immense responsibilities of the approaching Lambeth Conference of Bishops upon my shoulders, I might fairly leave this task to others. I am all the more free to express my admiration for what they have—shall I say accomplished—at all events bravely striven to accomplish. It is a thing, as I have said, to which Church history offers no precedent and no parallel. When

our 250 Bishops meet next month for their fifth decennial Conference, the task assigned to them at so great a juncture in the life of the world and the Church will be rendered at once more grave, more clear, and more possible by reason of the great Congress which has gone before. Most of the great Church gatherings in European history have had it for their object to assert rightly and worthily to assert—doctrinal truth, or to denounce credal error, or to rally men, as Peter the Hermit rallied men, to a physical onslaught upon human foes. Then, too, there were high enthusiasms. Princes, nobles, peasants, women, soldiers, clergy, even little children, caught the grand contagion. The crusader sleeps now upon his marble tomb. We are banded to-day simply and straightforwardly, in the strength of the Lord Jesus Christ, for another and a nobler crusade. It is to make His living message tell more fruitfully, by our earnest and instructed thought, by our eager and disciplined effort, upon the daily life of the people of the world, for whose redemption He died upon the Cross. We come to this mustering-hour as men and women who believe in the grandeur of their heritage of blessing, of work, of responsibility. We come together, not incidentally or lightly, but with set purpose, and with soul as well as mind prepared. In the providence of our Lord God the epoch of our Church's expansion over the round world is also the epoch when, for the first time—by modern facilities of travel and post and printing-press—such a gathering as this has become possible. He Who gave us the opportunity is teaching us how to use it. It is His direct gift. We must surely have felt it yesterday when we knelt down in the time-hallowed Abbey, and in a service which none who took part in it will ever forget began our doings with self-dedication and prayer. Take off thy shoes from off thy feet, for the place whereon thou standest, to speak and hear, to think and plan, is holy ground. Our whole Congress effort corresponds I think not unfairly to the position which our Church holds in Christendom—strong and large in its definite organization, but marked by the peculiar faculty of including and developing differences of gifts, and of even welcoming varieties of opinion without breach of the bond which makes us one. Distinctions, racial and national, can with us find full and independent expression and expansion while yet the oneness is unimpaired. As has been well said in one of the papers in your hands: "Secure in its constitution and its message, our Church enjoys the fullest freedom of adaptation to fresh circumstances. Because it has been purged of mistaken accretions and traditions, it possesses an unrivalled faculty of applying the original deposit of the Faith, not only to the restless activity of modern thought, but also to the widely divergent needs of different types of mankind." All that, to one who will read our storied life aright, ought to be self-evident, and the Congress is the mere expression of it. Ours is, in the words of Bishop Creighton, "a system instinct with life, full of mighty possibilities, with a world-wide mission peculiarly of its own." One practical note, however, I should like in fewest possible words to strike to-night as to the actual use and fruit of what we are doing. The sheer bigness of our gatherings—look around you at this moment and remember this is only one of many—the range and variety of our subjects, the diversity of home conditions represented here by those who have and who have not crossed the sea, and, above all, the flood of new literature which has been engulfing us—all this may easily excite or bewilder us. Perhaps both. Be on your guard. There is of course a splendid exhilaration in the mere presence of such a multitude swayed by one emotion, inspired by one ideal, and we have abundant place for it in days like these. But our clear specific purpose in planning this Congress has been the diffusion of a sounder knowledge as well as the stirring of a keen resolve. If the quickening of our pulses in the enthusiastic sense of a wider brotherhood were to be its only outcome, it would almost certainly be evanescent for most of us, and a few years hence we might almost as well have never held the Congress at all. We have meant something greater even than that deepened sense of brotherhood and of bigness, and, speaking with all reverence, we mean, please God, to have it. Our purpose is illimitably great. He who runs may read it in the very titles and subjects of our debates. For each in succession we have to think out deliberately and prayerfully what it is we aim at doing; what it is that we expect to do. Take for example to-night's vast subject—"The Church and Human Society" with its special application to social and industrial problems. The Church as such is not called upon, we are often told, to solve those problems. No, but it is called upon, as has been well said, to provide the men, the principles, and the public which will solve them.

