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Canadian Churchman

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VOL. 35.

TORONTO, CANADA, THURSDAY, AUGUST 27, 1908.

No. 33.

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(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.

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Deputy of the Minister of the Interior.

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TORONTO, THURSDAY, AUGUST 27, 1908.

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- September 13.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 5.
Evening—2 Kings 6, to 24, or 7; Mark 11, 27; 12, 13.
- September 20.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 11, 30—12, 14.
Evening—2 Kings 10, to 32 or 13; Mark 15, to 42.

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ELEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 177, 322, 323, 519.
- Processional: 34, 274, 516, 542.
- Offertory: 210, 215, 511, 546.
- Children's Hymns: 336, 340, 569, 571.
- General Hymns: 7, 21, 36, 288.

TWELFTH SUNDAY AFTER TRINITY.

- Holy Communion: 307, 324, 554, 555.
- Processional: 33, 298, 302, 304.
- Offertory: 165, 172, 186, 191.
- Children's Hymns: 194, 234, 341, 570.
- General Hymns: 17, 36, 163, 169.

THE ELEVENTH SUNDAY AFTER TRINITY.

Nothing impresses the truth upon the child mind as clearly and unmistakably as the contrasting of the truth, its method and fruition, with error, its mode of appeal, manner of working, and ultimate result. When God deals with us He is dealing with children. Therefore He institutes at times a comparison. So in the Gospel we have a certain truth emphasized in no uncertain manner. How are we to approach God? Like the Pharisee, or like the Publican? There is but one way of drawing near to God. The Publican exemplifies it. The self-justifying Pharisee in reality is separating himself from God and drawing closer, ever closer, to sin. The sadness of his position

is in his blindness. As the name suggests, the man believes he is separate from sin and very close to God. Now why is the Pharisee wrong, the Publican right? The Collect and Epistle give the answer. God declares His Almighty Power and by inclusion His Love, most chiefly in showing pity and mercy to men. Meditate carefully upon that thought. The sinfulness of man drew out the great love of God. And the most perfect exhibition of Divine Love is in the Sacrifice of God the Son. St. Paul delivers to the Corinthians, to us as well, this basal truth: "Christ died for our sins." And then the deduction, "By the grace of God I am what I am." Neither Pharisee nor Publican knew what we know. Still there was common to them and to us the sinfulness of man, and, therefore, the unworthiness of man. The Pharisee ignored his sin in his act of worship. The Publican made confession of his sin his whole act of worship. By the grace of God we have a wider knowledge than that of the Pharisee, and a larger hope than that which swelled the bosom of the Publican. Let us learn then to approach God with a sense of our unworthiness, and also a sense of acceptance by God for Christ's sake. The Church has wisely ordered that each act of public worship shall begin with confession of sin and the declaration of Divine mercy and pity. The order of public worship governs that of private worship. As we draw nigh to God let us confess our sins. Then shall we go out into life justified and exalted. For God will have declared to us His power and His Love.

The Unemployed.

As our faces are turned more and more with the passing of summer warmth and the approach of the coolness of autumn to the winter—not so far away—the serious question of the unemployed becomes more sharply defined. Such strikes as that on the Canadian Pacific Railway add to the gravity of the outlook. It is indeed saddening to think that though we have for long years had freedom from war on a large scale in Canada, yet not a year goes by without one of these, by no means bloodless, industrial struggles between employers and employed. Resulting in the interruption of commerce, large pecuniary losses, enforced idleness to large bodies of men, and no doubt, in some instances, privation and want to some individuals and families; and it may be the loss of an occupation to which a large part of a lifetime has been devoted. As Government seems powerless to avert these calamities, for such they are, to the State, the community must see to it that the charity they render necessary must not be lacking when the cruel pinching days of poverty come to the stranded army of the unemployed.

Springfield's Sorrow.

Sad indeed must be the hearts of all lovers of freedom and justice at the madness and murder that disgraced the city of Springfield a few days ago. Hard and unfeeling would be the heart that could rejoice at this momentary lapse from the established rule of righteousness and fair play on the part of some of the citizens of a civilized city across our border. There is a nobler, wiser way of dealing with crime than seizing a rifle and shooting a man whom you excitedly think is an offender, or grasping a rope and aided by other madmen hanging him, when, after all, you may have helped to murder an innocent man. Surely a black man is entitled to justice to-day just as much as he was before and during the war between the North and the South. And again would it not be wise to remember that all black men are not bad. The only civilized, just and righteous way to deal with a criminal, whatever his colour or conduct may be, is through the medium of the

law. Mob violence can only be deemed civilized savagery.

The Darwin-Wallace Celebration.

On July 1st the Linnean Society commemorated the 50th anniversary of the reading of Darwin and Wallace's joint essay on evolution in the organic world, entitled, "On the Form Varieties; and On the Perpetuation of Varieties and Species by Natural Means of Selection." It was, indeed, a memorable gathering; in addition to Dr. Alfred Russell Wallace, himself the central figure, Sir Joseph Hooker and Mr. Francis Galton links with the workers of a past generation, famous men of science from all nationalities were there to do homage to the living and to honour the memory of the dead. Only the day before Sir Joseph Hooker, of whom Darwin said, "I have for long years looked upon you as my example," completed his ninety-first year. It was through Hooker and Lyell that the famous paper was communicated to the Linnean Society; both were present on that evening, July 1st, 1858, when it was read amid intense interest, but the theory "was too novel and too ominous for the old school to enter the lists before arming"—a sentence that seems to recall the echoes of the storm that was to break later. Already profoundly impressed with the range of Darwin's attainments and the value of his work, Hooker was introduced to him the following year and the intimacy soon ripened into a strong and lasting friendship. It was, indeed, a "romance of science," that two minds working independently and unknown to each other should have arrived at similar conclusions. In February, 1858, from the Malay Archipelago, where he then was, Wallace sent a memoir home to Darwin, fully believing his theory to be absolutely new. In 1844, however, Darwin had expressed identical views, communicating them to Lyell and Hooker in a lengthy manuscript—the joint essay presented to the Linnean Society was the immediate outcome of this remarkable coincidence of opinion. The next year Darwin launched his famous book, which evidently received a generous welcome from Wallace, calling forth the no less generous response, "You would, if you had my leisure, have done the work just as well, perhaps better than I have done it."

A Policy of Silence.

We sometimes wonder how far the policy of silence with regard to religious matters in daily social intercourse is responsible for the decreasing interest in such subjects? Their discussion nowadays being mainly on matters of controversy, or with reference to some scandal or sensation amongst professedly religious people. Has the pendulum not swung rather too far away from the habit in that regard of the Puritan, and later on of the Ultra Evangelical? Must it not seem strange to young men, or even lads of ordinary intelligence, that the subjects discussed in the pulpit on one day of the week with animation, energy, and seemingly intense earnestness, and that are urged upon them as of the first importance for the life that now is, and that which is to come, should, like the vessels of the altar, be wrapped up, and stored away until the next public occasion for their use. There is a complaint of the small number of candidates for the ministry, and the indifference of the material supplied. Can it be wondered at that active and intelligent young men are prone to seek callings in life which call into play their intellectual powers, not merely on one, but on at least six days of the week, and the varied concerns of which they can sympathetically discuss with their associates to their hearts' content. This, too, we think, one may add without the ruling principle of the discussion being the making of money. It is true that we may be all things to all men, but with a purpose to win

the worldly, not to act and talk as though we were essentially worldly ourselves. The chief point of distinction being a broad brimmed hat and black garments. At the same time we may say that no one objects to cant or words out of season more than we do, but the subject we have referred to is well worth careful consideration.

Service Abroad.

The Bishop of Trinidad has expressed the hope that the Pan-Anglican Congress will lead those ordained in England to offer themselves for a few years of service abroad before they take up work at home. This seems an inevitable result from the mingling of those whose fields are far distant with the members of the Mother Church. Greater knowledge of the actual needs of foreign fields ought to lead to an increased number of offers to serve. It was Bishop Anderson's pathetic recital of the needs of the Canadian West that led William Carpenter Bompas to offer for that field. But whether the clergy ordained in Britain offer for foreign service or not, let us hope we will never again hear of the "Colonial Clergy Act." Whatever justification this legislation may have had in the past it has outlived its usefulness and ought to be interred.

The Children's Hospital Branch.

A recent movement in New York is well worth noting, despite its somewhat cumbersome name—"The Children's Hospital Branch of the Society for Suppressing Unnecessary Noise." The workers in this Society, who formed the "C.H.B.," felt the deepest sympathy with the "play groundless" children, and only sought to awaken the kindly feeling at the bottom of street arab hearts, underlying probably the morbid curiosity which impels them to haunt hospital doors and peer into ambulances when they call. A list is given of the various noises heard under a hospital window one afternoon between 3.30 and 6 o'clock, averaging a fresh form of noise for every five minutes. There was much thought and many consultations until finally a sympathetic resolution passed by the Board of Education insured hearty co-operation and permitted the Society "to distribute button-badges to pupils in the public schools who become members of the Children's Hospital Branch or League." The writers of the article in the former, Mrs. I. L. Rice, then set herself the task of addressing the many thousands of children in the schools, telling them in the simplest language of the one little sacrifice they could make to help the sick people—to promise not to play within a block of a hospital, or in front of a house where any one was ill. The name of Mark Twain as president added to the enthusiasm with the little button of remembrance, and the promise cards were taken. These thousands of membership cards have been returned with the quaintest and most original of wording and spelling, including often sympathy on points not touched on by the speaker, but all full of tender "pitty for the sick people." Surely the little lesson in kindly thoughtfulness will be "twice blessed." Would that some such influence might touch our own children, whose sturdy qualities too often lack some crowning grace of gentleness of speech and manner.

Riotous Harvesters.

The handling of the vast wheat crop in the North-West necessitates the gathering together and transporting thither of a large body of men from the outlying provinces of the Dominion year by year. Some of these men represent the rowdy element in our population, and this year especially they have marked their journey through the country by disreputable and injurious conduct at some places along the line. Innocent, law-abiding settlers, living near the railway, should be protected in person and property by Government and Railway authority from these ruffians. Proper precautions should be taken to prevent a recurrence of almost incredible outrages reported as

having been perpetrated on unprotected women along the line of railway. It is hard to believe that such things should have been allowed to occur in a civilized country like Canada.

Strong Legislation Needed.

Specialists in the medical profession, journalists of repute and thinking men in increasing numbers are convinced that the immigration into Canada of people of weak intellect, or objectionable character, should be prohibited by law. As a young country we have burdens and problems enough in other directions without being heavily handicapped by having unfortunates and undesirables from other countries imposed upon us. Then there is the serious and avoidable result of the marriage of people afflicted with hereditary disease of a pulmonary or other hereditary character, or who are of an imbecile or insane tendency. Why should disease, incompetence and crime, be freely propagated when by wise and salutary legislation it could measureably be restrained. This is a serious matter which calls for the exercise of not only common sense but common prudence on the part of our legislators.

The Tithe.

The testimony of Dr. Lefroy, Bishop of Lahore in St. Paul's Cathedral, concerning the tithe was a noteworthy utterance. Instead of speaking of matters of policy or missionary triumphs he preferred to appeal directly to the people of England to consecrate their lives and their money to God as the very best service they could do for their Indian fellow subjects. His reference to the tithe was in these forcible words: "How many of us, I wonder, habitually and on principle set apart the sacred tenth for God and for His Church? It seems impossible with God's word in our hand to question that this—this at any rate—this at least—is what He looks for from us. Yet if this were done widely, systematically, how instantly our financial difficulties would disappear? How instantly would end the present humiliating and unworthy, the often degrading and always unsatisfactory expedients by which the clergy of the wealthiest Church in Christendom at present seek to raise, by hook or by crook, the funds necessary for her work? How immediate would be her advance through the doorways that at present stand open on every side?"

THE PAN-ANGLICAN SYNOD.

The Pan-Anglican Synod, normally an event of first-class interest and importance, has, it cannot be denied, been somewhat thrown into the shade by the great Congress, which preceded it, and which has been widely regarded and described as one of the most remarkable religious gatherings in the history of Anglo-Saxon Christianity. If we look, therefore, for any sensational or "epoch-making" work accomplished by the Synod, recently closed, we shall probably be disappointed. It was hardly in the nature of things that this could be. The Bishops came to their work with the consciousness that many questions, perhaps the majority, on which they are accustomed to pronounce, had been, we won't say exactly "thrashed out," but had lost to a certain extent their freshness and interest, and that what they had to say about them had in a measure been forestalled and discounted. Church life cannot remain at white heat all the time, and, of course, the inevitable reaction followed upon this gathering, which so strikingly, not to say dramatically, illustrated the breadth and vitality of our communion. Nevertheless the Synod, lately closed, has been well up to the average of all previous gatherings, and in one respect in the matter of numbers, well ahead. The number of Bishops assembled at Lambeth this year has approximated that in attendance at the great historic Council of Nicea. The Anglican episcopate throughout

the world now numbers considerably over three hundred, and if the present rate of increase is maintained it will probably reach five hundred by the middle of the century. The Encyclical embodying the results of the deliberations of the Synod was issued from Lambeth Palace August 7th, and comprises eighty-six resolutions. Of these, two have been cabled in full. The first places on record, the conviction of the Conference, that "in view of the tendencies widely shown in the writings of the present day" the historical facts stated in the Creeds are an essential part of the faith of the Church; the second deprecates the organization of separate Churches "on the basis of race and colour." Both of these resolutions, presumably passed unanimously, are in our judgment especially opportune at the present time. Christianity in its objective sense primarily rests upon a few historical facts. A religion, however noble and inspiring in principle and precept, founded upon myths is inevitably doomed sooner or later to wither away. The real battle to-day is not about the moral teaching of Christianity, upon that all normally minded people are agreed, but about the historic facts upon which it is professedly based, and with them it stands or falls. The Synod has moreover done a wise and opportune thing in putting itself, and the whole Church on record, on the great present day issue of interracial relations, the only permanent solution of which will be found in a common Christianity which recognizes and applies the doctrine of human brotherhood in its widest sense. The Conference decided that in the matter of divorce it is "undesirable" that the innocent party receive the blessing of the Church on remarriage. It deplored the decline in the number of candidates for the ministry, and urged parents to use their influence with their sons, denounced the growing practice of the artificial restriction of the family, and reaffirmed the necessity of religious education. The success of the Conference, which was most harmonious, is largely ascribed to the Archbishop of Canterbury, who, it is almost needless to say, made an ideal chairman. We shall have more to say on this subject later on.

OUR CHURCH BENEFICIARY FUNDS.

II.

