

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, JULY 30, 1908.

No. 31.

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Mr. JOHN MORLEY on the advantages of possessing an Encyclopaedia.

"We may all agree in lamenting that there are so many houses—even some of considerable social pretension—where you will not find a good atlas, a good dictionary, or a good cyclopaedia of reference. What is still more lamentable, in a good many more houses where these books are, they are never referred to or opened. That is a very discreditable fact, because I defy anybody to take up a single copy of the 'Times' newspaper and not come upon something in it upon which, if his interest in the affairs of the day were as active, intelligent and alert as it ought to be, he would consult an atlas, dictionary, or cyclopaedia of reference."

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ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for

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A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered. Apply to **Canadian Churchman Office, 26 Toronto St., Toronto, Ont.**

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THE MONETARY TIMES

Printing Company Limited,
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We want all clergy, laymen and laywomen to send in their votes (with name and address) on a post card, the name approved of for the new Hymn Book. The following names are those already suggested: The Hymnal. The Church Hymn Book. Hymns New and Old. The Book of Common Praise. The Hymnal of the Church of England in Canada. Church Hymn Book. The Book of Praise. Hymns of the Church. Church Hymnal. Authorized Church Hymns. The Church Hymnal. Anglican Hymn Book.—The Canadian Church Hymnal. Canadian Church Hymns. The Catholic Church Hymnal. Church Hymns. Anglican Church Hymnal. The Prayer Book Hymnal. The Hymnal of the Prayer Book. The Prayer Book Companion. The Synod Hymn Book.

On the opening day of the pageant at Winchester, June 25th, a grand service was held in the Cathedral at which fifty Archbishops and Bishops were present despite the counter attraction of the Marlborough House garden party. Never in the history of that venerable cathedral had so many of the leaders of the Church attended at one service before as on that occasion. On the following Sunday the Bishop of Massachusetts preached in the morning, and the Bishop of Niagara in the evening. On each occasion the Cathedral was packed with people, there being at least 4,000 present at each service.

In the morning H.R.H. the Princess Beatrice was present at the service.

A handsome pair of brass Eucharistic candlesticks have been presented to Calvary Church, Sandusky, Ohio, and were dedicated and used for the first time at the mid-day celebration on the Third Sunday after Trinity. They are the gift of Miss Florence Nightingale Kell, of Sandusky, and the Rev. Robert Kell, rector of St. Stephen's, East Liverpool, Ohio, in memory of their parents. These candlesticks are two feet in height and of very massive design. They bear the inscription:—"In Memoriam, Robert and Mary Kell,

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You will do well to consult one of our representatives regarding a policy on your life, or write at once to the

North American Life Assurance Company

Home Office, Toronto

Chester-le-Street, Durham, England, 1908."

The Bishop of Ripon has appointed the Rev. H. Armstrong Hall, rector of Methley, Leeds, to be a Canon Residentiary of Ripon Cathedral and Archdeacon of Richmond in the place of Archdeacon Danks, now Canon of Canterbury Cathedral. The new Archdeacon will be Canon-Missioner for the diocese.

July 30, 1908.

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Canadian Churchman.

TORONTO, THURSDAY, JULY 30, 1908.

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

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

ADVERTISING RATES PER LINE **20 CENTS**

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

FRANK WOOTTEN,

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Phone Main 4643.

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SINGLE COPIES 5 CENTS.

Lessons for Sundays and Holy Days.

August 2.—Seventh Sunday after Trinity.
Morning—1 Chron. 21: 1-17; Rom. 8: 18.
Evening—1 Chron. 22 or 28, to 21; Mat. 13: 1-14.
August 9.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Rom. 8: 18.
Evening—2 Chron. 1 or 1 Kings 3; Mat. 21: 23.
August 16.—Ninth Sunday after Trinity.
Morning—1 Kings 10, to 25; Rom. 13.
Evening—1 Kings 11, to 15 or 11, 26; Mat. 23: 23 to 31.
August 23.—Tenth Sunday after Trinity.
Morning—1 Kings 12: 1 Cor. 4, to 18.
Evening—1 Kings 13 or 17; Mat. 27: 57.

Appropriate hymns for Seventh, Eighth and Ninth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.
Processional: 170, 215, 306, 393.
Offertory: 216, 243, 293, 604.
Children's Hymns: 217, 233, 242, 336.
General Hymns: 235, 239, 214, 523.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 302, 447, 524.
Offertory: 227, 265, 268, 528.
Children's Hymns: 228, 330, 330, 340.
General Hymns: 275, 290, 390, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 514, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

THE SEVENTH SUNDAY AFTER TRINITY.