Quite deliberately we intend to put our brains into this endeavour. We intend to think and know more than we have thought and known before about the facts of to-day and the possibilities of to-morrow in the kingdom upon earth of our living Lord and Saviour, Jesus Christ. We are trusted as Christ's soldiers and servants to set forward His cause against whatsoever is cowardly or selfish or impure. In the deliberate girding ourselves here and now to that inspiring enterprise we want to be at our best. To come to the task unequipped would be both unworthy and ineffective. It is like throwing a little water upon a great fire. For once at least in our lives—witness the three millions and a half of book-lets now in active circulation—we have tried to prepare ourselves to do our work adequately and aright. Am I wrong in saying that a vast number of those who will attend the Congress have been in the habit of giving much less brain work to the things which concern our Faith than they give to any other concern in their daily life? I am far from saying that they care less about it, or that they are not genuine and earnest in that caring. But have most of us given to the things which belong to our religious life, or to the life of our Church at home and abroad, the same real study and application as we should all feel bound to give to a scientific or literary subject which we wanted, as grown-up people, to understand? Perhaps I am wrong, but I think that a great many of us almost take for granted that we know about our Bibles and our Creeds—"We learned that," we say, "when we were children, or when we were confirmed"—and now by some strange eccentricity we suppose that that will do, and so put no real backbone into the study as grown-up people of the very things which, after all, if they are true, matter more than any others. Now this Congress, whatever else it does, is going to show us that that easy going way of looking at the matter will not do, that claiming to be Christians, claiming to be English Churchmen and Churchwomen, we have no sort of right to rest content with our ignorance; nay, to many of us it is discreditable in the highest and deepest degree. Hence the rightness of the pains we are taking in this Congress that its keynote shall be "Think out your Faith and its application." We want everybody who attends this Congress, if he or she will be at the pains to do so, to be abreast of the subjects we are considering, or at least to be set upon the lines of right thinking and right learning about past history, present facts, and dawning opportunities. Let no one think he or she is going to use this Congress rightly by going round from meeting to meeting and listening to weighty words, now here, now there, upon a whole string of subjects in succession. Make of it a serious endeavour to know with reasonable thoroughness about some one branch at least of the work of the Church of Christ among present-day strivings and difficulties, and then with bowed head thank God that you are allowed, if you will, to be, however humbly, in some little bit of His vineyard a fellow-worker with the Lord Himself for the better and the brightening of the dusty lives of men and women, and the making some tiny bit of earth a little more like what His kingdom ought to be. Be such our Congress enterprise as a whole and in its every part. If we enter upon it in the fulness of loyal devotion to Him Whose Name we bear, if we enter upon it in the simple confidence that our prayers are heard and answered, if we enter upon it with the thought of what is meant by our brotherhood in Him, it will do its work. It will reveal to us or it will remind us of the greatness of our heritage, and then it will inspire us to be up and doing in the Master's service and to give Him of our very best. It is not a vain thing for us; it is our life.

The Archbishop was obliged to leave the meeting after delivering his address, his place in the chair being taken by the Bishop of Massachusetts, who voiced the regret of the meeting at the illness of the Bishop of Birmingham, the original chairman of Section A. The relation of the Church to human society, he said, was spiritual power, which, with enthusiasm and devotion to the Master, love of men, intelligently and earnestly throws itself into the centre of human society to transform it by the power of Christ into something like the Heavenly Jerusalem. The Bishop then proceeded to lay down certain principles which might well be applied to present day conditions.

A pathetic and touching picture of modern industrial conditions, as they affected child life, was drawn by Miss Gertrude Tuckwell. On the other side, she pointed out the accumulated wealth, spent often fantastically. Factories and workshops thrived, and paid huge dividends, where the work-girls were earning but 10s. a week. On one side of the medal was monopoly, on the other, starvation. Such a system was

false political economy, since it was regardless of other social laws. She quoted the words of a great political economist, who said: "It becomes a tissue of pretended laws of industry, by which selfishness glosses over to itself the frightful consequences of its own passion." The Bishop of Montreal, having endorsed Miss Tuckwell's utterances, Canon Scott Holland spoke vigorously as to the value of legislation in dealing with modern problems. He emphasised the desirability of the establishment of a minimum wage. Consideration was also vital, and, as a result of future legislation, it might be possible to say to the workers, "You are worth something; you count; Parliament has taken the trouble to pass this law for you." During the meeting, the chairman read a message that had been received from the Baptist Union, sending affectionate greeting, and expressing hopes as to the ultimate success of the Congress. The message was warmly received, and a suitable reply despatched. A telegram was also received from the Primate of New Zealand, offering congratulations from New Zealand Churchmen.