What is to be done with these funds? Dare we "let well enough alone" and trust to the future to take care of itself? Would it not be wiser to look to the older branches of our Church and learn in time from their experience, adapting to our own conditions the lessons they can teach us? Looking first to England we find that there are no such funds of the National Church. The care of the poor aged clergy and of the needy widows and orphans is almost entirely a matter of "charity"—a name applied in England to benefactions, many of them several centuries old. Bromley College, Cart's Charity, Osgathorpe Charities—these are examples of English endowments for the protection of the widows and orphans of the Church; while Becker's Bounty, Tancred's Charity, and others, provide for the superannuation of poor and aged clergy. England has been a wealthy country for centuries and rich Englishmen have been accustomed to give freely and to make their benefactions permanent. There are also in England certain societies such as the Sons of the Clergy Corporation and the Clergy Pensions Institution, which make collections for the benefit of churchwardens and orphans and aged clergy. There are in all seventeen or eighteen separate societies and foundations that exist for the purpose, and they divide among them the work that the Church must take upon herself in a poorer country such as ours. The conditions are so widely different that we can learn little from the Church of England except perhaps the lesson of solvency. There is no hand-to-mouth blind trust

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in the future for future needs. The English societies are solvent and their liabilities are provided for. The pensioner knows that the pension will be paid, not out of the charitable contributions of friends and neighbours but out of a fund created for the purpose long ago. The collections and offerings of the present body of Churchmen will provide pensions for the unknown beneficiaries who will arise from the present generation of clergy. There is a dignity attaching to such a pension that is painfully lacking in some cases with us. Turning to the Episcopal Churches of Scotland and Ireland we find conditions very similar to our own. The same problems that are facing us to-day were met and solved in Scotland long ago, and in Ireland comparatively recently. Each of these churches has a central organization for the management of such funds and the equitable allocation of diocesan liabilities. In each case the funds are submitted to periodical actuarial valuation. The statistical details are carefully kept. The ages of the clergy and of all pensioners, actual or contingent, are duly recorded. The cost of the benefits granted is scientifically ascertained and duly provided for. In short the Episcopal Churches of Scotland and Ireland manage these funds in a businesslike manner. The change from the old methods occurred so recently in Ireland that one can obtain evidence regarding it from many men still living, and, so far as the writer can ascertain, the Irish clergy now accustomed to the new order of things are not only well content but fully appreciative of the benefits wrought by the change. The Church of Scotland and the Presbyterian Church of England have both faced the same problem and have solved it in the same way and with equal success. The methods of the Episcopal Church of the United States were very similar to our own, but of recent years there has been a strong movement towards centralization and scientific management. Every actuary knows that there is no other permanent solution. The benefits that are paid are definite, and, though the probabilities of life and marriage and parentage are all unascertainable for a single individual and quite indefinite for a small group, they are very accurately ascertainable for such a number of individuals as our Canadian clergy. The cost, that is to say, of the definite benefits can be definitely ascertained and should be carefully provided for. The cost for each man depends upon the age and conjugal state of the individual; but if a thousand men so similarly situated as our clergy were each to pay now into a common fund the single premium applicable to his age and condition for certain specified benefits to himself, his widow and his orphans, the fund so created would be sufficient to meet the uttermost claims upon it, until the youngest widow or orphan of the youngest contributors should have received the last instalment of pension due under the scheme adopted. Our clergy cannot pay these large single premiums, nor could the Church ask it; but instead of paying a single premium the corresponding annual premium, a much smaller sum, can be paid year by year, not by the clergyman himself in full, but partly by him and partly by the laity, who if the funds were upon a business footing and the necessary contribution definitely ascertained would gladly contribute to such an object. The elemental fact is that from some source the premiums must be paid or the benefits cannot be granted; and, it should be remembered, the premium for each man, which will be uniform, from the date of its first payment, will be greater for those who begin to pay later in life than for those who begin at ordination, so that by deferring the payments we are making increasingly heavy drafts upon the future. This method has been followed too long already, and the day of reckoning has arrived for several of our diocesan funds. Dare we drift any longer? It is time that the liabilities of these funds were definitely ascertained and some provision made for meeting them. Our fathers have put a heavy

tax upon us in this matter. They could perhaps hardly avoid doing so for Canada was not a rich country thirty or forty years ago. But we are rapidly growing wealthy, and there will be no excuse for us if we fail to provide for our own liabilities. More, we owe too much to our fathers to grudge meeting the drafts they have made upon us. We must know two things at once. First how much we owe, and second how much we should raise each year to avoid increasing our debt. We must know the total liabilities of our funds upon a conservative scientific basis, and also the cost premiums payable yearly by or in respect of our clergy. When we know these things common sense will dictate our course. It has been suggested that a central corporation should be created to act for all Canada, through which the various diocesan funds may operate. Should such a corporation be created by the General Synod this autumn there are three things which in the opinion of the writer it should do at once. First, decide upon a uniform scale of minimum benefits applicable to all Canada for aged clergy and for widows and orphans leaving it to any diocese which may feel justified in exceeding that scale to do so. Next, ascertain and publish the annual cost premiums necessary to provide for the benefits decided upon. Third, draw up a set of uniform rules for the contributors and pensioners of each diocese operating through the corporation. This will secure the uniformity that is an essential preliminary to any scheme of reciprocity. If all the dioceses were to agree to unite their funds for the benefit of the whole Church, thus creating one strong fund to be managed by the central corporation, the work of management would be greatly lessened and the Church as a whole would reap the benefit, quite apart from the prestige afforded by such a practical example of Christian brotherhood. But that is too much to hope for, and there is after all no obligation upon the wealthy dioceses to share their funds with their poorer brethren. Indeed our legal advisers would say that they had no right to do so in opposition to the words of the original deeds of gift. The suggestion is hardly worth considering, for it is outside the range of possibilities at present. Each diocese must be left in control of its own funds. It is, however, possible to effect an association of the funds for mutual support and reciprocity on an equitable basis. Any diocese entering the association under the central corporation should present a statement showing all its liabilities accrued and contingent as at the date of entry, and it should also keep the corporation fully posted upon the statistical details in connection with its clergy. Having this information the corporation could deal equitably with the dioceses and reciprocity would be established on the only reasonable basis. The difficulties in the way are not financial, nor will they be found in any prejudices on the part of the clergy or want of generosity on the part of the laity, but rather in the cumbersome machinery by which our Church is governed. All the preliminary actuarial work in connection with the proposed reorganization has been provided for without cost to the Church, and once the eyes of our people are opened to the actual state of affairs there will be no lack of courage or generosity on the part of Churchmen, though indeed both will be necessary. But it is only the General Synod which can create the central corporation and give it the necessary powers. Collectively as well as individually the dioceses are powerless in the matter.

(To be Continued.)



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The official convening circular of the General Synod has reached us and an interesting pamphlet it is. It contains the official announcement of

the place and date of meeting, the order of proceedings in the Lower House, the notices of motion that have been sent in advance to the general secretary and the reports of committees as far as they are obtainable at this juncture. The secretary informs us that the Prolocutor has been urging the various committees to have their reports in in time for publication in the convening pamphlet, and that he himself has taken a hand in securing compliance with the new law of Synod, but the net result is that more than half of the Synod Committees have not yet been heard from. If the Prolocutor insists upon the strict legality of the proceedings he will, of course, refuse to allow these belated reports to occupy the attention of the House. To have one law for one committee and another for another would not strike us as equitable. That one committee should be subjected to public criticism for the manner in which it has completed its task and another should evade criticism by ignoring the canon is scarcely what our American friends would call "a square deal." We are quite sure that any work that is imposed upon a committee can as readily be accomplished in thirty-four months as in thirty-six. Where is the report of the Board of Management of our General Missionary Society? Here is a committee that includes every Bishop in the Canadian Church, it has a salaried staff of officials to look after its organizing and clerical work, it has regularly met and transacted its business, why then has the Church's law been overlooked? If there is one committee in all the Church that we should expect to lead the way in a generous, hearty and prompt fulfilment of the new canon it is this one, and yet it appears to have failed us. We ask every reader of that convening circular, every delegate to the General Synod if he would not feel himself infinitely better prepared to discuss the missionary problems of the Canadian Church if he had now in his hands the report of the Canadian Church Mission Board? The committee on Church Union has failed us also. Why this should be we are at a loss to know for nearly two years ago that committee met and reached a very important conclusion, a conclusion that has been carefully kept from the eyes of the Church all this time. How the delegates to Synod can in any adequate way represent the view of the Church when the Church has had no opportunity of expressing itself in advance, is more than we can conjecture. This is too big a question to settle off-hand in a few hours' debate. Other important "reports" are missing, but of these and also of the reports which have appeared in the flesh we shall speak on another occasion.

We are quite sure that the readers of the Churchman will expect us to say something about the notice of motion regarding Prayer Book Revision standing in the Rev. Canon Hague's name. It would give Spectator the very greatest pleasure to be able to agree with Canon Hague on this or any other subject, because he knows him well enough to realize that what he does he does out of a high motive. But Spectator does not agree in the slightest measure with Mr. Hague's method of solving our Prayer Book problem, and there is no use pretending otherwise. We feel ourselves bound to assail and assail vigorously this method as we have assailed many other methods, theories and arguments regarding the subject of Prayer Book Revision. This is a big issue and one in which we are dead in earnest. We must speak plainly and focus as far as possible public attention upon what appear to us to be transparent fallacies. We are often amazed at the kindergarten character of the arguments that are advanced in apparent seriousness in support of leaving the Prayer Book as it is, or altering in this or that way. Any way but the simple, direct, straightforward way seems to be the motto of many, usually sensible, Churchmen. Rather than walk straight in by the front door they prefer to clamber up some other way in hopes apparently that men may not realize that they are in at all.

Now Spectator stands for the direct method in Church affairs. Liberty in the Church is sufficiently established to warrant a man saying just what he means, and doing just what is dictated out of a good heart. We are dealing with intelligent men and women and we fancy the laity more frequently indulge in significant winks than we are often disposed to give them credit. If, therefore, we revise the Prayer Book we must revise it out and out, in broad daylight and in the presence of the people.

We come now to Canon Hague's plan of revision. He starts out by declining to issue a Canadian edition of the Prayer Book, but he proposes to issue another book which is nameless and unnameable. It is neither a Book of Common Prayer, nor yet of Common Praise. It is neither commentary nor dictionary, history nor fiction. It is a book that is to be withheld from the laity and put in the hands of the clergy only. Should this plan prevail a clergyman would have to be armed with two books to conduct the services of the Church. He would read an opening sentence out of the "Unnamed" and then proceed until the Psalms in the Prayer Book. For a proper Psalm, or a selection of the Psalms he would again consult his new book. The lessons would be found in this book, and amended prayers would be read therefrom. The clergyman would be perpetually making lightning changes from one book to the other and the poor congregation would have no conception of "where they were at." Three years ago the Synod having experimented over an Appendix to the Prayer Book negated the idea. The experiment that is now proposed is at least original, it is to take the form of an amputated Appendix. Now we do not wish to say more upon this phase of the subject, but we hasten to remind our readers that we are only quarreling over the form which the amendments to our Prayer Book are to take. With the character of the amendments proposed by Canon Hague we are for the most part in entire accord. Differences under this latter head can be fought out when the committee on Revision gets to work, but we protest most vigorously against gathering these amendments into a separate volume. Once more we call upon Churchmen to stand no longer shivering on the bank but boldly take a plunge. This work has to be done sometime, remember that, and never will the time be more opportune than now. When, however, we put our hand to the plough let it be a straightforward revision of the book, so that the final product will be a liturgy not only to be proud of, but one that will render our public devotions more orderly and more complete.

Spectator.

APPEAL FOR THE CHURCH PEOPLE OF FERNIE.

Brethren of the Church of England in Canada: Every reader of the newspapers will have read of the fearful catastrophe that overwhelmed the town of Fernie on Saturday, August 8th. In two hours the fire devastated the town of five or six thousand people. Twenty-five persons are known to have lost their lives. Only about twenty houses were left, and some of them were mere shacks. Nobly has the country at large responded to the dire need of the sufferers in respect of food and clothing. Tents have also been furnished for shelter. Committees have organized the relief so that all are properly looked after, there is no opportunity for the greedy to get too much while the modest and shy get nothing. The unhoused throng are orderly and well behaved. I spent Monday Aug. 10 in the town, and was particularly struck with the brave manner in which the people face their trouble. There is a lack of despairing looks or despondent words. Instead of wailing they are working. Small shelters of lumber spring up on all hands. Our Church people lost their church when the town was burned about four years ago. They then erected a nice church and rectory. The church was entirely paid for, but they still owe \$1,200 on the rectory. They had complied with the rule of the diocese that all church property must be insured, so they have a sum to start

again with. The new by-law of Fernie will compel them to build of brick or non-combustible material. Before winter comes they must have a rectory, and they propose to build only the basement of a church at present. These bankrupt people cannot for months do anything towards the building of church or rectory. They must rebuild their homes and buy furniture, etc. They were left with only what they stood up in. Judging by the way the country at large has come to the rescue in the matter of food and clothing I feel sure I have good reason to expect that our brethren of the Church in this Canada of ours will reply liberally to my appeal for help to rebuild the church and rectory at Fernie. The Rev. R. S. Wilkinson, the rector of Fernie is at present living in a tent and sleeping on boards. Happily his family were at the coast. Mr. Wilkinson is working hard as secretary of one of the committees. Winter is drawing near. In less than three months cold weather will have arrived. Before this, a rectory must be built and the basement of the church erected. All who feel it their duty to respond to this earnest appeal for help for those afflicted fellow-Churchmen will greatly oblige if they will at their very earliest convenience send their liberal contributions to our diocesan treasurer, Mr. George Johnstone, Nelson, B.C. He will acknowledge receipt of money and will forward the same to Mr. Wilkinson and his building committee. I hope our Christian friends will remember that a ten dollar bill given just now in the time of deep necessity will be worth more than the promise of a much larger sum at some future time. I am very respectfully, yours truly, H. Beer, Archdeacon of Kootenay and Bishop's Commissary.

Kaslo, B.C., Aug. 12, 1908.

The Churchwoman.

MOOSONEE.

Chapleau.—St. John's.—The garden party held by the ladies of the W.A. in this parish on June 27th and 28th was one of the most successful ever held here. Everyone enjoyed the two days entertainment, and the results fully compensated the members and their helpers for their hard work. The profits enabled them to make the last payment on the rectory debt, and also to donate \$100 to the Church Building Fund. The members of the Auxiliary desire to thank the friends outside the diocese for their kindly donations and help towards the Sale Table, etc. Though there have never been more than twenty active members at one time, from Easter 1907 to Easter 1908, the Auxiliary raised \$719.17, and since Easter 1908, a further sum of over \$500. Surely this is a record for a little town in the wilderness, in the great lone land of Moosonee.

Home & Foreign Church News

From our own Correspondents

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Militia Department has authorized the officer commanding in Eastern Ontario, Colonel Gordon, to appoint garrison chaplains to represent the various religions. The first appointment made has been that of Canon Starr, as about sixty cadets and still more in number of the permanent corps have been attending the cathedral, which was partly built with Imperial funds for a garrison chapel and has been practically so recognized for a century. The chaplain's allowance will be \$2 per member on the roll of that denomination.