The realization of the purpose of life depends upon the unflinching recognition and application of a rule of life, a rule of conduct. Every successful man in life is under a rule, a regular line of conduct, a constant relation to the circumstances of life. To break away from the rule is to retard progress towards success; to keep the rule day by

day is to reach the ultimate goal. So is it in our Christian life. We have a purpose to attain unto the good things which God has in store for us. We are, therefore, under a rule: to yield our members servants to righteousness, unto holiness. Now be it remembered that only by constant adherence to that rule can we ever hope to attain unto the joy of Heaven. This rule the Church continually places before us. In every exercise of her office in relation to man God's standard is promulgated. In Holy Baptism the Devil is renounced, God is accepted as ruler and guide. In Holy Communion the Decalogue is read that we may examine ourselves by the rule, confess our breakings of the rule, and receive absolution, before we receive Him Who alone can empower us to keep the rule. As Christians our rule must be to live righteously that we may become holy. We call the Church Holy because her work is to make men holy; we welcome the Advent of the Holy Ghost because His ministry is to sanctify us and all the elect people of God. Therefore do we pray in the Collect for to-day: "Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same." The growth of the Christian life is gradual. Little by little, day by day, we live and grow and bring forth fruit unto eternal life. And as we grow in grace our recognition of eternal verities is deepened. The growing child requires nourishment. So does the growing Christian. Meditate upon the Gospel for to-day. Jesus feeds the fainting multitudes—the men, the women, the children, who need food. Think of that ye who are tempted to say, "I am not good enough to receive the Blessed Sacrament!" Keep the high standard, repent you of your sins, then come in love and sorrow to Him Who sends poor hungry men away filled and enriched by His Grace. Remember the rule of life—to yield our members servants to righteousness, unto holiness. God has made us all for good. Therefore let us eschew evil and cleave to that which is good.

We are now taking our Annual Holidays, therefore the next issue will be August 20th

Tercentenary of Quebec.

In more ways than one will the ceremonial observance of the anniversary of the landing of Champlain at Quebec 300 years ago benefit our people. On common ground, in their native land, the two historic races, which in heroic rivalry shed each other's blood, at the founding of a joint nationality on the Plains of Abraham, have, after the lapse of three long centuries, invited the world to witness the fruits of their junction and amity and to share their triumphal rejoicing at the blessings of a bountiful providence in the midst of plenty and peace. It is a fine thing in this material age to cultivate the historic imagination of a people. To impress upon them the intimate relationship between the present and the past. To call the nation together to some great vantage ground, rich in memorable associations and by dignified, artistic and dramatic representation to revive the glorious incidents and depict the distinguished actors of bygone days as of the times in which they happened and lived. The historical pageant in a measure reveals to us the secret of Shakespeare's wondrous art, and the glamour of Scott's delightful romance. It is no slight heritage of the Canadian people to possess such a scene as Quebec; to be sprung from the loins of

the men who made it famous, and to form no small part of the Empire that has sent to its tercentenary celebration the heir to the throne, the premier peer of the realm, the greatest living soldier of the race and the distinguished dramatic artist, whose genius and generosity have contributed so largely to its success.

The Rev. Arthur Baldwin.

Perhaps the most useful of Mr. Baldwin's work was at the Toronto General Hospital, of which he was specially made the chaplain by Bishop Bethune on his appointment to the parish of All Saints'. He found it deplorably poor, so wanting in necessities that after his first visit he called at a friend's and made him from his wholesale store send up a supply of plain crockery. What he was the first promoter of—the splendid, present organization—his successors have got credit which they deserved, but the modest, hard work of Mr. Baldwin is overlooked. We cannot allow his memory to pass without a short mention of a work in which he took a deep interest to the end.

Electricity in Solution.

Looking out of one's window on a stormy night, when thunder and lightning are making free with the upper air, the thought comes to one's mind, "What a vast field for scientific investigation is here disclosed." What is the nature of the causes that silently, as by a mysterious chemical process, prepare the atmosphere for this titanic play of elemental force. Surely this is one of the most inviting fields for scientific investigation! A field that is becoming more and more accessible. It may be that when our scientific specialists bend their energies to the task of solving this great problem they will make discoveries of signal importance that may have results of the most far-reaching and beneficial character to man.

Forebodings.