THE CHURCH HOUSE.

At the Church House, this evening, the Archbishop of Melbourne presided over a fully attended meeting, on "The Church and Human Society."

The Bishop of Columbia spoke of social conditions in his diocese in Vancouver Island. Material conditions were excellent, but the drink problem was serious, and education was entirely secular.

Mr. Douglas Eyre, vice-head of the Oxford House, Bethnal Green, spoke of the relation of the Church to Socialism. He argued that the principle of legislation for the twentieth century—the welfare of the community—was a better principle than that of the nineteenth century, the greatest happiness of the greatest number. He urged, however, that progress must be gradual, and the laws of comprehension, equilibrium, and even-balance observed, otherwise we should get an absolutely impracticable socialism.

The Archbishop of Canterbury then read the Inaugural Address, as delivered at the Albert Hall evening meeting, and printed in full elsewhere. It was received with great applause.

The Bishop of North Queensland thought the experience of Australia would be of some use to those in England. Socialism and the labour movement, however, had not been always forward, and though Socialism, as the last speaker suggested, might shine with the reflected light of Christianity, it was not altogether a Christian force. On the whole, he thought they were happier in Australia than in individualistic countries.

The chairman, before closing the meeting, read the following telegram: "The Conference of the United Methodist Church, assembled in Hanover Chapel, Sheffield, sends greeting, and prays that the great Head of the Church may guide the Pan-Anglican Congress in all its deliberations," which was received with applause.

A Pan-Anglican Garden Party.—A Garden Party of unique interest gathered on the lawn of the Chaplain's house at Morden College, Blackheath, on Saturday afternoon, June 13th. Bishops, clergy and laity assembled at the invitation of the Rev. Dr. Lansdell to consider what could be done at the Congress, and afterwards to propagate the principles of tithing and systematic giving as set forth in *The Sacred Tenth*. On the motion of Bishop Ingham, seconded by the Bishop of Southern Florida, and supported by the Bishop of Harrisburg, it was resolved that the gathering desired to record their conviction that the annual setting apart for the service of God of not less than a tenth of income was a practice in keeping with the mind and will of God. Lord Kinnaird, on behalf of all present, thanked Dr. Lansdell for the publication of his work, *The Sacred Tenth*, and hoped that he would press forward the principles advocated; and a pleasant gathering was brought to a close with cordial thanks to Dr. and Mrs. Lansdell, and the Doxology, pronounced by Bishop Ingham.

THE CHURCH AND HUMAN SOCIETY.

Section A.

Wednesday, June 17.—Sweated Industries.—In spite of the threatening weather, and the knowledge that the Bishop of Birmingham would not be able to preside, the gathering which assembled for the meeting of Section A, in Albert Hall this morning, was certainly larger than those of the first day. The Archbishop of York was again one of the many well-known Churchmen who supported the chair, which was occupied by the Coadjutor-Bishop of New Hampshire.

After the usual opening office and hymn, the chairman made sympathetic allusion to the ill-

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ness of the Bishop of Birmingham. He said he could not allow the business of the meeting to begin without expressing his regret that he came to fill the chair that morning as well as in the afternoon, for it meant that the Bishop of Birmingham, who, more than any other man did, summed up the purposes of that section in himself, was prevented by sickness from being present. The chairman was happy to report improved accounts of Dr. Gore's health.