Kemptville.—The Rev. W. P. Reeve, rector of this place, was the unanimous choice of a committee from the parish of Brandon, Man., appointed to select a rector in succession to the Rev. A. U. DePencier, who has removed to Vancouver. As this is one of the leading parishes in the North-West, the choice is a compliment to Mr. Reeve, but at the same time it is just to state that it is fully merited on his part. The rector-designate of Brandon is ranked in the vanguard of the Church's younger preachers and pastors. Mr. Reeve while fully appreciating the action of the western parish, has as yet made no decision in the matter, nor will he do so until communicated with by the Archbishop of Rupert's Land.

Barrie/field.—St. Mark's.—The Rev. Canon Lucks has been placed in charge of this parish temporarily.

Wolfe Island.—Before leaving this parish for his new field of labour in Central City, Colorado, the Rev. C. F. Lancaster was presented by the people of the parish with a purse of \$180 and a very beautiful private Communion set. Mr. Lancaster's efforts while in this parish were successful to a marked degree, and his work was very much appreciated by the people of his parish, as shown by their handsome gift; and in the same way, the good feelings of these people were shown towards their clergyman who had so faithfully endeavoured to do his duty. Ill health has forced him to seek a more favourable climate, but the best wishes of his former parishioners follow him to his new home.

Cardinal.—The parishioners have presented the incumbent, the Rev. F. G. Kirkpatrick, with a fine driving horse to replace the one which met with a fatal accident a short time ago.

OTTAWA.

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

Ottawa M.S.C.C.—It is requested that all correspondence and returns connected with the M.S.C.C. in the Diocese of Ottawa should be sent to the Rev. J. M. Snowdon, Ottawa, instead of to Canon Pollard, until a chairman of the corresponding committee is appointed.

Canon and Mrs. Pollard are leaving in a few days to spend a part of the winter in England.

A plan for the formation of a great corporation, representing the whole Church of England in Canada, for the purpose of amalgamating the many beneficiary funds into an association with reciprocity on an equitable basis, will be submitted to the General Synod, which will meet here next month, by Mr. W. A. Mackenzie, professor of mathematics at the University of Toronto. As things now stand, there are separate funds for nearly every diocese for the purpose of superannuation of clergymen and the endowment of widows and orphans. It has sometimes happened that a clergyman has contributed for years to one diocesan fund, and then has moved into another diocese, thus losing all claim upon the funds of his former diocese. Reciprocity between the dioceses in these funds is the plan submitted by Mr. Mackenzie, who says: "If the present unsatisfactory state of things is to continue, there can be but one result. The annual expenditure, now perilously near the annual income, will rapidly outgrow it, and either the aged clergy and widows and orphans must suffer or the whole Church must be called upon for contributions far in excess of what will be necessary if the funds at once be put on a sound footing."

The committee on vital statistics will report that in its opinion the work of gathering these important statistics should be taken away from the Provincial Governments and placed with the Dominion Government. The committee says: "We feel that no satisfactory statistics of birth rate, infant mortality and tuberculosis can be obtained until the Provincial Governments adopt a uniform method of tabulation or the whole matter is left with the Federal Government."

The committee on temperance will submit a report of the greatest interest and importance, not only to our own Communion but to the nation at large. It reviews liquor legislation that has since the last General Synod been enacted in Prince Edward Island, Nova Scotia, Ontario, Quebec, and other provinces. Until such time as the bar is abolished the committee recommends the following to the General Synod:—(a) "That the License Commissioners should be interviewed in every municipality and the request urged that 'Windows should be uncurtained and all obstructions removed which would prevent persons seeing into the bar from the outside at all hours of sale.'" (b) "That wherever it is not now the case, it should be made illegal for minors to enter a bar where intoxicants are sold." (c) "That the principle of Local Option be extended to include the shortening of the hours of sale in those places where local option, in its full meaning, has not yet been obtained." (d) "That full advantage should be taken, when practicable, of the adoption and putting in force of Local Option under the present license law." After making these recommendations the committee report continues: "Your committee recognizes the difficulties which beset the enforcement of any system for the control of the liquor traffic and are not surprised to find that breaches of the law continually arise, but when local option is in force they are confident that the younger generation growing up without the inducement of the bar, and the changed sentiment regarding the use of intoxicants in the family will prove immense factors

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in the promotion of temperance habits. One of the greatest evils in connection with the use of intoxicants is the treating habit. To eradicate this evil should be the aim of every man. Your committee looks forward to the day when those who feel at liberty to use intoxicants themselves will at least make the rule never to treat or accept a treat to intoxicating liquors."

"Your committee recognizes that there is a sentiment in favour of abolishing the bar and placing the residue of the traffic under Government ownership to be sold in shops in small sealed packets, to be consumed off the premises. They are of opinion that there would be greater safety if under Government ownership refreshment places were opened to a limited number, according to population, in cities and towns where intoxicants could be obtained by the glass, but where non-intoxicating liquors would be made the chief feature. In such places the salesman or salesmen would receive no profit from the sale of intoxicants, but in addition to a fixed salary would receive a commission on the sale of non-intoxicating drinks. Further restrictions could be placed on the sale of intoxicants as there would be no inducement to the salesman to increase their sale. Under such a system as this the treating habit could be much more easily dealt with, so also the sale to minors, the adulteration of liquors, the sale to persons who are unable to drink with moderation, etc., while the existence of such places would do away with the necessity of taking liquor home for consumption on the part of those desiring to use intoxicants."

The Very Rev. Dean Farthing, D.C.L., of Kingston, Ont., Prolocutor, apparently does not exactly agree with the suggestion that bars should be under Government control, for he signs the following minority report:—"While agreeing in the main with the report of the temperance committee, I cannot agree with the recommendation that bars should be under Government control. In my opinion every man desiring liquor should be able legally to get it, intoxicants should be sold in sealed packages, all sales should be under strict Government control, but all bars and public drinking places should be abolished absolutely."

TORONTO.

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

The assistant Bishop will be prepared (D.V.) to hold confirmations during October, November and December, and will be glad to hear as soon as possible from those rectors who wish to avail themselves of his services, with suggested dates. Information is desired as to the whereabouts of Joshua Taylor. He is from the west of England, was in Ottawa some time ago, and is supposed to have come to Toronto from there.

St. Stephen's.—The Right Rev. Dr. Scadding, Bishop of Western Oregon, passed through this city lately on his way home from the Lambeth Conference, and when here preached in this church.

The Most Rev. the Lord Archbishop of Toronto left Liverpool on Friday afternoon last on board the Allan liner "Tunisian." The Bishops of Algoma and Keewatin are also returning to Canada on the same ship. His Grace is expected to arrive in Toronto on Saturday next.

Parkdale.—St. Mark's.—An earnest and devout member of this church passed away on Wednesday, August 12th, in the person of Mrs. George J. Mason, after a short illness. The body was interred in the old family plot in St. James Cemetery—the pall bearers being her four sons, a grandson, and the Rev. A. H. Wright, son-in-law. Mrs. Mason was born 71 years ago in Toronto, and was a member of a prominent family. Two of her brothers were the Hon. Chief Justice Harrison and the Rev. Richard Harrison. Mrs. Mason was known by her many friends as a lady of the old school, always unselfish, dignified, and gracious, and a true Christian and a staunch Churchwoman. She was a cousin of Lord Methuen and a grand-daughter of Lady Lindsay of North Ireland. Besides her husband she leaves nine children, five daughters and four sons to mourn her loss.

NIAGARA.

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

Hamilton.—St. Stephen's-on-the-Mount.—At a congregational meeting held on Monday evening, August 10th, it was decided to introduce a vested choir, the people of St. Peter's having kindly

presented a number of cassocks and surplices to St. Stephen's, when their choir was newly outfitted. On Sunday, August 16th, the choir appeared fully vested to the number of eight boys and seven men, the ladies do not wear the surplice but occupy the rear stall on the right hand side of the chancel. Many were the comments heard favouring the change, and great credit is due the boys on their good behaviour. The Ven. Archdeacon Clark was present and celebrated Holy Communion, assisted by the Deacon-in-charge, the Rev. A. D. Caslor.

HURON.

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

Brantford.—Grace Church.—Mr. Percy Owen, the organist of this church for the past two years, has tendered his resignation, preparatory to leaving for Germany in the Fall. Mr. Owen, during his incumbency, as organist and choirmaster of the church has brought the musical services up to a standard of very high excellence. He will be very greatly missed here in musical and other circles. It is probable that an organist from England will be secured to fill the vacant position.

Norwich.—Trinity.—The Rev. James Ward bade adieu to the congregation on Sunday evening, August 16th, it being his farewell sermon, after spending five years here as the rector of the church. After expressing sincere thanks to all associated with the church for the very great kindness, which had always been extended to his family, during their residence in Norwich, and the kindly manner in which he himself and his family had been treated by the people here independent of denominational lines, he preached an earnest and appropriate sermon from the very timely text, "To every man his work." On the following evening a number of friends gathered at the residence of Mrs. W. R. Brown, Elgin Street, to say their last word to the family of the Rev. Mr. Ward, ere they left for their new home at Waterford. The Rev. J. Ward and family have been held in the highest esteem and affection of the congregation. Mrs. Ward has been most helpful in the church work, ever ready to assist in any department that required a helping hand. During the evening the Rev. J. Ward was presented with a purse of gold containing one hundred and seven dollars, with an address expressing high esteem and affection, read by Mr. Henry Priddle, the presentation being made by Mr. Charles Johnson. He received a very appropriate acknowledgment, also from the Sunday School, a fountain pen. The Sunday School presented Mrs. Ward with a Prayer Book, and the Ladies' Aid, a solid walnut music cabinet. The Ladies' Aid presented the Masters Donald and John Ward, with pairs of boys' gold cuff links, and the young ladies were presented with appropriate gifts.

Woodhouse.—St. John's.—The Rev. J. Ward, formerly of Norwich, has been appointed rector of this parish, and in addition to the Parish Church he has charge of the churches at Waterford and Port Ryersie. On Friday evening, August 14th, the congregation tendered their new rector a reception at the residence of Mrs. Bowlby, the grounds were prettily decorated with Chinese lanterns and torches. A very hearty welcome was extended to Mr. and Mrs. Ward by nearly one hundred members of the congregation. The Rev. Canon Hicks, of Simcoe; Rural Dean the Rev. H. Bray and Miss Bray, of Port Rowan; the Rev. Mr. and Mrs. Armstrong, of Delhi, and the Rev. Mr. and Mrs. Brown, of Port Dover, were present to welcome the new rector to the Deanery. Mr. Ward held his first service in this church on Sunday the 16th inst.

MOOSONEE.

G. Holmes, D.D., Bishop, Chapleau, Ont.

Moose Fort.—St. Thomas' Mission.—The work in this Mission has been steadily going on this summer. The Bishop's School, of which the Rev. A. McBanting is the Principal, has made definite advancement during the past year. The school is closed for the summer holidays but will reopen again on September 1st, when we hope to have the school filled to its utmost capacity. The Mission work is also, we are glad to say, prospering, and our daily services for the Indians have been exceptionally well attended, and in spite of its trials Mission work in this place has not to complain of empty churches. Our simple services

and eager congregations this summer have exemplified the words: "I, if I be lifted up, will draw all men unto Me." Then again the moral condition of the place, in spite of ever-increasing temptation, has been an advance upon previous years. The faithful work of such earnest missionaries as Bishop Horden, Bishop Newnham, and Archdeacon Renison is now bearing fruit. The great event of the year has now come and gone. On 1st July the treaty party arrived from Missanabie, and for nearly a week we had a most enjoyable time. On Sunday, July 5th, we had our mid-summer Communion service for the Indians at which service there were 120 communicants and the offertory amounted to about \$45. Last winter this place had the ministrations of three clergymen, and owing to this fact Archdeacon Renison was enabled to visit some of the other Missions. Leaving here on December 12th the Archdeacon went to Rupert House (100 miles away), and spent Christmas with the Indians there, holding services and preaching every day he was there. He returned to Moose Fort on January 7th, coming back alone with four huskie dogs and a sledge. For three nights he was obliged to dig a hole in the snow and so try to sleep in this way. On April 15th the Archdeacon left again for Albany, his old Mission, where he had ministered for six years, arriving at that place in time for Easter Sunday. He remained at Albany until the ice went out of the river, and left on June 1st to visit the Inland Missions. Although Archdeacon Renison has laboured for over ten years among the Crees of Moosonee and talks Cree with the same fluency as he speaks English, still he has not forgotten his Ojibway, and he hopes to spend part of the summer in ministering to the isolated Ojibways of Moosonee in their own language. May we ask earnest Churchpeople to remember us in their prayers.—Missionary, Moose Fort.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.

The following have been appointed delegates to the General Synod from this diocese:—Clergy, Ven. Archdeacon Gray, Edmonton; Ven. T. W. Tims, Calgary; Rev. Canon Hogbin, Calgary; Rev. Canon Webb, Calgary; Rev. Canon Stocken, Gleichen; Very Rev. Dean Paget, Calgary. Laity, Mr. F. M. Oldham, Innisfail; Mr. E. H. Riley, Calgary; Mr. E. C. Roper, Bittern Lake, Alta.; Mr. W. A. Geddes, Calgary; Mr. C. E. P. Conybeare, Lethbridge; Mr. F. W. Godsal, Cowley.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster, B.C.

Vancouver.—St. Paul's.—The Rev. A. U. DePencier, M.A., late rector of Brandon, Man., was formally inducted as rector of this parish on Sunday morning, August 9th, in the presence of a large congregation. The ceremony was performed by the Ven. Archdeacon Pentreath, who afterwards preached, taking for his text 1 Thessalonians v. 12. Mr. DePencier succeeds the Rev. H. J. Underhill as rector of this parish, who resigned the living a short time ago.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Pelly.—The Ven. Archdeacon Canhan, of Pelly, Yukon Territory, has been appointed one of the clerical delegates to the General Synod and not the Rev. A. E. O'Meara, as announced in the Convening Circular.

PAN-ANGLICAN CONGRESS NOTES.

(Continued.)

In summing up from the chair, the Bishop of Durham pointed out the great need for more men to train native workers; and, in order to make such training effective, there must be more Christian literature provided in the languages of the peoples concerned. Some interesting suggestions had been made about forms of training outside institutional operation, and no doubt these would receive attention. Institutional work and other forms of training that had been advocated need not be antagonistic, but should be combined. Too much attention could not be paid to the teacher's own spiritual life and condition. No doubt, as the

outcome of these deeply interesting discussions, the Missionary enterprise in all its branches would be more and more our prayerful study.

THE CHURCH'S RESPONSIBILITY TOWARD THE ABORIGINES.

Section E.

The Bishop of Grahamstown presided over a large gathering in the Hoare Memorial Hall, Church House, on Saturday morning. The subject under consideration was the Church's responsibility towards the Aborigines—in Australia, New Zealand, South America, and South Africa. Two questions were submitted:—"How far does experience go to show the necessity for establishing "Reserves" for the protection and training of aboriginal peoples?" and "How far is it intended that these peoples should be solidified into segregated communities, or should be eventually fitted to live like the other races dwelling in the same country?"