We are always hearing that the day of England's glory is past, her sun is setting and the future lies elsewhere and with some other race. Admitting that this sentiment is always present, there is no doubt that now there is a feeling of unrest, of insecurity, of a possibly impending catastrophe. Of late we have accounts of pageants all over the land recalling the glory of past epochs and suggesting that the long and unexampled reign of Queen Victoria brought the country to a point of grandeur which may be maintained, but cannot be further developed. Then it is apparent that modern discoveries and devices are endangering the defences of the isolation of the silver seas and fresh efforts are needed to meet fresh dangers. Again it is more than hinted that the immense expansion of Empire, not only in India, but by colonial emigration has carried off much of the strength of mind and body of the race, that the places of the Anglo-Saxon are being filled by inferior peoples, which are prolific, while the birth rate of our old stock is shrinking. Lastly, we are face to face with the failure of all efforts to induce the young to complete their education by instruction in the most needed duty, that of taking their part in the defence of their country. It is, therefore, deemed wise to use every means to stir up the coming generation to be actors and not spectators. Xenophon held that people reared for indoor life, out of the sun, were not of much use as friends and made poor defenders of their country. Dispiriting remarks of this kind are too commonly met with nowadays and suggest a want of earnest looking forward of trust in father land and hope in God.

"Uncle Remus."

We all felt sorry when Joel Chandler Harris died. His quaint and genial humour, charged as it was with human kindness and gentle wisdom,

had won him an ever widening circle of affectionate and interested readers. Would that we had more such genuine humour and less of the stilted, strained, and not seldom coarse counterfeit that passes muster for it, as the Jackdaw in old Æsop's fable, by the addition of a few peacock's feathers to his own sable covering sought to palm himself off as the royal bird himself. Wholesome, cheery and entertaining were the memorable stories of the charming Southern writer, who has left as his mourners all lovers of pure and glad-some literature, the world round. The spirit which animated the writings of Harris was typical of the intelligent, warm-hearted, generous and hospitable Southerner, who is always such a welcome guest and visitor to Canada. It is interesting to remember that the middle name of Harris was the same as that of the earliest and most distinguished of Canadian humourists, Thomas Chandler Haliburton, the author of the never-to-be-forgotten "Sam Slick." We, of the Northern clime, owe a deep debt of gratitude to the "Sunny South" for the genial, wholesome influence of her warm-hearted, pure-minded and gifted son, and with the sympathetic feeling, as of a personal loss, we offer this modest tribute to his memory.

A Blessing of Missions.

One sentiment very general at this time, markedly so at the Pan-Anglican meetings, is expressed by the late Bishop Lightfoot, of Durham, in the sermons now published: "In our own day it is always true that the Church which in faith and prayer, even at a heavy sacrifice, sends out its messengers of light and peace to the ends of the earth, is sure, in God's mercy, to feel a current of reflex blessing. The home that spares its son for Christ afar off gets new blessing by its own hearth-fire. The parish which really cares, and gives, for the enterprise of Christ in another hemisphere finds somehow that it own works in district, school, and Church have a new life rising in them. The diocese, the Church, in their larger circles, feel the like blessings, as they more and more consciously and willingly give, and send, and sacrifice, for the Master's mission to the world for which He died"

A Church House.

These buildings are generally thought to be the result of modern methods, but they are really an adaptation of an old English practice. Mr. W. D. Bushell in an English parish magazine gives the following historical note: "I think that the parishioners may be glad to hear a little more of these Church Houses which, before the Reformation, were to be found in many an English parish, and indeed were almost universal. A fine example still exists at Lincoln, and there are others at Durham and elsewhere. The Church House corresponded then to our present parish room, which, with its multifarious activities, is now its modern representative. The life of a country parish in the 15th century was far richer and more complete than that of the majority of English parishes to-day; and this parochial life was focussed in the parish room. In almost every parish there the Guilds, which Mr. Thorold Rogers tells us were the benefit societies of the time, and from which impoverished members could be, and were aided. Nor were they only spiritual associations, or a provision for the saying of masses for the welfare of the associates alive or dead. There was invariably provision for the burial of the members. We find provision also for the aged, sick, or poor, for those whose goods had been damaged or destroyed by fire or flood, or had been diminished by loss or robbery. In some Guilds loans were given to such as needed them. At Ludlow any good girl of the Guild, if poor, received a dowry. At Coventry there was a lodging house for pilgrims, with a keeper of the house, and a woman to wash their feet. At York were beds and attendance for poor strangers. The Guild of the Holy Cross at Birmingham kept Alms-houses