The first selected speaker was Miss Constance Smith, who is on the executive of the Industrial Law Committee and of the Christian Social Union. As the chairman said later, she struck the right keynote in her plain exposition of the evils to be considered, and in the infinite compassion she betrayed with those who suffered by them. One point on which she laid special stress was that there was no person present in that hall who did not benefit by sweated labour, even in the embroideries which covered the altars where we worshipped, and in the books we use in our devotions. This national evil must have a national remedy, and the aroused national conscience must find expression in law. She commended the Bill now before the House of Commons, for regulating wages in sweated industries, as pointing the way to a great and hopeful experiment. Doubtless there were difficulties to be faced, but if the nation hesitated, should not the Church encourage the State? What was the Church here for but to face difficulties, and to conquer them? The opportunity was afforded for the noblest kind of alliance between Church and State—the Church inspiring and the State executing.

Mr. G. R. Askwith, K.C., whom the chairman genially introduced, as he did most of the speakers, with a note of personal explanation, mentioning that he was a gentleman interested in labour questions, and had been an arbitrator in many trade disputes, emphasised the need for Government intervention as the only way in which definite results could be obtained. The Rev. J. L. Dove told of what New Zealand had done with its improved factory legislation and arbitration Acts, but admitted that geographical and social conditions in that country were not calculated to encourage sweating. The last selected speaker was the Rev. W. E. Chadwick, Vicar of St. Giles's, Northampton, who insisted on the fact that the buyer was often as guilty as the seller, and declared there must be a smarter awakening of the public conscience. More publicity was needed, and the Christian Social Union had done a magnificent work in letting in the light.

Only two cards were sent up at first of those desiring to take part in the general discussion, and at one time it seemed as though the debate would come to an untimely end, but a reminder from the chairman brought in so many applicants to speak that for half of those who did the time limit had to be reduced. The result was a brisk and varied discussion. The Hon. F. S. Grimwade told of the success that had been achieved in Victoria, Australia, on much the same lines as in New Zealand. Mr. Mark B. F. Mayor advocated a "Back to the land" policy as the only means for the economic emancipation of the wage-earner. Senator Henry Dobson,

of Australia, maintained that the Church must take practical action and go more into the political solution of social questions, not leaving it to the Labour Party, with materialism behind it, to take the lead. The Rev. A. S. Rashleigh, Secretary of the Bristol Branch of the Christian Social Union, demanded as the only effectual remedy the heroic one of Socialism, incidentally defending the Labour Leaders from the charge of being materialistic, testifying that many were deeply spiritual men. The Rev. Albert L. Longley, of Trinity Church, Newark, U.S.A., showed that the State of New Jersey had been taking radical steps to put down young child labour, the sweating of women, and other evils since the sweaters had been driven out of New York into that State.

The Archdeacon of Woolwich having urged the question being faced a little more sternly than the audience seemed to have regarded it, remembering the blood that underlay it and that stained the conscience of us all, two ladies addressed that great meeting with considerable effect from contrasted points of view. Miss Troughton, Domestic Subjects Lecturer, pleaded the claims of domestic service and "the cult of dirty hands" for women, while Miss Gertrude M. Tuckwell defended them from the criticisms passed on them. The latter begged for earnest personal study of the new Anti-Sweating Bill.

The chairman then closed the meeting, of which he spoke very approvingly, but noting one omission, the question of the personal responsibility of holders of shares in limited liability companies.

Housing and Family Life.—Yesterday afternoon confirmed the impression of the morning that the Coadjutor Bishop of New Hampshire makes an ideal chairman. His good humour, unflinching tact (tested more than once when speaker or audience, or both, wanted the time limit extended), and, above all, the keen personal interest he brought to bear on the subjects under discussion, greatly contributed to the brightness and "go" which marked both the meetings in Section A. The afternoon brought a further increase in the numbers attending the Albert Hall.

Mrs. Barnett opened the discussion with an interesting contribution on existing housing evils, and the way to remedy them, insisting on space, light, and air as essentials to home making; and on opportunities for the occupation of mind, and the development of taste as things contributory. As the Hon. Managing Director of the Hampstead Garden Suburb Trust, she described that practical and business-like scheme for the realization of the ideals of which she spoke so eloquently.