The Bishop of North Queensland said that there were in North Queensland nine aboriginal Reserves, and the majority of these were in the hands of the Church of England. They adopted the communist system of the blacks themselves, adhering strictly to the principle that if a man would not work, neither should he eat. The Bishop mentioned that they had tried to develop methods of government among the blacks, and drew a pitiable picture of tens of thousands of these aborigines dying like rotten sheep, with no one to care for their souls.

Mrs. Neligan (wife of the Bishop of Auckland) eulogized the Maori race as capable of the highest culture and civilization. After only sixty or seventy years of civilization they were able to take their part in the Ministry, the Government, and professional life. They possessed a delightful sense of humour, and a wonderful poetic nature, and were religiously minded. Indeed, they might call them "Irishmen with brown faces,"—(laughter)—being in a true sense very similar in character to the Irish. They had the same characteristics, both as to their virtues and their faults. (Laughter). The great aim should be to keep the white man Christian in that country.

The Rev. P. N. Waggett (Society of St. John the Evangelist), dealt with the Ethiopian Order, and the wisdom shown towards it by the late Archbishop of Cape Town.

The Bishop of the Falkland Islands spoke of the aborigines of South America. It was too often forgotten, he said, that among the Spanish and Portuguese speaking people a more or less mixed blood, who inhabited the greater part of the continent, there were still millions of unevangelized heathens, mostly in more remote and wild regions which as yet were of little value to the white man, and where, consequently, they had escaped his destroying hand. Something was being done by the Church, but it was only a fragment compared with what might be done. Was their supremacy in South America to be commercial only?

The Bishop of Yukon said that the Church had fallen short of her duty in reaching the Indians. The Canadian Church could not do all that was required, and the Church at home must increase her aid for some time to come.

Major R. Chester-Master, formerly Resident Commissioner and Commandant-General of Rhodesia, said he had spent one-third of his life in South Africa, and he was of opinion that the wisdom of establishing "reserves" had been amply proven by South African experience. The meeting on the previous day heard a lot about the native races and brothers; but he desired to point out that whether they called the native Christians brothers or not, they did not care to receive them as brothers-in-law. (Laughter and applause). As to how long the natives would remain in segregated communities depended upon the pace at which they developed intellectually and progressed along the paths of civilization which had been thrown open to them by the dominant race. Under the British flag there seemed to be no likelihood that these would be closed to the natives by legislation; but they would naturally meet with other obstacles in their progress which would require development of character to overcome. The considerations of British South Africa were such that in his opinion mutual race prejudice would maintain a modified form of segregation indefinitely—in fact, the other three alternatives, extermination, transportation, and absorption were impossible to think of. The indefinite continuance of social segregation of the natives in British South Africa would probably necessitate the development of the Church's organization in the country along racial lines. However that might be, it was only by adopting a broad-minded and comprehensive view of the race problem that min-

isters of the Church could hope to influence public opinion among the white colonists in regard to their duty and attitude towards the native race so wisely that their children and grand-children would have no cause to reproach them. (Applause).

The Bishop of Waiapu dealt with the relative positions of European and Maori populations, and mentioned that the Maori clergy took their places in the Synods just as the European clergy did.

The Rev. Chas. Sadlier, Superintendent of the Mission to the Aborigines of Chile, referred to the influences of Romanism in South America. The Indians who had been Romanized were baptized pagans. In one neighbourhood he knew of a Roman priest who kept a distillery and a pawnshop. Immorality and profligacy existed to a large extent among the heathen of South America.

Canon Winter (Kraffraria), the Archdeacon of Saskatchewan, Col. Ferguson (Gloucester), and the Bishop of Grafton and Armidale took part in the discussion.

Bishop Gaul, late of Mashonaland, said citizenship was the goal of all constructive native policies.

Canon Groser (Perth, West Australia), declared that the Church had responsibilities towards the aborigines in Australia, and that "reserves" were the only hope.

The Bishop of Bath and Wells pointed to an unexpected reason why more success had not attended efforts to civilize the aborigines in North Australia. While over there he asked a body of 26 men who had undergone Christian teaching at one of the stations why they did not go out to preach the Gospel to those of their number whom the white people could not reach. He was informed by them that there was no two of them who could speak the language of the others. That related to only a part of Australia; but it was three times the size of France. The language, it transpired, was in a constant state of flux, only people of one particular tribe being masters of their own language. They had continually to create new nomenclature owing to the names of dead people and animals falling out of use.

The Chairman, summing up the debate, the proceedings were adjourned until this morning.

PROBLEMS OF A NATIVE EPISCOPATE.

Section F.

Section F resumed its sittings this morning in the large Hall of the Church House, under the presidency of the Bishop of Gibraltar. The subject for consideration was "Problems of a Native Episcopate," divided into the following points:—"Dangers of precipitate action; Difficulties arising from mixture of races; Possibilities arising from mixture of races; Possibilities of separate jurisdictions for separate races; the dangers and safeguards."

The Chairman, in opening the meeting, said their subject related to everything connected with the problems of a native episcopate. The question was coming very much to the fore, and they ought to be calm and judicial in dealing with it. It was obvious that they started from the assumption that there should be a Native Episcopate, and not with the question. Shall there be a Native Episcopate? When the people of our own country were first converted, it was not long before there was a Bishop of Rochester, and the first English Archbishop of Canterbury. Universally, therefore, that was the thing to be looked for as the ordinary normal course. The question was, What were the difficulties in the way of that which was the ordinary course? They must regard the formation of a Native Episcopate as something that was absolutely necessary, and that it must come, and it was only for them to decide how they should deal with the problem. (Applause).

Prebendary Fox (Clerical Secretary of the Church Missionary Society), said he had been asked to speak of the problems of a Native Episcopate, and of the dangers of precipitate action. At present, however, the dangers had been the other way. The Anglican Church had been so cautious in the development of indigenous Churches that she had had little or no experience of precipitation. (Laughter). The dangers had been rather those of postponement. Yet her own history was so full of the evils—to some extent still surviving—produced by an alien Episcopate and the autocratic domination of a foreign Church, that she ought to be the more ready to encourage than to delay the nascent Churches of other lands in having Bishops of their own race. Undoubtedly there were conditions in which the appointment of native Churches must be premature, but in such cases steps should be taken to train and develop, by increasing responsibilities, the best men from whom in due time the selection of a Bishop must be made. The

Mother Church might also well continue for a while her subsidy to the general fund of the daughter Church to aid the latter in providing for a Bishop. The danger of precipitate action would, of course, be decreased by the appointment at first of assistant Bishops, as had been done in West Africa. With regard to racial distinctions, how could the Christian Church recognize such distinctions consistently with the great principle which declared all nations to be of one blood, and all members of Christ to be of one brotherhood? If linguistic, rather than racial reasons, required in any case a specialized ministry, it must fairly be claimed that such a ministry should have as their chief pastor one of their own speech. The case of India presented peculiar difficulties, and until these were removed it did not seem likely that a Native Episcopate, except in a very limited form, would be created.

The Rev. Brook Deedes (late Archdeacon of Lucknow, and now Vicar of Hampstead), said what was needed was a firm grasp of principles in dealing with this question, with caution in their application. A Native Episcopate was the crown of missionary enterprise, and until it was realized, the work would be incomplete. In principle, therefore, every missionary society longed to see it achieved. In practice, most of the societies and most of the missionaries appeared to be somewhat unwilling to take the preliminary steps, and to part with any portion of their controlling authority. That did not imply an ignoble love of power, but a sense of risk attached to any new departure, and the belief that it might be safer to go on a little longer as they were, rather than take a plunge of which the ultimate result could not be foreseen.

The Rev. S. R. Smith (Missionary in Western Equatorial Africa), urged that it was their duty to divest themselves of all racial prejudice, and to aim at the establishment of self-supporting, self-governing, and self-independent Churches, holding fast those essentials which would ensure communion with the Mother Church of England.

The Rev. George Chapman (from Osaka), the last selected speaker, dealing with the question whether it was desirable, in the interest of Church work, that a native Bishop should be consecrated in Japan in the near future, said the answer should be in the affirmative. He did not think there was any fear that the Japanese Bishop would mismanage the affairs of his diocese.

In the course of discussion, the Bishop of Calcutta said if they gave the people their heads they did not as a rule find that they made fools of themselves, or ran their heads against a wall. He had always trusted the native clergy and they had never failed him.

Canon Wilson (Native delegate from Sierra Leone), urged its claim to a native Bishop. Dr. W. J. Richards spoke as a delegate from Travancore, and the Rev. A. J. Walker, as English Chaplain at Shanghai, Mid-China. The Bishop of Madras; Mr. Charles G. Saunders, delegate from Massachusetts, U.S.A.; Bishop Tugwell, Archdeacon F. Melville Jones, from West Equatorial Africa; Canon C. W. Farquhar, of Sierra Leone; and Canon Woodman, from South Africa, also took part in the discussion.

The Chairman, summing up, said there could be no doubt that we of the British race had need to face the question of racialism. We did not find it easy to mix on terms of equality with other races. Was it, however, our duty to make it more and more an obstacle? He had no doubt what the answer should be. (Applause). Our Lord did not wait until we were fit for Him to associate with, but He came to us to make us fit to associate with Him. Their real danger was not in the way of being too large, but of being too narrow.

The Archbishop of Dublin pronounced the Benediction.

THE CHURCH'S CARE FOR THE MATERIAL WELL-BEING OF THE YOUNG.

Section G.

The Employment, Training, and Rescue of Children.—The last debate of the section, held in Sion College, on Saturday morning, was presided over by the Bishop of Kingston, who said they were gathered to consider a subject of the most intense importance, because it affected, not only the lives of those who were to form the coming generation, but the Christianity of England, and therefore of the world.

Mrs. Walter Greg, speaking upon children's employment, said that had the Employment of Children Act of 1903 been a compulsory instead of a permissive measure, the condition of little wage-earners would have been more widely improved. As an example of the evils of the half-time system by which children worked from early morning un-

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til mid-day and spent the rest of the day at school, Mrs. Greg told the following story:—"In one school a whole row of half-time children were found by a visitor standing with their arms erect above their heads. On inquiry, the visitor was told that they had to stand so to keep themselves from falling asleep on their desks." Both physically and educationally the system was disastrous. The speaker suggested the organization of a gigantic procession of the children workers—who numbered 300,000—so that people could see their stunted growth and their old faces. Thus the conscience of the nation might be aroused, and this terrible evil cease to be.

The Rev. W. H. H. Elliott, head of Christ's College Working Boys' Home, thought the solution of the whole problem lay in getting rid of the system of half-time. He also emphasized the importance of training children in a trade.

Miss Constance Smith agreed with the last speaker. They should all endeavour to get the Employment of Children Act turned from a permissive into a compulsory measure.

The debate on "Preparation for their Life Work" was opened by the Rev. A. Dale, of Manchester. He said people did not realize how many boys leaving the elementary school had no opportunity for learning a skilled trade. It was sometimes said that the unemployed were unemployable. "I say," declared Mr. Dale, "we are making them unemployable." If boys were not trained to a trade a large number of them would become unemployable.

Mr. F. J. Leslie (of Liverpool), described the working of the Act of Parliament which was passed from Liverpool alone. It had special reference to street-traders. Boys and girls under the age of 16 were not allowed to trade in the Liverpool streets except they were licensed by the Corporation. A boy or girl who was licensed was looked after by the Corporation.

Miss Mabel Hill thought a great deal more should be done to bridge over the gulf between the kindergarten and the technical schools. Public opinion should be educated; the public had a very one-sided idea of education.

Mr. E. W. Wakefield (of Kendal), suggested that clergymen should bring before confirmation candidates the question of what they were going to do in after life.

Dr. G. Ogilvy Wells (of Aberdeen), told of the good work done in Aberdeen by the "Employment Bureau" for children. Miss Gertrude Anson and the Revs. A. J. I. Hughes, and W. L. Payne also contributed to the debate.

The question of "Outcast Children" was opened by the Rev. E. de M. Rudolf, Founder and Secretary of the Church of England Waifs and Strays Society. He said that every parish clergyman had it in his power, under the Industrial Schools Act, to rescue children who had bad homes, or who were otherwise handicapped, and send them to an industrial school.

Miss M. H. Mason called the Church's attention to the children for whom nothing was ever done—those who were unfit to mix with others. The Rev. G. W. Hart spoke of the efficacy of private orphanages, under sound private management.

Archdeacon Fortin (of Winnipeg), begged that children should be sent to Canada, where there was wealth awaiting them.

Mr. John Trevarthen, having also spoken, the Chairman said that this section had done uncommonly good work. The task upon which they would be engaged during the week was of the most vital importance to the nation.

MEETING FOR YOUNG PEOPLE.

On Saturday afternoon a great meeting for young people, at which there were some 13,000 present, organized by the Rev. J. A. Forrest, Vicar of Potter's Bar, was held at the Albert Hall, with the Bishop of Kensington in the chair.

The Bishop of Central Pennsylvania thought it was the most important Congress meeting held that week. The children of America had begged him to wish them God-speed. The Bishop caused much amusement by the definition of a Diocese given him once by an English boy, "A piece of land with the Bishop on top and the clergy underneath." After speaking of Mission work among the American Indians, he invited his audience to come to his palace—it was not so big as Fulham, but the string was always hanging outside. He impressed on them the power of prayer. They must not forget what a glorious thing it was to be members of the Church of England, baptized into our most holy faith, communicants of the Church of England. Many there must be asking, "What can I do?" There was the ministry, the community life, the teaching profession. Life was full of happiness and joy, and God was anxious to give them a share.

The Bishop of Auckland, N.Z., spoke of the call of the Empire. "A great responsibility is on the British Empire; that is, how to keep the white man Christian." This would do much to make the coloured man Christian. To be was more important than to do, but doing came from being. And the Empire must look—look up to where Christ was at the right hand of God the Father. When they went abroad they must not leave their Prayer-Book on Plymouth breakwater or at Tilbury Docks. And they must tell people that Mission-work was the only way to keep the Empire together.

The Bishop of Hankow deprecated the use of the word heathen as applied to non-Christian races. There had been the Nestorian Church in China in the eighth century of our era, when our ancestors were—well, he did not know where. We had lessons to learn from the coloured races. A black Bishop had lately said, "We are praying for you. Your divisions distract us." They must banish race prejudice from heart and life and nation.

Canon Weston, Bishop-designate of Zanzibar, said the needs of the Mission-field were immediate. While the Christian waited the Mohammedan teacher stepped in. Many present that afternoon would be called to foreign Mission-work and they must be ready.

The Bishop of Kensington summed up the lessons of the Pan-Anglican Congress in the word responsibility. Every confirmed child had a call to share that responsibility, and a call meant that they were wanted. Several hymns were sung before and during the meeting and a short Office included a lesson (Rev. 7:9-17), and the "Deus Misereatur." The order of the proceedings was well illustrated and also contained many striking facts bearing on Missions.

MEETING FOR MEN.