for the poor; and that of St. John at Winchester maintained a hospital. And of all these beneficent works the headquarters was the Church House of the parish. Again, the Church House was the scene of the feasts known as Church Ales, which were not riotous assemblages, but for the most part prototypes of the 'Chapel teas' so dear to the Nonconformist heart. The Ale indeed, as Mr. Peacock shows us in the *Archæological Journal*, was only 'a sweet beverage made with hops or bitter herbs, less heavy than our modern beer, and hardly an intoxicant at all.' Indeed it was often drunk from dedicated cups; and we have even an instance where Archbishop Scrope of York attached to such a cup an indulgence of ten days. Again, the Church House was sometimes let out to charities, with reservation of its use when needed for parochial meetings. It was used as a store house also, as at Pilton, in Somerset; and indeed, as Dr. Jessop tells us, 'became in many places one of the most important buildings in the parish.' 'It was the People's Hall, and was made gay and bright with decorations. Mr. Peacock, in the article above referred to, says of the Church House, that 'we must picture to ourselves a long low room with an ample fireplace, or rather a big open chimney, occupying one end, with a vast hearth. Here the cooking would be done, and the water boiled for brewing the Church Ale. There would be, no doubt, a large oak table in the middle with benches around, and a lean-to building on one side to act as a cellar.' Lastly, in other places, we find the Church House used as a school. This old style of Church House is reproduced in modern ideas by that in St. George's parish, New York. A building some eight stories high with elevators "and all modern conveniences." Kitchens, etc., in basement, rooms for schools and societies, library, quarters for the unmarried curates, workshops, gymnasiums, first aid and nurses' quarters. A hive such as this would be beyond the means and the requirements of most parishes. On the other hand in many parishes we have the long room without the conveniences required in a town parish and without substitutes for the benefits for which the old parish houses were chiefly used.

The Anglican Episcopate.

Now that the Lambeth Conference is in session it is of interest to note the changes which a decade has made in the ranks of the Anglican Episcopate. Since the Conference met in 1897 no fewer than 120 Bishops have died, including 5 Archbishops and 34 retired prelates. The Sees vacated by death during the period number 83, and those by resignation 38, whilst 14 have been vacant twice over, 4 in each case by death, 6 by resignation or translation in each case and 4 once by death and once by resignation. As many as 172 new Bishops have been consecrated, 33 new Sees have been established and 12 new Bishops-Suffragan have been consecrated to new titles. It will thus be seen that there are 52 more Bishops of our Communion at present than there were in 1897, the actual number being 326. Of these 102 are American and 25 have retired from active work.—*Church Times*.

BISHOP POTTER.

A serious loss to the Church in the United States has occurred in the death of the Bishop of New York. The late Bishop was a man of strong individuality. He not only had a mind of his own but he had the requisite force and strength of character to enable others to recognize it. It is something in these modern days when there is so much trimming the sails to suit the popular fancy and the influence of wealth and fashion to have the example and influence of a Bishop who dares to believe, and do, what he is convinced is the plain teaching of the Church, even though it

brings upon him that dreaded thing—unpopularity. There is something better, even in this world, than being popular. It is to dare to do what your conscience and faith tell you is right. Such a man and—what is better—Churchman we believe Bishop Potter to have been. We extend our heartfelt sympathy to his bereaved family and relatives, to the diocese over which he so ably presided, and to our sister Church in the neighbouring Republic, of which he was a distinguished ornament. The late Bishop was born at Schenectady, N.Y., on May 25th, 1837. He was the son of Dr. Alonzo Potter, Bishop of Pennsylvania, and nephew of Dr. Horatio Potter, Bishop of New York, whom he succeeded in the See. The late Bishop was educated at the Episcopal Academy, Philadelphia, and at the Theological Seminary at Richmond, Virginia. He took his degree in 1857 and eight years later he had the degree of D.D. conferred upon him by his Alma Mater. In the year he graduated he was ordained Deacon and was advanced to the Priesthood in the following year, after holding a curacy for a time at Christ Church, Greensburg, Penn., he left there to become rector of St. John's, Troy, N.Y. From there he went to Trinity Church, New York, as an assistant priest, and from thence he went to Grace Church, New York, as rector of the parish. In the year 1863 he was elected Bishop-Coadjutor to his uncle, Dr. Horatio Potter, whom he succeeded as Bishop of the diocese in 1887, when his uncle died. The late Bishop received honorary degrees from Yale, Harvard, Trinity, Dublin, and Oxford and Cambridge. He visited England from time to time and whenever he went over was given a warm welcome by his fellow Churchmen in the Mother Land. The late Bishop was a voluminous author, and among other works published the following: "Our Threefold Victory," "Young Men's Christian Associations and Their Work," "Sisterhoods and Deaconesses," "The Religion for To-day," "Sermons of the City," "The Industrial Situation." Bishop Potter is succeeded in the Bishopric of New York by the Right Rev. D. H. Greer, D.D., who was consecrated Bishop-Coadjutor of the Diocese on January 26th, 1904. Previous to that he was the rector of St. Bartholemew's Church in New York for a period of sixteen years. The new Bishop, who is now in London attending the Lambeth Conference, is 64 years of age.