Alderman W. Thompson, introduced as chairman of the National Housing Reform Council, and as one of the greatest authorities on the subject, summarized in effect and with effect. His written contribution to the preliminary "Pan-Anglican Paper," which demonstrated, with its wealth of statistics and striking illustration, the magnitude of the housing problem before us, in spite of the fact that of all the older industrial countries Great Britain had the best record in the matter. "And bad is the best," he interjected, turning to Mrs. Barnett, who nodded emphatic consent. Although he found it necessary to attack the Church on other sides, he must admit that in the formation of a sound opinion on housing and sanitary matters there had been no force so potent for good as the Church of England. It was the work of the Church to develop that great moral influence which must be behind all effective legislation.

Mr. John W. Wood, Corresponding Secretary of the Board of Missions of America, having described housing evils and reforms in New York, Dr. Arthur Shadwell introduced a new note into the discussion—one of critical enquiry into the accuracy of the facts and the legitimacy of the deductions of the enthusiasts for heroic housing reform. He declared that the agitation on the subject was too excited, and relied too exclusively on a mechanical theory of life. What was more hopeful than the reforms accomplished in the last fifty years, and what more hopeless than maintaining that all which had been done in the past was of no use? Apparently his protest—or the courage of his convictions—was to the mind of the audience, for he was cheered on to continuing, with the ready consent of the chairman, after his time was up.

The general discussion brought forward Miss Constance Cochrane (summarizing her preliminary Pan-Anglican Paper on "Rural Housing"), Mr. Luke M. Hill (to talk of housing reform in George Town, British Guiana, where he is City Engineer and Town Superintendent), the Rev. O. Creighton, Curate of St. James's, Norlands, Notting Dale (drawing attention to the evils of the so-called "furnished rooms" which shelter the street seller), and Canon Sampson, of Truro

(emphatic on the impossibility of religious influence reaching those who are denied the practical necessities of wholesome living).

The chairman, in closing the meeting, noted as standing out from the discussions of the day the good reason for hope, the need for a more adequate realization of personal responsibility, and the call to that individual Christian effort which must be at the back of all the work that might be accomplished by Government or Societies or individuals.

CHRISTIAN TRUTH AND OTHER INTELLECTUAL FORCES.

Section B.

At the morning session to-day in Kensington Town Hall, the general subject of consideration was "Christian Philosophy."

Miss Eleanor N. Reed, M.D. (U.S.A.), spoke particularly on "Faith Healing, Higher Thought, Christian Science." She said that she had personally examined innumerable cures by Christian Science, and had found many genuine ones, but she had never discovered a case in which, with an ordinary good working knowledge of psychology, they could not satisfactorily explain the physical changes which had taken place. They were learning through psychology that more and more they were coming into a fuller knowledge of the controlling power of mind over matter.

The Rev. Dr. S. McComb (Boston) declared that Christian Science stood condemned in America because it was there regarded as unphilosophical, and also because it had broken with historical Christianity. Nevertheless, they were, he said, bound to admit that with certain types of suffering Christian Science had had therapeutic value over and over again. Dr. McComb went on to speak with high appreciation of the Emanuel Movement in Boston, a movement for an alliance between the highest medical science of our time—more especially the department of neurological science—and simple Christianity.

The Bishop of Bloemfontein gave it as his opinion that receptivity and concentration of the mind upon some suggestion were characteristics of that life in which the healing processes of the body went on under Christian Science. He believed that in meditation and contemplation they might get the mind so concentrated upon some great healing idea, in connection with the Lord Jesus Christ, that the results would be manifest not only in the moral and spiritual life, but in the bodily life as well.

The Rev. M. Oldroyd held that the New Testament was centuries before modern science in the matter of physical cure, and he advocated more co-operation between the clergy and medical men. Christian Science was God's way of driving them back to a better realization of true faith healing.

Mr. J. M. Hickson endeavoured to bring out the positive truth of spiritual healing in the Christian Church. There was only one true healer, and that was our Lord Jesus Christ, and His healing was to make whole and to bring about a right adjustment between the three parts of our being—body, mind, and spirit. The New Testament taught that bodily healing could be effected by faith and other accompanying means, and, if so, why did they not believe what was there stated, and act upon it?