The Bishop of Stepney presided over a very large and enthusiastic meeting of men at the Albert Hall on Sunday afternoon, organized by the C.E.M.S. Among those present were the Archbishops of Sydney and Rupert's Land, the Bishops of Bath and Wells, Exeter, Glasgow, Argyll and the Isles, Carpentaria, and Tinnevely, Lord Kinnaird, and Lord Cottesloe.

The Chairman bade the meeting welcome to its share in the memorable Congress, which in every way had more than fulfilled the dreams out of which they came into existence. He emphasized the fact that the Congress, in treating of the ministry of the Church, had regarded the layman as having a fundamental place in that ministry.

The Bishop of Central Pennsylvania sounded the present urgent and insistent call for service with all their hearts and consecration and devotion. He quoted the words of Sidney Smith, who said that there were three sexes—men, women, and parsons. If that was the case, it meant that at that time the great body of the clergy were separated from the great throbbing heart of the men who sat in the pews. It meant that the clergy had become a class. Let them thank God that such a thing could no longer be said. There was a great awakening already on the part of the great body of men. Christ's call was not to an easy life. It was to something courageous and profound; something deep and worth having and, if necessary, dying for. That was our Lord's appeal, and that appeal won at last the conviction of the world. All over the Church in America, and here in England, under the leadership of the Bishop of Stepney, men were beginning to awaken as they had never awakened before. All over the Church men were doing heroic service as lay preachers and readers, going into the slums and into the great ranch towns of the Far West, working in Australia, and wherever the Church was at work, side by side with the clergy, and realizing that the clergy were their brothers. Moreover, the layman could often do for his brother men far more than the clergy could do. Referring to the remarkable growth of the Brotherhood of St. Andrew, he said that this was only another name for the C.E.M.S.

Bishop Taylor Smith, Chaplain-General of the Forces, spoke on Self-Consecration, pointing out the hindrances that lay in the way. The first was caused by considering past failures rather than present Divine possibilities. What was impossible with man, however, was gloriously possible with God. Another hindrance to self-consecration was excusing themselves and their sins on the ground of heredity. If they took that argument, then he would remind them of a new birth possible only through the Divine agency. They would be the sons of the second Adam and not of the first. Hearing the voice of God and not responding to a splendid life-work was another hindrance. It

was of no use rowing in an anchored boat, with some cherished sin, some cherished grudge, some unholy affection, holding them back. There were many encouragements—more, in fact, than they could number. Consecration rested not on external help, but internal power. As a result of their consecration they would be like a tree planted by a river. Their leaf, the least important part of their life, should not wither, and whatsoever they did should prosper. This was the promise to those who consecrated their lives to the Saviour.

Mr. T. W. Wood (the Treasurer of the Brotherhood of St. Andrew), asked what was to be the character of their service, and put several practical means before them. Firstly, they must bear their witness to all about them, and especially to the young men. The idea that it was necessary for a man to sow his wild oats was a heresy of the devil. It was often said that it was good to know some of the bad things of life. There could not be a greater mistake than that. Was it necessary for a man to commit arson in order to learn how to extinguish a fire? Surely in some things ignorance was power. He would utter a few warnings to be observed. They must try to remember that every one of them should work for his equal. He believed they wanted not so much a reaching down of the hand as a reaching out. They would thus find University men seeking and helping each other, and the clerk seeking to aid his companion in the counting-house, and not simply some poorer people in a Mission. This was the kind of service that was needed to-day. They must not drop training, since there was no habit so hard to form as the habit of sustained and regular service, and no habit so easily broken.

The Bishop of Stepney asked how were they to meet this call, be true to that consecration and to go out with that service? The answer was in the spirit of fellowship. Now that the great Congress was passing away it left one great, splendid, sorely-needed task, upon the shoulders of every member of the Anglican Church—not least those of them who belonged to it here at home—and that task was to make the dear old Church what it had not quite been before, a real brotherhood and comradeship of Christian service. He referred to the weakness of the Church to-day, speaking of the many divisions of Christendom. He would not speak then of the injurious and pitiable fact that the quarrels of Christians were the most long and embittered in the world. They had heard great things spoken of their Church, but the best they could ever say of it was that God held out great possibilities for it. It was a magnificent ideal, but God forbid that they should think they had got anywhere near it. In the matter of brotherhood and fellowship where did they stand? He hoped things were better in the West, but in England they were weak in that respect. Did they think they could really speak about the life of the ordinary congregation in village or city churches as a rich, warm, brotherly society? It was that invincible reserve that covered their religion that must be broken through. The good English layman was the best fellow in the world, but one longed to put a little more life into his face and a little more warmth into his hands. There were young men he knew lost weekly to the Church of their fathers in London because when they went into some of our churches they felt something respectable and chilly, and not that loving welcome that the brotherhood of Jesus Christ ought to give to any young stranger. Like the old coxswain of the lifeboat, it should be the boast of the Church that it held out a hand that never let a man go. If they were to make that boast it must be a hand, not of patronage, not even of politeness, but the strong, warm hand of a brotherhood, man with man. It was just this gospel of fellowship that the whole world at the present time was longing for. Behind all the movements of labour there was a striving after this ideal that the Church ought never to have lost. It had expressed the ideal of bringing in the forces of brotherhood to arrest the forces of competition. Were there not many signs of encouragement? There was no doubt that there was a new spirit stirring even in the Church at home. He felt in his capacity as Chairman of the C.E.M.S. links of brotherhood with all sorts of good fellows in mining village, country town, and great city, in the army and on the high seas; and he knew that these men felt that there was at least one Bishop that had a heart for them. There were many signs of brotherhood in the English Church, and these had been enormously deepened during the last five years. Pray God that this was only a foretaste of better days to come. The kind of fellowship they must get into the English Church must rise above social distinctions. On Saturday, he said, the 10,000 guests at the King's garden-party were all regarded as equal to one another. What should he say about those who

were invited as fellow-guests to a banquet of the King of Kings? They were all of a position of brotherly equality in the sight of the Master who bade them and fed them. He referred to the touching sight, only the other day, at a C.E.M.S. admission service, when an aged general—whose name they would cheer to the echo if he mentioned it—was admitted side by side with his own gardener. Fellowship must also rise above distinction of party, since the meaning of the Catholic Church was that it had room for all sorts and kinds of people. He felt that the one message that must go out from that meeting to the Congress was this:—Let them have a truce in the strife in which High and Low, and whatever other names they called themselves, and work together that they might be all one body and one fellowship in Jesus Christ. Lastly, it was a fellowship that must rise above country and race. They had learned a great lesson from the Congress, and had found that the English Church was but a branch of Christ's whole Church throughout the world. They felt a new interest in the pathetic problems of the Hindu and in the strange and dark future of the negro races of Africa. Their hearts had been enlarged and their visions widened. This spirit they must foster, and endeavour to turn their beloved old English Church throughout the world into a brotherhood of Christian service.

Monday, June 22nd.—The final meetings of the different sections were held to-day.

CHRISTIANITY AND SOCIALISM.

Whatever opinion may be held about the value of the discussion that took place, there can be no question that the proceedings in Section A reached a fitting climax of interest at the concluding sessions to-day. Both morning and afternoon, the Albert Hall was crowded, so far as amphitheatre and arena were concerned, as it was not crowded all last week, and in the afternoon nearly forty of the boxes were lined with people. The first of the debates on Socialism was honoured with the presence of both the Archbishops of England, and it was hoped that the Archbishop of Canterbury at least might have a few words to say on the subject, but no doubt wisely, His Grace was content to remain a listener—and, it was obvious, a keenly interested one, too. In the afternoon two other well-known prelates, in the Archbishop of Sydney and the Bishop of Hereford, were on the crowded platform, and here again some confident anticipations were doomed to disappointment. But there was no disappointment to the expectation of lively discussions, the most noticeable feature of which was the way it was dominated by the Church Socialist Party. At the afternoon meeting, the Rev. Dr. Fry explained that for months he and his fellow Hon. Secretary had done all in their power to secure both sides being adequately represented, but the Socialists had shown the greater eagerness and earnestness. Not less interesting than their command of the platform was the kindly and sympathetic way in which their very outspoken utterances were received by audiences, ninety-nine out of every hundred persons in which were, as one speaker shrewdly observed, probably in entire disagreement with the views expressed.

The morning Chairman was the Bishop of Massachusetts, who in the course of the morning made allusion to the regretted absence of the Bishop of Birmingham—regretted not only because he was the Chairman of that Section, but because of their profound admiration for his work. There was loud applause when it was announced that the following telegram had been received: "Bishop's progress most satisfactory."

The first selected speaker was Mr. Silas McBee, who, to the question assigned to him, "What is Christian in Socialism?" answered, "The ethical system of brotherhood." He emphasized the necessity for Church or State that would survive practically recognizing the principle of brotherhood. We are in the world to witness to the oneness of Christ's body and to the absolute oneness of the human family in Him. Any ministry must fail if it ceased to do so. The Rev. A. J. Carlyle, Vicar of All Saints', Oxford, and Chaplain of University College, followed with the avowedly Socialistic programme as the only one offering a solution of our social distress. The opinion that poverty was a necessity was an exploded fallacy. Poverty was not a necessity but a disease, and they demanded a cure.

Mr. W. Temple, Fellow of Queens College, Oxford, whom the Chairman introduced as the son, not only in blood, but in character and moral worth, of the great Archbishop, dealt with the relation of our religion to economic questions, and, on the authority of Christ's example, argued with intense earnestness that His Kingdom must in-

clude every department of human activity. To apply Christianity in this way, the Christian principle must be manifested in the social system itself, or we had failed to apply the Christian solution. Socialism as an ideal might be remote, but as a method it was with us, and the choice lay before us either to help or to hinder. There was the risk of this great movement falling into dangerous error, and if the new social fabric was to be built successfully it must be built on the foundation of Christ's religion, with Christ Himself as the chief corner-stone.

Major W. F. Everett (delegate for the Diocese of Grafton and Armidale, New South Wales), having testified that what was called Socialistic legislation had been for the undoubted good of that country, the general discussion was started by the Bishop of Utah, who showed himself an out-and-out Socialist.—Mr. E. G. Selwyn (of King's College, Cambridge), distinguished between what might be called the intellectual Socialism, with its sinister influence and the practical Socialism, which had little to do with it, and rightly demanded the sympathy and consideration of the Church in its effort to grapple with social questions. The Rev. Lord William Cecil spoke against Socialism in the interests of the poor, for whom he contended it meant a fresh tyranny.—The next speaker afforded a personal link with the Socialism of Maurice, being the last survivor of the Christian Socialists of 1848.—Mr. John Malcolm Ludlow made an impressive protest against any narrowing of the large word Socialism, which in its full sense, in the sense of Maurice, he believed to be the Christian social faith of all present.

Mr. W. Allen, of Trinity Mission, Stratford (who made eloquent appeal as a working-man Socialist), the Rev. F. L. Donaldson, Vicar of St. Mark's, Leicester (who joined issue with Lord William Cecil), the Archdeacon of Lewisham (who protested against misrepresentation of the Socialist position), and Mr. A. T. Gordon Beveridge also spoke, and the Chairman closed the meeting with an appeal to the Church to recognize the great changes that had come and were coming, and to do her duty under the changed conditions for the welfare of the whole people.

WHAT IS NOW PRACTICABLE IN SOCIALISM?

The Bishop of Columbia presided in the afternoon, when the subject was, "What is now Practicable in Socialism?"

Professor W. J. Ashley, of Birmingham, argued for a recognition of the necessity for socialistic legislation as apart from acceptance of the whole Socialist programme, but pointed out how easily legislation might outrun the capacity for administration. The most pressing need, perhaps, at the present time was the better use of existing legal machinery for the reform of abuses. Our inspectorate was starved, and it was most important that we should have a great expert staff to enforce the compromise between liberty and order. Canon A. W. Jephson refused to be identified with Socialism, which he regarded as economically unsound, and of questionable morality; but he considered that our Socialists were doing a noble and glorious work, and that every support should be given to such remedial legislation as was practicable in the interests of women, children, old-age pensions, wages boards, and the like. Senator Henry Dobson (of Australia), followed on the same lines, decrying rough-and-ready methods of Socialism, but commending socialistic legislative development in accordance with the natural law of evolution. Politics had got to be more religious, or we should do little good, and the Church had to take her proper place in the work free of all party politics.

The last selected speaker was the Rev. J. G. Simpson, Principal of Leeds Clergy School, who, although not a member of the Christian Social Union or the Church Socialist League showed himself in warm sympathy with Socialist aspirations, and urged as things practicable for Churchmen, to give Socialism a free field, to consent to understand it, not to discount it because it was Utopian, and, if it was the duty of the Church to deal only with general principles, to see that she dealt with the right ones.

Miss Mary Phillips, the Rev. H. S. Woollcombe, Head of Oxford House, Bethnal Green, Deaconess Eleanor, of Woolwich, the Rev. Barton R. F. Mills, Assistant Chaplain of Savoy Chapel, and Mr. N. F. Davidson, K.C., of Toronto, having spoken briefly in support of the Church showing its ready sympathy with the Socialist movement, the Chairman brought the meeting and the labours of Section A to a close with a few impressive words, expressing his deep thankfulness for the work done at Albert Hall, with cordial reference to the splendid services of Dr. Fry and the Rev.

J. Carter as Hon. Secretaries. With all the tremendous questions they had had before them, the Bishop went on, let them not be contented with the wretchedly low idea of setting the extravagances of one side against those of the other, and coming to the important conclusion that practically no good could come from their meetings. Rather let them resolve to go back to work to lift up the highest standard they possibly could for the people and themselves.

THE CRITICAL STUDY OF THE OLD TESTAMENT.

The Bishop of Calcutta presided at to-day's sessions at Kensington Town Hall, and the subject for consideration was "The Critical Study of the Old Testament."

The Archdeacon of Ely explained why the Committee of the Congress had arranged to take, as the basis of discussion, the four papers already published under "The Critical Study of the Bible." They had asked the writers to prepare them not so much as critics, but as men, and to explain what, taking account of all that scholarship had to say, they believed the Bible to be to the Christian man who searched it as the revelation of the mind of God. Having condemned Bible reading which was quite perfunctory and without either intellectual or devout effort, the Archdeacon expressed his belief that all, scholars and simple alike, who sought God's help in studying the Scriptures earnestly and thoughtfully, would find guidance and comfort.

Canon Kennett, B.D., held that the duty of criticism was clearly taught by our Saviour Himself when He pointed out that certain great principles contained in the Old Testament abrogated isolated laws. It was therefore the Church's duty to test all things by the highest standard of truth known to them, and to recognize that since God was the Creator of all things, so all natural science must be to a reverent mind the revelation of the God of nature. Professor Kennett deprecated the refusal to accept such statements of scientific men on which even the layman was able to form an opinion.

The Rev. C. F. Burpey sought to show that, through recognition of the process of development in Old Testament religion, which had been brought about by the modern critical method of study, the figures of the writers of the literature came to stand out in bolder relief. A man was best known through the understanding of his ideals, and it might be claimed that they now possessed a clearer comprehension of the religious ideals of individual writers through the viewing of them in relation to the history of the times which gave them birth, and as links in the chain of religious thought which could now be traced through the pages of the Old Testament.