A CLERICAL HERO.

We deeply regret to announce the death last week of the Rev. W. J. Ancient, secretary-treasurer of the Diocese of Nova Scotia. Mr. Ancient had been in failing health for some two or three years, but with characteristic fortitude and pluck had attended to business almost to the last day of his life. Born seventy-two years ago in Lincolnshire, England, he entered the Royal Navy at an early age, coming to Canada about 40 years ago, when he was ordained by the late Bishop Binney. After holding a number of important charges, including Trinity Church, Halifax, Rawdon, Londonderry Mines and Terrace Bay, all in Diocese of Nova Scotia, he was appointed about eleven years ago to the position which he held at the time of his death. Mr. Ancient will always be remembered in this Province by his heroic conduct in connection with the loss of the emigrant steamship "Atlantic," which, with its 600 odd passengers, was wrecked off the Nova Scotia coast, during his incumbency of the parish of Terence Bay. On that occasion at the imminent risk of his life he rowed out amid a terrible tempest to the doomed vessel and saved a number of lives, including that of the captain. A man of great strength and simplicity of character, unassuming, straightforward, unwearied in the discharge of duty, he was a splendid specimen of the typical Englishman. His death creates a blank that will long be felt in the diocese, where he was univer-

ing—unpopular. He leaves a widow and three daughters, one of whom is the wife of the Rev. W. B. Sisam, rector of Moncton, N.B. Two very promising sons predeceased him, the elder of whom had just completed his Arts and Theological course at King's College, Windsor, and was about to be ordained. The funeral took place from St. Luke's Church, Halifax, N.S., of which he was a member, and was attended by hundreds of sorrowing personal friends, who had learned to revere his sterling personal worth. He had proved himself a most painstaking and efficient diocesan official, and his place will be filled with difficulty.

"WHITE LIES."
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This is the age of white lies. Reverence for the truth, as Truth, is dying out. We have got so intensely "practical" that what seems to bring some direct benefit is always lawful, and that which fails to do so is not worth making any sacrifices for. Now we do not refer to malicious lies, nor to deliberate lies for gain or self-advancement at somebody else's expense. Their prevalence is not specially characteristic of the age, rather the opposite, we are inclined to think. But what we have reference to, is this playing fast and loose with the truth when, in the judgment of the trifier with it, nothing essential is involved, when, in other words, in telling a lie, "you have everything to gain and the other man has nothing to lose." Nor are we speaking of "romancing," polite or merciful lies. The lie we have in mind, which alas is so grievously common and apparently growing commoner, is the lie that is deliberately told for our own personal advantage, and which in the opinion of the teller "hurts nobody." There is, we fear, a great decline in the general regard for the sacredness of Truth, in the willingness to suffer for the Truth on its own merits and apart from all secondary considerations. The rapidly increasing number of people who will tell lies of this kind and who are otherwise honourable and upright and in some respects even exemplary, and the conversely diminishing number of people who are ready to make any material sacrifices for truth's sake, is one of the most depressing and disquieting characteristics of the age. There are several kinds of (so-called) white lies. An old saying has it: "Ask me no questions and I'll tell you no lies." On this implied principle people often justify a deliberate lie in reply to some impertinent or inconvenient question. Then there is the lie told to cover up some little meanness or indiscretion, to increase or enhance one's own importance, to turn the laugh away from yourself, to conceal another "white lie," etc. The "utilitarianism" of the present age condones this kind of lies, because while (apparently) injuring no one they subserve a very useful or convenient purpose. And yet what a shallow view this is! When was anything really gained by falsehood? In some very extreme and exceptional cases deception may be excusable, upon the principle that "self-preservation is the first law of nature," just as such a desperate remedy as tracheotomy, for instance, may be necessary to avert sudden death. But such extreme and exceptional cases only enter, and then very rarely, into the lives of a very small percentage of people, just as rarely as do these exceptional operations, which save life by risking it, into the experience of the physician. One of the most imminent dangers of the age is this lack of moral heroism, this disinclination to suffer for right on general principles. There is no lack of readiness to suffer for others, to make sacrifices to advance the general well-being, or to resist what appears to be injustice to others, as well as to ourselves. But there is a painful aversion, on the part of so many otherwise generally well disposed people, to "do right and suffer for it." This widespread laxity in the matter of truthfulness is especially noticeable in our relations with government or great corpora-