Bishop Mylne referred to a striking case in which a patient, suffering from an agonizing internal disease which had been pronounced incurable, was restored to health some time after Mr. Hickson, the previous speaker, had laid his hands upon him and spoken a few words of extemporaneous prayer. Bishop Mylne went on to say that the Church's answer to Christian Science was to be given, first, on the practical side by an assertion of her own powers, and, next, on the doctrinal side by accounting for those powers. On the practical side the answer was being given increasingly. He never went anywhere without finding people craving for a revival of unction for the sick for recovery, which many of them were longing and praying for. Many persons were rightly falling back on the Epistle of St. James, and saying that they could not see people die, in face of the powerful remedy mentioned in that Epistle, and not apply it. He had had the privilege of applying it with blessed results.

(To be Continued.)

Good deeds are very fruitful. Out of one good action of ours, God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren and incommensurable, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others!—Bishop Hall.

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British and Foreign

Grace Church, Stafford Springs, Conn., has been presented with a chalice of solid silver in memory of the late Rev. E. R. Brown, who was for some time rector of the parish.

A new altar and reredos was lately dedicated in Grace Church, Merchantville, N.J. They have been placed there in memory of the late Rev. R. G. Moses, for some years past rector of the parish.

The restoration of the campanile, or bell tower, of Chichester Cathedral now approaches completion, and a Thanksgiving Service is to be held (D.V.), on July 23rd, to celebrate its completion.

A granite cross has been erected in the village of Lustleigh, Devon, to the memory of the Rev. Henry Tudor, who was rector of the parish from 1888 till 1904, and sub-dean of Exeter Cathedral from 1904 until his death last year.

The Church of the Good Shepherd, Binghampton, N.Y., recently received two appropriate gifts for the sanctuary, an altar cross and an alms basin. The latter was given by the Parish Aid Chapter of the Parish Guild. The altar cross, which is a memorial to the late Mrs. Bryant, is the gift of her daughter.

The enthronement of the new Bishop of Nebraska took place on Trinity Sunday in the Cathedral, Omaha. In connection with the enthronement a memorial tablet to the late Chancellor of the Diocese, Mr. James W. Woolworth and his wife, Elizabeth, was unveiled and dedicated by the Bishop, the Right Rev. Dr. Williams.

Crediton Parish Church, where Sir Redvers Buller was buried, possesses a valuable library in one of the monk's chambers with hundreds of valuable Pre-Reformation tomes. The Ladye Chapel, which is eastward of the High Altar, was boarded off in Georgian days and used as a grammar school, with the result that many of the tombstones still show the disfiguring initials of eighteenth century school-boys, who did not realize that their schoolroom was part of a consecrated building.

At a large and representative meeting of the clergy and laity of the Nazareth Mission held lately in the Mission House it was decided to raise sufficient funds to erect two memorial tablets to the late Canon Margoschis, one of which will be placed in Madras Cathedral and the other in St. John's Church, Nazareth, and also to build a new church at Nazareth to take the place of the present most unsuitable building, thus carrying out a desire which was very near to the late Canon's heart.

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Berkshire has long been recognized as one of the healthiest counties in England, but probably few archdeacons can claim so many octogenarian clergymen. At the recent visitations of Canon Ducat, Archdeacon of Berks, he was assisted by Canon Savory, formerly rector of Binfield, who is eighty-three, and brother-in-law of the Bishop of Reading, who is also over eighty. The Rev. Sir John L. Hoskyns, rector of Aston Tirrold, who has reached ninety years, attended the visitation. Sir John is the father of the Bishop of Southwell. Another notable octogenarian who was present was the Hon. and Rev. J. Horatio Nelson, rector of Shaw-cum-Donnington, who is in his eighty-third year, and is the younger brother of Earl Nelson.

A presentation was lately made in the Parochial Hall at St. Mary, Newington, to the Rev. Canon Palmer, rector and Rural Dean of Newington, by the parishioners and others of his friends to mark the completion of his jubilee as a priest in the Church of God. The presentation took the form of a writing-table, a chair, silver inkstand and candlesticks, a grandfather's clock and a revolving book-case. The Lord Bishop of Southwark presided. Canon Palmer has for the past 33 years worked strenuously at Newington, where he succeeded the present Archbishop of York on his appointment to the Vicarage of Kensington. There were nearly 500 subscribers to the presentation fund, including the Archbishops of Canterbury and York, the Bishops of Southwark, Rochester, Worcester, Woolwich and Kingston, and the twelve incumbents in the Rural Deanery of Newington.