The Dean of Canterbury said it was with much regret that he felt obliged to offer a strong opposition not only to a great deal that had been said by the writers of the papers respecting the Old Testament, but to the main principles which they had assumed. He thought it would be a very grievous thing if those papers stood alone before the Church and the world at large as the view generally accepted in the Anglican Communion on the subject. He submitted that they had abundant reason, alike in the best criticism and in the most striking archaeological discoveries of their day, for adhering firmly to the old belief, and in trusting the Bible's own plain account of the history of God's people as given in the Old Testament.

The Rev. A. R. F. Hyslop (Warden of Glenalmond), held that a great many schoolmasters were already being helped by that wider outlook which was the product of modern criticism of the Bible, because they felt they could really help their boys to combat the unbelief and misunderstanding which they would find current when they got into the outside world.

Canon Girdlestone upheld the traditional view of the Old Testament as having been in existence, substantially as they had it now, since the second or third century, B.C. He regarded Old Testament history as having been written by prophetic men, whose labours were directed by a Power higher than their own.

The Rev. W. H. Griffith Thomas, D.D., maintained an attitude of opposition to the critical position, and said they still waited for critics of the first rank to face in detail and vanquish the positions maintained in such a book as Robertson's "Early Religion of Israel." Meanwhile, those who knew what the Old Testament had been to the Jewish Church and the Christian Church in all ages, the trustworthy embodiment, progressively revealed, of the Divine purpose for the world, would continue to hold fast to the traditional view, more convinced than ever, as they

continued to study the critical position, that "the old is better."

Mrs. Carus Wilson expressed the opinion that Bible study, conducted on the critical hypothesis, had resulted in the Old Testament having become less and less known, because the average person, when confronted with the diverse views of different writers on the subject, became bewildered.

The Rev. J. Greatheed put forward the view that Christ did not criticize the Bible, but He criticized the people, as, for instance, when He said that Moses, for the hardness of their hearts, gave them leave to put away their wives.

The Rev. Dr. Redpath emphasized what he thought was one great danger with regard to evolution—namely, jumping to the conclusion that they might apply it to spiritual things. Men of science were beginning to tell them that there was a great deal in the universe which did not come within their ken and knowledge. Might it not be, therefore, that the application of evolution to the spiritual realm was a great error?

The Bishop of Zanzibar asked how missionaries were going to teach heathen peoples the Bible when conclusions concerning it were constantly changing from year to year? He himself held to the traditional view.

The Bishop of Southwark admitted that modern criticism had greatly helped him in dealing with difficulties found in the Old Testament, and helped him also the better to love and preach the Old Testament.

The Chairman remarked that in the discussion one thing had been established with thankfulness to them all—that scholars on the great question before them that morning could hold either of the two opposing views expressed with regard to criticism of the Bible, without the slightest danger to the loyalty and intensity of their faith in Him Who was the centre of all.

THE CRITICAL STUDY OF THE NEW TESTAMENT.

This subject was taken in the afternoon. Dr. Sanday, comparing notes, as he put it, with the Pan-Anglican paper, contributed by Professor F. C. Burkitt, said he agreed with the view expressed in that paper, that "We have found out that the science of the Bible is antiquated, its history not essentially different in kind or in accuracy from other old chronicles, and its ethics and its theology only suited for the stage of development at which the various writers had arrived." But that sentence did not affect the heart of the matter. When every deduction was made that needed to be made, there was still in the Bible that which was not to be found in anything like the same degree in any other book. There were certain grounds on which they might base the claims of the Bible, and these were that the Bible told them about Christ, and preached Christ, and, moreover, it preached religion far more powerfully and effectively than any other book in the world.

Professor Burkitt said they needed the New Testament not so much to lead men to Christ, not so much as a positive means of grace, but rather as an instrument of criticism; it supplied the materials by which they could correct and focus the image of Christ which had been imprinted on their hearts by their fellow Christians.

The Rev. Principal Bebb said he thought it was necessary to remind them that the critical study of the Bible began as part of the examination of historical documents of antiquity and not as an attack on the Bible. This historical criticism of the Bible had changed their attitude towards it, but it had strengthened the position of the Bible. Principal Bebb frankly admitted that the discrepancies found in Scripture were often due to incompleteness of information, and they were often of minor and exaggerated importance.

Dr. Jelf (Master of the Charterhouse) remarked that in the fear of the Lord they need not be afraid to criticize the human elements in the Bible, though sure that it was chiefly and essentially Divine. They need not shrink from discriminating between what was of man, and therefore liable to error, and what was of God, and therefore to be accepted as absolute truth.

The Rev. H. Marston thought that the duty which they were bound to pay to criticism had been somewhat overstated in the discussion, both morning and afternoon. He ventured to question altogether the accuracy of the statement which had virtually claimed that the modern critics had humanized the Bible. If a good deal of what he had read in books, especially by recent German writers, were true, much of what was called humanization of the Bible was rather caricaturization.

Prebendary Webb-Peploe maintained that, if they regarded Jesus Christ as the central person-

ality of the whole of Scripture, they could not take it up as a mere fountainhead for criticism. To upset the faith of men in Him in any one single iota of His being or revelation was to destroy that which was their assurance of blessing in eternity and their power for holiness of life even now.

The Rev. H. N. Bate said he was sure it might be said that more time, more energy, more minute scholarship, more devout care had been expended on the sacred books in the last seventy-five years than almost in the ten centuries that preceded them.

The Rev. Dr. Oxenham pointed out that no great doctrine of the Christian faith depended upon any of the New Testament passages that critics had assailed.

Dr. Lock opposed the idea that the critical professor was a tyrant, and he went on to speak of the difficulties with regard to the New Testament as difficulties which principally affected the Gospels.

Dr. Sanday briefly replied. He said that the comparative method did not touch the great ultimate truths, but, in relation to minor truths, it was of considerable value, especially now that they were coming to look upon the entire history of the human race as a whole and as working out a Divine purpose.

Professor Burkitt said that by criticism of the Bible he had always understood a study distinct from the devotional study of the Bible. Inspiration was not only something possessed by the writers of the Bible, but something they prayed for in themselves at the present day.

The Chairman briefly closed the proceedings.

THE SACRED MINISTRY.

The Holborn Restaurant, at which the last meeting of the Section was held to-day, was not so well-filled as at former meetings. The day was devoted to the subject of the "Sacred Ministry," and the Morning Session dealt with "Patronage," divided into the methods of appointment of Bishops, public and private patronage, and the "Parson's Freehold." The Bishop of Gloucester occupied the chair, and the first of the four selected speakers was the Bishop of Perth, Western Australia, who defined the right of patronage as the right to nominate a fit and proper person to do certain work in the Church, a solemn trust to be exercised for the good of the Church; and no amount of argument, he said, would ever convince him that it was not a disgraceful thing to make such a trust the subject of sale. He explained the method of appointment of a Bishop in the new Diocese of Bunbury, West Australia, where the Bishop was elected by the majority of votes of the clergy and laity, and also indicated what had been done with reference to the appointment of the clergy, in which appointment the principle was carried out that the parishioners should have their share in it. On the question of the parson's freehold, it had been settled on the lines that most of the clergy were instituted and they could be removed by a Court appointed under the Clergy Discipline Act if convicted of any of certain offences, which he detailed. If a clergyman, however, did not get on in his parish, then it was possible to remove him even if he was not guilty of any of the offences named.

The Rev. Paul Bull (of the Community of the Resurrection) mentioned some of the defects in the present system of appointing Bishops, and took it that the ideal was the Holy Spirit manifesting His will through the best judgment of the Church. The remedy for the present state of things he thought to be a system of appointing nominators who should be sufficiently small in number to have a real knowledge of the person suitable for the work, and they should nominate two names from the diocese; but as the Bishop had many responsibilities beyond his mere diocese, it might be as well to allow the Provincial Bishops to add, if necessary, another name, and then to leave the final selection to the Representative Council when it was more fully developed.

Prebendary Eardley-Wilmot ventured to urge that in spite of the objection that might be legitimately raised to the present method of appointment, the exercise of patronage, both public and private, had been on the whole for some time past, and was at the present time, carried out with great care and with a full sense of the responsibility which it involved. The essential privileges which should govern the exercise of patronage in his view were that no appointment to any office or administration in the Church should appear predominantly political, or be made for the sake of the individual, apart from some special qualification for the post. Therefore there should be fitness for the office, or spiritual qualifications of piety and Godliness, and such a known consistency of character and conduct as to give a

guaranty for the faithful discharge of the duties of the office, and also fitness for the post. In every fresh appointment there should be such reasonable continuity in Churchmanship as would prevent the violent upheaval of a parish and dislocation of work. He considered, however, that a Church patronage could not be effectively considered apart from the larger and wider questions of Church reform and the autonomy of the Church.

Mr. Alfred Holdsworth (General Secretary of the Church Reform League) read a paper, in which he set forth various proposals for reform in connection with all the matters under discussion, and recommended that resort should only be had to Parliament when it could not be carried out by the Church itself.

The general discussion was opened by the Bishop of Grahamstown, and continued by the Bishop of Pretoria, the Rev. H. Greg, the Rev. R. F. Rumsey, the Rev. G. H. Bolt, the Rev. H. Seymour Isaacs, Colonel Fergusson, the Rev. Herbert Kelly, the Rev. A. Jones, the Rev. W. H. Parkhurst, and Dr. Ogilvie Wills (of Aberdeen).

The Chairman, in summing-up, pointed out that even in the Colonies, where they had a perfectly free hand in the matter of the election of Bishops and of patronage and of the parson's freehold, there were still difficulties and dangers. The Church in England was tied and bound by chains which had been forged in the past, and if changes were to come about they could only come gradually, and must be largely based on the experience of the daughter Churches. Changes were bound to come, but only by degrees and in time.

DISTRIBUTION OF SPHERES AND SPECIALIZATION.

"The Place of Authority in Distribution of Spheres and the Specializing of Ministerial Functions," were the two subjects for the consideration of the Afternoon Session. The Bishop of Gloucester again presided.

The Bishop of Thetford opened with a short paper on the specialization of ministerial functions. He said the clergyman to-day was expected to be priest, pastor, preacher, man of affairs, musician, and if good at games so much the better, while at the same time there were a variety of great problems to which he had to direct his attention. There was, therefore, a great need for specialists, as well as what he defined as "general practitioners," in the work of the Church, and he believed that many a man would be stirred to develop special departments of work in his parish if he knew that he could rely on special help. The branches of work needing specialists were, for instance, ethics, dogmatics, and Church history, and he advocated the formation of a College of Experts in each diocese, preferably established in the cathedral cities of the country.

The Bishop of Dorking dealt with the place of authority in the distribution of spheres. It seemed to him that two things would have to be found before the subject could be discussed—first, clergy with enough devotion to be distributed; and, secondly, distributors, Bishops, and others, with enough knowledge of their men and of the spheres to distribute. At present he saw no method except by some system of voluntary distribution, both at home and abroad. The Bishops, however, even if there were the men, could not distribute them to-day, because they had no personal knowledge of the material they had to distribute; a practical Bishop, therefore, would let the clergy distribute themselves. Summing up, he suggested that the place of authority in the distribution of spheres was practicable only in relation to volunteers for distribution; that it resided in some co-operative action on the part of the Episcopate order; must be rendered worthy of confidence by some reforms in the home Episcopate, and facilitated in action and executive by some expert central agency.

The Rev. W. H. Frere, of the Community of the Resurrection, spoke on the second section of the discussion, Specialization. He alluded to the multifarious duties of the clergy, who, he declared, were very much in the position of a "general servant" in a house where no other servant was kept. Specialization, he concluded, was not only a process in evolution, a necessary condition of efficiency, but the very voice of the call of God.

The last of the four invited speakers was Canon Skrine (Vicar of St. Peter's-in-the-East, Oxford), who dealt with specialization in the direction of the Priest Schoolmaster, whose life, he said, was one of self-sacrifice in the service of the Church. It was said that the work was mostly secular, but things spiritual were not a class of objects—the spirituality was not in the object but in the mind that handled the object, and therefore the task of the schoolmaster was secular or spiritual as his

attitude to it might be determined. A schoolmaster was Priest, because in his school he had a cure of souls.

The general discussion which followed was opened by the Rev. H. M. Sanders (Vicar of St. John's, Highbury), who, in advocating an Order of Teachers, affirmed that the great need of the twentieth century was qualified apologists to stop the loss which the Church was suffering of some of the most intellectual of the congregations.

The Coadjutor Bishop of Jamaica (Dr. Joscelyne) urged that the discussion was really the focal point of the whole Congress, and said that the Church of Jamaica, when asked two years ago what was considered the most pressing administrative question before the whole Church, replied, "The easier and more ready interchange between the Church at home and the Church overseas." He contended that the Board of Missions, even in its reorganized form, was too impersonal and too unknown for the average man to apply to, and advocated the formation of a small committee of three, nominated by the Bishop of London and accepted by the bishops abroad, to undertake permanently the apportioning of men for foreign service.

The Archdeacon of Birmingham, the Dean of Grahamstown, the Archdeacon of Gloucester, the Rev. F. R. Hodgson (formerly Archdeacon of Zanzibar), and the Rev. H. G. Peel, also took part in the discussion.

The Chairman summed-up, and at the same time took the occasion of its being the last meeting to say something on the work of the section throughout the Congress. He thought those attending the section had every reason to be content with the arrangements made for their comfort, with the excellent speakers and papers, and with the fact that the discussions had always been well sustained. In higher ways there was every reason for feeling thankful. If the great Congress was really to do the work which God meant it to do, each and all had to go forth as missionaries of a great cause and bring home to people that questions were pressing upon the Church, and that the Church in her corporate capacity must devote herself to them, and must consider them in their practical bearing upon her life and work. Then, and then only, would remedies be found and put into effect.

THE MINISTRY OF WOMEN.

The Bishop of Winchester presided over a meeting of this section held in Sion College, this morning. The subject discussed was "Organization and Development of the Ministry of Women."

The first set speaker was the Rev. T. B. Waters, who emphasized the importance of proper training. No woman, he further said, should be admitted to ordination unless she was of such an age as to know the weaknesses and strength of her own character, and knew something of life and its conditions, both social and financial. In his opinion the age limit should be thirty. He then referred to the possible institution of women workers holding the position of sub-deaconess, who might be called "lay sisters," and who might wear a distinctive uniform. The Church greatly needed some such subsidiary order as that in order to provide bands of trained workers. If such an order of lay sisters were episcopally recognized, it might in the future be so developed as to include in its branches spiritually-minded nurses and teachers, which would enable the Church not only to throw the mantle of authority over her many earnest daughters in the teaching and nursing professions, but also to encourage women who were thinking of taking up those professions to go through a course of theological study which would develop the spiritual side of their natures, and make their teaching or nursing essentially ministerial and spiritual.