SAYINGS AT THE PAN-ANGLICAN CONGRESS.

"In the Province of Quebec they were not absolutely free from the evils of drink, but it was an extraordinary thing to see a woman enter a bar."—Bishop of Montreal.

"A wave of prohibition was spreading over the south and west of the United States in an amazing way, almost intemperate in its zeal and intolerant in its methods."—Bishop of North Carolina.

"Nothing in his time had done more good to the Church in the United States than the visit of Dr. Winnington-Ingram."—Bishop of North Carolina.

"The ministry of the clergy and the laity were the same. In baptism the act was God's; the words uttered by the Church merely announced an accomplished fact."—Mr. S. McBee, New York.

"What we want is not to give evidence for miracles, but to work miracles as evidence. That is what the Early Church did."—Bishop of Newcastle, (N.S.W.).

"Once recognize the fact of fellowship in the family of Jesus Christ, and it alters all relations."—Bishop of Gibraltar.

"The national life must be expressed, if it is going to be permanent, in terms of Christianity."—Bishop of Auckland.

"The Book of Common Prayer needed enrichment to give adequate expression to the missionary motive of the people, to the Church's humanitarian duty, and to the new intellectual and ethical conceptions of God."—Rev. Daniel Addison, Massachusetts.

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"He deprecated very strongly the idea that the Anglican Communion is identical with the English and Anglo-Saxon races. The spiritual communion overrides all racial distinctions."—Rev. R. Gordon Milburn, of Calcutta.

"The Home Church enjoys great prestige in the Colonies, where Churchmen are much influenced by home developments."—Rev. E. A. Hammick, late Archdeacon of Durban.

"There is no nation in the world where a greater percentage of boys and girls go to Sunday Schools than in America."—Bishop of Central Pennsylvania.

"I want to try and drive home that it is the duty of the Church to teach religion more than the duty of the State. . . . The more schools we have, the more we shall be doing, not only for the Church, but for the country."—Bishop of Pretoria.

"The only possible method by which they could have a modicum of religious instruction in the schools in his diocese was by compromise. In the autumn he was going to meet the heads of the Presbyterian and Methodist Churches, to see if they could not find some common ground."—Archbishop of Rupert's Land.

"Scarcely one child in Queensland could tell you the difference between St. John the Baptist and St. John the Apostle."—Canon Pughe, of Brisbane.

"Speaking for himself [with reference to the Australian reunion movement], there must be no surrender of the principles of episcopal ordination and consecration."—Canon Stephen, of Melbourne.

"I cannot too strongly emphasize the danger of secular education."—Bishop of North Queensland.

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"We should be in a far stronger position if we were to take a firm stand, and decline to solemnize any marriage between divorced persons."—Bishop of Albany.

"I think you must refuse admission to your homes and to your society of those, whether innocent or not, who have been re-married in the lifetime of their former partners."—Bishop of Columbia.

"How can you train the emotions except by the religion of Jesus Christ?"—Archdeacon Webber, of Florida.

"Christianity, which is the most domestic of all the world's creeds, has in Japan come into special contact with the strong national idea of family."—Rev. J. T. Imai, of Tokio.

"We should not be blind to the immense truth that whatever has been made known to us by revelation has always been true."—Bishop of Calcutta.

"There were two classes in China, the Chinese Christian and the Christian Chinese. The man he admired most and wished to see more of was the Christian Chinese."—Rev. A. J. Walker, of Shananghai.

"They desired to see the nation contribute to the fulness and riches of the Church just as they desired to see individuals contribute to that fulness and that richness."—Bishop of Bombay.

One of the main reasons he was engaged in the mission field was a sentence uttered by the late Hudson Taylor: "If there were more abiding in Christ there would be less abiding in Britain."—Rev. E. A. Douglas, missionary in Tinnevely.

Children's Department.

ANIMAL FRIENDSHIPS.