Miss Una Saunders followed. She made a special appeal that the Church should recollect the call of recognized woman workers in the foreign mission field. She called attention to the main aspects of the subject.

The Rev. E. N. Coulthard urged in his paper that women workers should be properly supported, and that their influence and responsibility be duly recognized.

Miss Deane, in her paper, dealt especially with the need of efficiency and the importance of bringing out all that was best in women, especially if they were to do work as district visitors and Sunday School teachers.

Deaconess Knapp opened the discussion, and was followed by the Rev. E. H. C. Stephenson, who greatly urged that all women's work should be amalgamated, on the ground that such an amalgamation would tend to unity, simplicity, and economy. Miss Brandreth having spoken, Miss M. D. Jupp asked if it would not be possible, now that the trained work of women was recognized,

to have a system of diocesan payments for women workers, which payments should not only be fixed, but adequate.

The Chairman, in briefly summing up, said the three points which had been brought out in the discussion with regard to women workers were the needs for training, recognition by the Church, and maintenance. He very strongly deprecated that the Church should acquiesce in the general sweating of women workers.

DEACONESSSES AND SISTERS.

"The Organization and Development of the Ministry of Women" was again the subject before the afternoon meeting of this Section, held in Sion College to-day. The Bishop of Winchester was the Chairman, and there were three invited speakers.

The first of these was the Bishop of Worcester, who said that it was for that class of woman workers who did not think themselves called to be deaconesses or sisters, but who desired disciplined community work, that he and his sister had devised the Community of Grey Ladies fifteen years ago. The Bishop then proceeded to lay before the meeting the scheme of work in connection with that body, after which

The Rev. Douglas Ellison (South Africa), gave a most interesting description of the South African Sisterhood with which he had been particularly connected—St. Peter's Home, Grahamstown. He called attention to the need there was for women's work in South Africa, for parochial visitation, for trained nurses, and for the need of teaching. He laid stress upon the work that could be done by women in connection with schools, and called attention to what had been done by their Roman Catholic brethren in regard to education, but in one respect he said the Church of England held the advantage over their Roman brethren, having gone straight to the heart of the problem, namely, the training of teachers. In his opinion the future of religious education in the Colonies lay largely with the bodies which most readily adapted themselves to the community principle. Above all, he emphasized the peculiar consecration of community life; it was almost impossible to exaggerate what the Rule and Vows, the private and public devotions, the mutual love and the high level of public opinion counted for amidst the strong material forces of Colonial life. He strongly advised any younger women whose eyes were turned abroad to weigh the argument in favour of throwing in their lot, whether as a sister or worker, with some strong community.

Head Deaconess Mary Siddall sketched very briefly the rise of the Order of Deaconesses in the Primitive Church, and explained how it was it had disappeared in the Middle Ages, and how usefully it had been revived in the last forty or fifty years. She described the different sides of deaconesses' work in visiting, teaching, nursing, etc., and called attention to the importance of the deaconesses receiving an adequate stipend. It was not in the interests of the Church or the worker that the stipend should fall below a fixed minimum.

A discussion full of interest followed. The first speaker was Mrs. Scott-Moncrieff, who said that their sisters learnt all through their lives, by constant effort, how to pray, how to seek, and how to ask, without fainting, and the ordinary Churchwoman should thank God for those homes of prayer.

Canon Body followed. He said his ideal would be the organization of all women's work in a diocese which combined every class—deaconesses, sisters, and grey ladies. The discussion was continued by Mother Francis (London); Miss Nora Hall, of the Church Army, who described the attempt that organization was making to supply an organized, trained, and devoted band of working women; the Bishop of Grahamstown; Miss Tilley (of Toronto); the Rev. G. W. Hart (South Africa), and Deaconess Goodwin (of New York). Canon Wright, (of Manchester), raised a question which had troubled many—namely, why a deaconess had to take a vow of celibacy. He ventured to say that that question should be reconsidered. Deaconess Mary Allen and Miss Ling also spoke.

The Chairman, in summing-up, said that one class of woman worker, who was deserving of the highest praise, had not been mentioned that day, namely, the wives of the clergy, and he thought it was only just that he should mention them.

Tuesday, June 23rd—The Devotional Day.—To-day was the Devotional Day of the Congress. There were five meetings in the morning. At the Albert Hall the subject was "The Church's Call to Personal Consecration." The Bishop of Salisbury presided, and the speakers were Bishop Taylor Smith, the Dean of St. Patrick's, and the Rev. Evan Hopkins. At the Church House the sub-

ject was "The Church's Call to the Study of the Bible." The Bishop of Ely presided. A paper by Professor Du Bose was read by Mr. Shas McBee, and other selected speakers were the Dean of Ely, Dr. Murray, Canon Girlestone, the Principal of Cuddesdon, and the Rev. Missington Latow. At the Hoare Memorial Hall the subject for discussion was "The Church's Call to Intercession and Thanksgiving." The Bishop of Southwark presided, and the speakers were Canon Walpole, the Rev. C. E. Lambert, Canon Dunock-Webster, and the Bishop of Albany. At St. John's Institute, Westminster, the subject was "The Church's Call to Consecration of Substance." The Bishop of Quebec presided, and the speakers were Lord Kinaird, Mr. G. A. King, Dr. Lansdell, and the Rev. H. A. S. Pitt. In the afternoon there was held at the Albert Hall a Meeting of Combined Sections, under the chairmanship of the Archbishop of Sydney, and it is estimated that about eight thousand persons were present. The speakers were the Bishop of Durham, the Bishop of Derry, the Bishop of Gibraltar, Canon Body, and Canon Newboldt. Several remarkable addresses of great earnestness and ability were delivered.

Meeting for Nurses.—The meeting for members of the nursing profession, in connection with the Pan-Anglican Congress, was held to-day at the Church House, Westminster. Not only was the Large Hall crowded to the very doors, but an overflow meeting was held in the Hoare Memorial Hall, at which also all available space was occupied. There were present not only matrons, Sisters, and nurses from almost every hospital in London, but also some from Norwich, Derby, Liverpool, Nottingham, Bootle, Chester, Reading, Oxford, and Tunbridge Wells. In the Large Hall the Chairman was Bishop Montgomery, and in the Memorial Hall, Bishop Ingram. The first speaker was Dr. MacVicar, Bishop of Rhode Island, who took as his subject "Vocation." After dwelling upon the days when the calling of the priest and the monk were the only vocations which the Church recognized, and all other walks of life were simply tolerated as "secular," the speaker pointed out the change which had been wrought recently. Now nothing was common or unclean. Every life and every profession might be a vocation. And one of the highest vocations was that of the nurse, for it called forth all that was best—courage, reverence, self-sacrifice, self-command, and above all, loving sympathy. There was only one thing which could make a nurse's work perfect, and that was the sense that she was fulfilling her vocation, and that in her patient she was not merely dealing with a fractured human frame, but with one of God's children, and with a life which she could influence for all time and all eternity.

Dr. Hume Griffith spoke of the work of medical Missions in Turkish Arabia. The need for nurses was tremendous and in addressing that great gathering he felt keenly the fact that for eight weary years he had sought for one nurse to help him in his work, and she had not come. It was not merely nurses as nurses who were needed, but Christian nurses, who had faced once for all their vocation, and had heard their Lord's command to go and the promise of His presence. The need of the people was intense. They were extremely ignorant, and knew nothing of Western science,

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and they did not want to know. They had their own doctors and surgeons—of a sort. Every old lady over sixty was a specialist in eye diseases, every butcher in the town was a bone-specialist, every barber was a surgeon, and many a man was a doctor because he had received from his ancestors certain prescriptions! In mental diseases, so long as the patient was harmless he was allowed his freedom, but once mania appeared he was chained in a dark room and beaten till he was almost dead, that thus the devil might be driven out! The people needed to be taught the very elements of nursing and of common sense. But they had a deeper need—the need of love. They needed nurses who would go out and live the Christian life and teach their sisters what love meant.

Mrs. Douglas Hooper, L.R.C.P. and S. Edin. (Jilore, East Africa), spoke of some of the difficulties nurses had to meet—in themselves, in the need of being always up to the mark and facing their responsibilities; in their patients, when they realized the awfulness of sin and sickness, and felt the burden almost too great to bear; and in their surroundings, when the inevitable drudgery became at times almost insupportable.

Mrs. Montgomery announced that simultaneous meetings for nurses were being held in Edinburgh, Bath, Derby, and several other centres. She also explained that the thank-offering was to be received by the Bishop in a silver alms-dish which had been given by American members of the Church of England in gratitude to the Mother Church, and had been specially lent by the Archbishop of Canterbury for this occasion. The thank-offering was then collected by 100 Sisters from various hospitals, and amounted to over £221.

Bishop Montgomery closed the meeting with a short address, in which he pointed out that though it was a nurse's duty to get rid of pain, yet pain was one of the most beneficent things; and he dwelt on the necessity for every nurse to have such knowledge of God as to be ready to live her life according to His Will.

The Albert Hall.—Once more women asserted their traditional right to the last word, for the last assembly of the greatest of Church Congresses was the mass meeting of women in the Albert Hall on the eve of the Thanksgiving Service. It was not only the last but the largest, for, although at least a dozen boxes were unoccupied, the gallery was well filled, and also the whole of the orchestra, as well as the arena and stalls, with all sorts and conditions of women, many of whom arrived at the hall long before the proceedings began. Hymns were sung for half-an-hour before

the speakers entered. The Bishop of London took the chair, and the other speakers were the Bishop of Missouri (Dr. Tuttle), who is the presiding Bishop of the American Church, i.e., in a position similar to that of the Primus of the Scottish Church or the Metropolitan of India. He is a tall and stalwart man with a flowing beard, a strong voice, who quoted Greek, pronouncing it like an Irishman or Scotsman, not like an Englishman. Mrs. Creighton, the widow of the late Bishop of London, who, as chairman of the Women's Committee, has been active on behalf of the Congress for months past; Dr. Parkin, the organizer of the Rhodes Scholarships, a Canadian, and late Principal of Upper Canada College, Toronto, well-known as an Imperialist and as the biographer of his old master, Thring, of Uppingham; and (in place of the Bishop of Birmingham, Dr. Gore, laid aside by severe illness) Mr. William Temple, son of the late Archbishop of Canterbury, who, after modestly asking indulgence as the substitute for a speaker who was irreplaceable, made the most rousing speech of the evening.

On the platform were also H.S.H. Princess Louise Augusta, of Schleswig-Holstein, who, after taking her place beside the Chairman, motioned to Mrs. Randall Davidson, the Archbishop's wife, to come forward to her other side; the Archbishop of York and Mrs. Maclagan; Bishop and Mrs. Montgomery; the Bishop of Winchester, who read the opening prayers; Mrs. Benson, widow of the late Archbishop of Canterbury; the Bishop of Kensington; and the wife of Bishop Oluwole.

After a hymn, "The Church's One Foundation," the Apostles' Creed and Lord's Prayer, recited slowly by the whole vast throng, and other collects, the Bishop of London made the first speech, which one could have wished to have been the last. For though each of the speakers dealt with "Woman's Responsibility," the subject of the whole meeting, from the clear standpoint of Christian faith and Christian principle, no one made so direct a spiritual appeal to his hearers. He took as his text the announcement that there would be a collection for the thank-offering at the doors; and referred to the fact that the nurses at their meeting that afternoon in the Church House had given £215 to it. He passed on from the offering of silver and gold to the offering of living men and women that was to be made on the morrow, and pleaded that the lives and hearts and wills and consciences of all that great assembly might be offered up to God. He gave five reasons for such an offering: The cause for which we each came into the world was that we might reflect back the glory of God; the cross on our brow stamped us as not our own; the Holy Spirit is

ever ready to "catch away" the Marys as well as the Phillips to some work appointed for them; we have all been baptized into a martyr, fighting Church to take our share in the work of the countless "unknown good who rest in God's still memory folded deep"; and for Christian women, the joy of the Lord is the only true joy. He pleaded that mothers should give themselves first of all to their children; that those who were free to do so should look out wider spheres of service, should offer what cost something, and should come with the humility which is willing to be trained for efficient service.

The Bishop of Missouri spoke of the Family, the State, and the Church as three Divine institutions; and taking Women's Responsibility in the Family as his theme, instanced Martha and Mary, Eunice, Monica, Queen Bertha and Helena, the mother of the Emperor Constantine, as types of the true woman's influence. He also described Lydia, the first European Christian, as a business woman, and spoke of society as evolved from the home.

Mrs. Creighton dealt with Women's Responsibility in Society in the largest sense of the phrase, and went into many practical details. The rigid respectability that says, "I keep myself to myself" is not in accordance with the spirit of Him who ever gave Himself to others; the fear of getting evil for ourselves from others is ungenerous and cowardly. Women are the guardians of manners in society; they get from men what they really desire to get—notice, but not respect, if they merely lay themselves out to be noticed; they are the guardians of purity, not by what they say, but by setting a high standard and showing that they expect men to act up to it. It is for them to check the ever-rising standard of luxury by refusing to spend in obedience to convention upon many things that add neither to the happiness nor to the efficiency of life. After all, the power of simple goodness is the greatest thing in the world.

Mr. Temple made the Responsibility of Women in the State, the occasion for refuting some cheap arguments against granting them the vote; saying that if society really rests on force, it is the bounden duty of Christians to make it rest on something better; but that in truth it rests on consent. He paid a warm tribute to the value of women as poor-law guardians and sanitary inspectors, and urged upon them to bring about such an awakening of the social sense that the ghastly evils of the sweating system might be done away, and that the home which is being destroyed under the existing industrial system might be restored.

(To be Continued.)

British and Foreign

The Rev. T. A. Chipman, vicar of Christ Church, Clifton, Bristol, has been appointed Secretary to the Church Pastoral Aid Society.

The actual number of Bishops who took part in the recent Lambeth Conference was 241, and the attendance throughout at the various sessions was very large.

It has been decided to erect a memorial to the late Dr. Welland, Bishop of Down and Connor, in the form of a stained-glass window in the cathedral at Belfast.

The death is announced of the Very Rev. Dr. Shaw Hamilton, Dean of Armagh. Dr. Hamilton spent most of his clerical career, which extended over 41 years in the diocese.

A presentation has been made to the Vicar of Hevingham, the Rev. J. H. Beevor, and his wife, who are leaving after twenty years' residence in the parish, of a beautiful inscribed silver salver. The presentation took place at the rectory.

The Rev. F. Lipscombe, late vicar of Holy Trinity, Frogmore, St. Alban's, has been presented by his late parishioners with a handsome silver rose bowl which was suitably inscribed in memory of his fifty years' incumbency of that parish.

A furnished rectory has been given to the parish of the Church of Our Father, Hull's Cove, Mt. Desert, Me., by Miss Cornelia Prime. The church itself which is a handsome stone structure was erected by Miss Prime and her sister, Miss Mary Prime, in memory of their parents.