Soon after I had set you your competition for the coming week, I was looking through the "Animal's Friend" for September, a magazine full of interesting little stories and

bits of information about animals and societies for their benefit, when I read a letter in the correspondence page about a friendship between a Persian kitten and a white mouse.

I feel sure neither the editor nor the writer of the letter would object to my quoting it for the benefit of those of you who do not see the "Animal's Friend."

"Fitz" is the name of the kitten, and he is ten months old. Sometimes he has live mice brought him, and behaves as other cats do. "The other day, however, a little white mouse was brought for his dinner, and he, I thought, would kill it also. But I was wrong. The mouse showed no sign of fear, but skipped and played about, and he played with it, doing no hurt. They have become the greatest friends. Fitz carries the tiny thing most tenderly in his mouth, and it nestles up to him, climbs on his back, and plays hide and seek with him."

The writer goes on to say he, or she, thinks the lack of companionship may account for these natural enemies becoming friends. I think animals suffer a great deal from loneliness. I once had a white terrier and a black spaniel at the same time, they were dear dogs, both of them, and great friends; but the terrier, poor little man, had some disease of the eyes which gradually ended in blindness; but it came on so gradually, and he was such an intensely happy little creature one could not contemplate ending his existence.

Before he became quite blind though, the spaniel died, and soon we noticed that the poor little terrier grew to look quite old and grey about his black nose and head, and had lost his spirits and his appetite. You see he had no companion to run with or squabble mildly with over bones. But by-and-by another black spaniel puppy was given us. As soon as he had him in the house the terrier cheered up. He could scarcely see him at all, if at all, but he probably recognized the feeling of the black silky coat and big paws. At any rate, he seemed to think it was his old friend come back again, and from that time he grew brisker, and brighter, and quite

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young-looking and shapely, and became as young in heart and ways as the black puppy.

Perhaps you can tell me of some animal friendships you have known.

Do you know "The Best Prayer," written by the poet Coleridge? If not, you should learn it by heart, so as to have it always with you.

He prayeth best, who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all.

HELPING WITH A WORD.

A young girl was passing her aged great-aunt one day when she suddenly stopped, laid her hand gently on the white head and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother:—"You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

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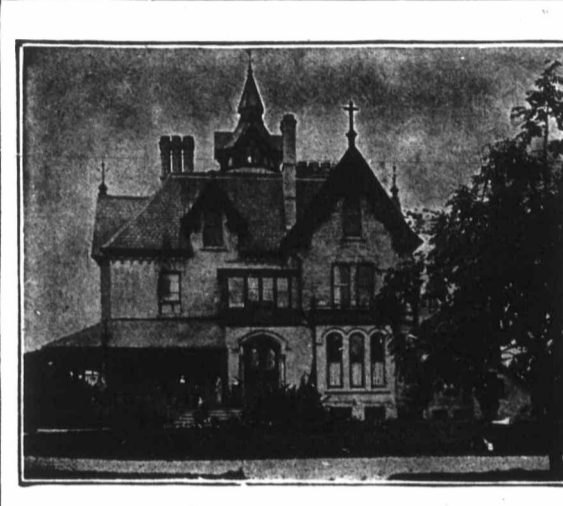
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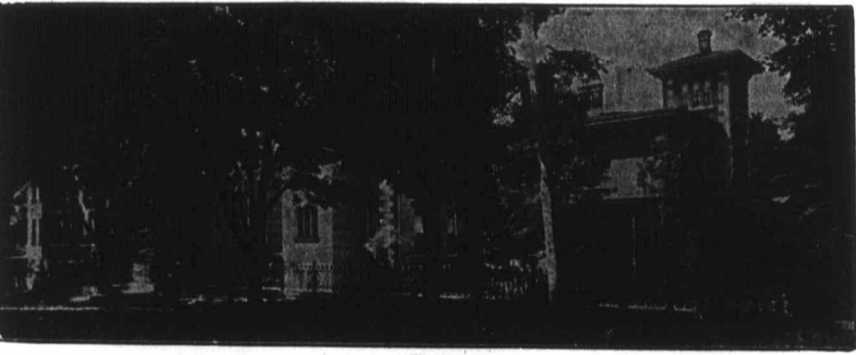
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