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On a recent date, at Winfarthing, a very handsome oak pulpit was dedicated to the use of the parish church by the Lord Bishop of Ipswich, who also preached to a crowded congregation of parishioners and their friends. The pulpit is the gift of the rector (the Rev. Derek Keppel, B.D.), and is placed in the church as a memorial to his father, the late Rev. Elice Keppel, formerly rector of the parish.

Horsted Keynes Parish Church has been enriched by a remarkable pulpit, a splendid example of relief carving in oak, the work of Captain Wyatt. The panels of the pulpit show exquisitely carved figures of several saints, the central figure being that of our Lord. Along the cornice runs an acorn pattern, which is also skilfully introduced on the baluster rails on the steps leading to the pulpit.

The ex-students of the Bishop Otter Training College at Chichester have started a scheme for the insertion of new windows in the college chapel. The idea is that the students of each year shall be responsible for one half of a window. The windows are of two lights, and in pursuance of the idea the first half of the south window of the chancel has been filled in with a figure of St. Faith, the intention being that the series shall represent the female saints of Christendom.

Dr. H. C. Perrin, before leaving Canterbury to take up his new duties at Montreal as Professor of Music at McGill University, was presented by the members of the Cathedral Musical Society with a handsome silver rose-bowl, (Irish pattern), and a set of silver-mounted dessert knives and forks, and also an autograph book containing the names of the subscribers. The silver rose-bowl bears a suitable inscription.

The Bishop of Guildford, the Right Rev. G. H. Sumner and Mrs. Sumner celebrated their diamond jubilee wedding anniversary on July 26th last at their residence in Winchester Cathedral Close. Together with their children, grand-children and great-grandchildren they attended morning service at the Cathedral, the bells of which rang out in a special peal. The Bishop of Guildford has had the distinction of having served as parish priest, Archdeacon, and suffragan under six Bishops of Winchester. Mrs. Sumner is the founder of the Mothers' Union.

The funeral of the late Rev. Harvey Sheafe Fisher, rector for the past ten years of St. John's, Norristown, Pa., whose death occurred recently in St. Thomas Hospital, London, from blood poisoning, took place on Saturday, August 1st. The service was very largely attended. The Rev. Canon Walpole, rector of Lambeth, attended the deceased during his last hours, and Bishop MacKay-Smith, the Bishop-Coadjutor of Pennsylvania, conducted a memorial service in the chapel of the hospital. More than 50 clergy attended the funeral service in their robes, which was conducted by the Revs. H. J. Cook, D.D., rector of Holy Trinity, Ocean City, N.J., and S. Upjohn, D.D., rector of St. Luke's, Germantown, Pa.

Beadle and Bishop.—"A distinguished American Bishop, and a man of grand physique, preached a very powerful sermon in an ancient parish church in the Midlands on a recent Sunday morning." Says a correspondent of the "Church Family Newspaper." "One of the features of this church is an old beadle, who is noted for the quaintness of his sayings and the excellence of his garden. After the morning service the Vicar said, "Well, —, what did you think of the Bishop from across the water?" "Ah, sir," was the beadle's reply, "one of the best sermons ever preached in this church. He is a grand 'un; pity we can't strike some cuttin's from him before he goes back to America."

Recently the whole of the elegant vaulting and architecture of De Lucy's aisles in Winchester Cathedral were

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- MASON & HAMLIN**—5 octave organ by Mason & Hamlin, Boston, solid walnut case, without high top, suitable for school or chapel use. Has 9 stops, 2 complete sets of reeds, a very nice organ, in good order. Sale Price..... \$36
- DOMINION**—5 octave parlor organ by the Dominion Organ Co., in solid walnut case with high top. Has 11 stops, 2 sets of reeds throughout, 2 knee swells, mouseproof pedals. A splendid organ. Sale Price..... \$45
- THOMAS**—A beautiful parlor organ by the Thomas Organ Co., Woodstock, handsomely carved and panelled, extended top, music rack, lamp stands, mouseproof pedals. Has 10 stops, 2 sets of reeds throughout, 2 knee swells, etc. Sale Price..... \$45
- DOHERTY**—6 octave piano-case organ by The Doherty Co., Clinton, in ebonized case, with mirror top and lamp stands. Has eleven stops, 2 sets of reeds throughout, couplers, 2 knee swells. Sale Price..... \$67
- BELL**—6 octave piano case organ by W. Bell & Co., Guelph, in solid walnut case with rail top and fret panels. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Sale Price..... \$74
- DOHERTY**—A walnut piano-case organ by W. Doherty & Co., Clinton, in up-to-date case, with solid panel carved in relief, mirror top, lamp stands, mouseproof pedals, etc. Has 11 stops, 2 complete sets of reeds, 2 knee swells, couplers, etc. Sale Price..... \$76
- DOMINION**—An also new piano-case organ by the Dominion Co., in solid walnut case, full length music desk, solid panel carved in relief, mirror top, lamp stands, mouseproof pedals, etc. Has 11 stops, a full set of reeds, 2 couplers, 2 knee swells. Sale Price..... \$85
- SHERLOCK-MANNING**—A piano-case organ by the Sherlock-Manning Organ Co., London, in rich, double veneered mahogany case, full piano front panels and music desk and without mirror top. Has thirteen stops, 2 sets of reeds throughout, couplers, vox humana, knee swells, mouseproof pedals, etc. Is a sample instrument and has not been used three months. Sale Price..... \$89

PIANOS

- VOSE**—7 octave square piano, by the celebrated firm of Vose & Sons, Boston, in attractive rosewood case, with carved legs and lyre, is finished alike back and front. Has overstrung scale, full iron frame, etc. Original cost \$375. Sale Price..... \$89
- DOMINION**—An excellent square piano by the Dominion Co., Bowmansville, in rosewood case with carved legs and lyre, serpentine mouldings, etc. Has large overstrung scale, full iron frame, action in perfect order. A good toned instrument. Sale Price..... \$107
- HAZELTON**—An unusually good square piano by this old and reliable house of Hazelton Bros. Has 7½ octaves, full overstrung scale, iron frame. Is one of the finest square pianos that we have had in the warerooms for years. Were it an upright, it would sell for nearly double the money. Originally \$500. Sale Price..... \$127

- WILLIAMS**—A cabinet grand upright piano, by R. S. Williams, in ebonized case with plain panels, full trichord overstrung scale, double repeating action. In perfect order. Original price, \$775; Sale Price..... \$183
- WHALEY-ROYCE**—A 7½ octave upright piano by Whaley-Royce, Toronto, in rich mahogany case with full-length music desk, carved panels, trichord overstrung scale, 3 pedals, ivory and ebony keys, etc. Original price, \$350; Sale price \$195
- DOMINION**—7½ octave piano, by the Dominion Co., Bowmanville, in walnut case with full-length music desk, plain engraved panels, sliding fall board, continuous hinges, ivory and ebony keys. A medium sized piano, in good order. Original price, \$350; Sale price..... \$198
- MASON & RISCH**—7½ octave upright piano, by Mason & Risch, Toronto, in dark rosewood case, with plain panels, trichord overstrung scale, ivory and ebony keys. A good toned piano and in splendid order. Original cost, \$375; Sale price..... \$210
- MENDELSSOHN**—An almost new 7½ octave upright piano in rich mahogany case, full length music desk and carved panels, automatic sliding fall board, ivory and ebony keys, 3 pedals etc. Can not be told from new. Manufacturers' price \$340; Sale price..... \$237
- HARDMAN**—A cabinet grand upright piano by Hardman & Co., New York, in attractive case of plain design, plain polished panels. Has full cabinet grand scale, ivory and ebony keys, finest double repeating action, in A 1 order. Original cost \$500; Sale price..... \$245
- DECKER BROS.**—A rarely good piano by this celebrated firm, has rich sonorous tone, perfect repeating action, in dark rosewood case of plain design. Original cost \$550; Sale price..... \$248
- GERHARD HEINTZMAN**—7½ octave piano by Gerhard Heintzman, Toronto in walnut case of up-to-date design with plain panels and music desk, ivory and ebony keys, trichord overstrung scale, 3 pedals, etc. Cannot be told from new. Manufacturers' price \$400; Sale price..... \$259
- HEINTZMAN & CO**—A large size cabinet grand upright piano by Heintzman & Co., in burr walnut case. Has full length music desk, carved panels, automatic sliding fall board, ivory and ebony keys, 3 pedals. Manufacturers' price \$500; Sale price..... \$265
- GERHARD HEINTZMAN**—A large style Gerhard Heintzman piano in walnut case, full length music desk, carved panels Boston fall board, trichord overstrung scale, ivory and ebony keys, etc. Sale price..... \$275
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cleared of platforms and scaffolding, the repairs, including the strengthening of the foundations and the keying of the vaulting and its ponderous centres, having been accomplished. Once again this Early English part of the cathedral will be seen in all its beauty, for no inconsiderate restoration has been intruded.

Dr. William Boyd-Carpenter, Bishop of Ripon, has continued presiding over one diocese longer than any

other English Bishop, and he lately commenced the twenty-fifth year of his episcopate, which began on St. James's Day, 1884, when he was only forty-three years of age. His name has been mentioned more than once in connection with other Sees, but he sticks to that of Ripon. He was certainly offered Chichester in 1895, and, curiously enough, his successor at Christ Church, Lancaster-gate, Dr. C. J. Ridgeway, accepted the See of Chi-

chester at its next vacancy in 1907. The only other living Bishops who have stayed more than twenty years in one diocese are the Bishops of Lincoln and Salisbury, both of whom were appointed in 1885. In regard to the foregoing subject it may be added that there is a curious contrast in the history of the two northern sees, Ripon and Newcastle. The See of Ripon was founded in the reign of William IV. yet has only had three

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The value placed on the animals that will be on exhibition at the Canadian National Exhibition, Toronto, is as follows:—1,500 horses at \$500 each, \$750,000; 1,000 cattle at \$250, \$250,000; 1,400 sheep and swine at \$75, \$105,000; 3,500 poultry and pet stock, \$10,000; 1,400 dogs, \$100 each, \$140,000, and 500 cats, \$10,000, making a total of \$1,265,000. It must be understood, in making these calculations, that these are show animals and therefore not to be estimated in value as ordinary stock.

Bishops during that time. The See of Newcastle was founded in 1882, but is already occupied by its fourth Bishop.
During the autumn and winter of 1907-8 the ancient crypt at Lambeth Palace was excavated and opened out so as to disclose its original proportions. Five feet of soil was removed before the earliest floor level was reached. This soil had apparently been laid down at different times, the lowest layers probably soon after the erection of the building. The object, no doubt, was to raise the floor above the level of the water. At various more recent dates partition walls had been built across the crypt, dividing it into separate chambers used as cellars, and the stone graining of the roof had been in places badly cut to support the winebins on the ledges on which the barrels rested. The windows had been bricked up, and the level of the ground outside had risen almost to their heads. These were all cleared and an area built to admit the light more freely. The whole was cleaned, the tile floor was laid down on a layer of concrete and asphalt, and three wooden stairways were made to give ready access. A few fifteenth-century glass bottles, a couple of coins of the eighteenth century, and some bones were discovered. These last were pronounced by the experts at the British Museum to be those of pig, deer, and other animals. The work was carried out under the careful supervision of Mr. Caroe. With the single exception of one window which had been entirely destroyed, no restoration of any kind was attempted. Steps were taken to preserve decaying stone, and the crypt is now precisely as it was found, but with glazed instead of bricked-up windows. It is a very beautiful chamber, and extends under the

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whole length of the chapel and ante-chapel. During the recent Lambeth Conference it was fitted up as a writing-room and placed at the disposal of the Bishops.

New Bishop of Honduras.—The Provincial Synod of the West Indies has elected the Rev. Herbert Bury, M.A., vicar of St. Paul, Avenue Road, London, N.W., to be Bishop of Honduras and Central America. The Bishop-elect, who graduated from Lincoln College, Oxford, in 1879, was ordained deacon in 1878, and priest in 1880, by Dr. Fraser, Bishop of Manchester, and was for seven years curate of Prestwich, subsequently becoming incumbent of St. Peter's, Stockport. In 1888 the late Prebendary Kempe appointed him preacher and assistant at St. James's, Piccadilly, and after holding the rectory of Newchurch-in-Rossendale from 1891-1896, Mr. Bury accepted in 1896 the vicarage of St. Paul's, South Hampstead. The See of Honduras has been vacant since last year owing to Bishop Ormsby's appointment to the chaplaincy of the English Church in the rue d'Aguesseau, Paris, and the Bishops of the Province, under the leadership of the Archbishop of the West Indies, have taken the opportunity of their presence in England for the Lambeth Conference to proceed to the election in Synod. The diocese, which embraces British Honduras and Central America, has a coast line of about 1,700 miles, and a population representing many nationalities. The work among British residents is divided up into eight mission parishes. Mr. Bury speaks Spanish, an accomplishment which will be most useful to him in his diocese. The Archbishop of Canterbury is arranging that the Bishops-designate of Zanzibar and of Honduras shall be consecrated in Southwark Cathedral on October 11th next. It is expected that the Archbishop of the West Indies and several Bishops of the Province will take part in the service.

In the course of the work of excavating which is at present going on at Glastonbury Abbey there was a remarkable find made lately, as when digging in the nave of the Great Church near the base of the western arch the foundations were uncovered, so it is supposed, of a much older building. Together with the stone work, some fine complete specimens of coloured tiles were turned up, but the most remarkable find was that of a medallion made, so it is conjectured, of baked clay. This is about the size of a florin, and on one side there is shown the hand stretched out in blessing, this being denoted by the two fingers being closed. Underneath are depicted two stars and the Roman numerals M.C.V. (1105). On the reverse side there is other work, but it has become wholly obliterated and it has been impossible to make anything definite out of it. To assign the medallion to any particular person or object is extremely difficult but one conjecture is that it was struck to commemorate in some manner or other the work of the Abbot Herlewin, who ruled at the Abbey from 1101 to 1120. This was the Abbot who commenced the work of erecting that glorious pile of architectural wonders which superseded the original frail and humble dwellings. He had been a monk at Caen, in Normandy, and had there acquired a taste and love for the beautiful and sublime in building, and to him is assigned the honour of erecting St. Joseph's Chapel on the very spot (according to the monastic historians) where formerly stood the cell of his time-honoured saint. Much of his work was, however, destroyed by fire in 1184, and the conjecture is that the foundations unearthed are those of some of these earlier erections. Whether the medallion was struck to commemorate their commencement or not, or whether it found its way there by chance, cannot, of course, be de-

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finely said; but, at the same time, the supposition that the medallion was in some way connected with their construction is a very likely one.

MUSIC AT TORONTO FAIR.

One of the Regimental Bands that will be at the Canadian National Exhibition, Toronto, is that of the Royal Canadian Regiment at present stationed at Halifax, N.S. This Band, by general consent, is acknowledged to be the equal of almost any Band in the British military or naval service. It consists of fifty-two pieces and is conducted by an Irishman, who, as somebody has described him, has music in his soul, namely, Michael Ryan. In addition, some thirty other Bands will furnish music at the Exhibition.

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