tions. Men, who would scorn to lie in their dealings with individuals, are often utterly regardless of the truth when they come into business relationships with governments, federal, provincial or municipal, or railway companies. The falsehood told under these circumstances they seem to imagine is, somehow or other, quite different to that told between man and man. They seem to forget that a lie, that is, a statement made for the purpose of deliberate deception and to gain some personal advantage, is always a lie, and is never justifiable, except possibly under circumstances where life or death or some kindred contingency is at stake. The amount of this kind of light-hearted lying, already described, that goes on nowadays is really appalling, and we fear is vastly commoner than it used to be. The man to-day, who refuses under any circumstances, to tell a lie, runs the risk of being called a crank. This is a subject that may be earnestly commended to the clergy and to parents.

FROM WEEK TO WEEK.
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Spectator's Comments and Notes of Public Interest.

We would judge that one effect that the Pan-Anglican Congress produced was to demonstrate the enormous changes that have come over the Church in recent years in regard to Biblical interpretation and authority. The spirit of modernism has laid hold of the Anglican Church as it has laid hold of the Roman and Protestant Churches. It is not a school of thought with a recognized leader. It is not a doctrine or a theory, but an attitude of mind, an attitude that seems to have arisen all over the world, one would think, spontaneously. Whether this is only a passing fashion of thought or not, time will tell, but the indications are that, however ominous the situation may appear to many devout Christians, the Church has taken a step forward or backward that must tell powerfully in regard to the place it will occupy in the hearts and lives of men. For ourselves we have no fears for the future so long as our scholars, and thinkers, are pursuing their course with an honest heart and a due conception of their responsibility. There is this most hopeful and encouraging sign that they who are leading the way in the newer view of the Scriptures are in no wise losing their hold upon God and things divine. They appear to be more deeply and more compellingly under the influence of the Holy Scriptures than ever. All ranks in the ministry and membership of the Church may be numbered among that who have come under the power of what is now known as "modernism," a term that seems to be less objectionable than "higher criticism." What is wanted at all times in the Church is straightforward, manly honesty. Let us in the name of all that is sacred not be guilty of running after some new doctrine or theory because by espousing it we would number ourselves with the learned and the up-to-date. Neither on the other hand let us be guilty of casting reproach upon men who out of a good conscience have caught a new vision of truth, since we prefer to be known as orthodox and safe. Modernism has gone too far in our opinion to be uprooted by any system of petty persecution. It must be met by a more heart-satisfying presentation of the truth. Modernism by no means carried the whole Pan-Anglican Conference, but when we see men of the highest standing in the episcopate, in the priesthood and among the laity, confess the comfort and help they derive from the newer view, then it is obvious, we can no longer flout such a position with airy contempt.

There seems to be considerable indignation in England over the recent entertainment of Maud Allan, a famous ballet dancer, by the Premier of Britain. Some, of course, laugh at the sensitive people who profess to be shocked at this action

of Mr. Asquith, and others regard it as a private matter that had better be passed over in silence. We confess that our sympathies are with those who insist upon a man occupying a public position of trust taking the public into consideration. Mr. Asquith occupies the distinguished position he now holds by grace of the citizens of the country over which he presides. Mr. Asquith, the private citizen, and Mr. Asquith, the Prime Minister of England, are very different men. Were he a private citizen the public would scarcely have any right of censorship over whom he might invite to partake of his hospitality. But as Prime Minister the British public have surely a right to expect their chief representative to have some respect for their views of propriety. Now what has this woman done that constrains the chief commoner in the realm to honour her, and implicitly to commend her as a fit and proper person for England's best to associate with? Has she expounded some great truth? Has she accomplished some great reform? Has she set before us some high ideal of life or discovered something that lightens the burdens of life? She has done none of these things, but she has won notoriety in a music hall by wonderful ballet work in a semi-nude toilet. Assuming her character to be beyond suspicion can it be said that a Prime Minister of England is wisely using the influence placed in his hands in throwing the mantle of his approval around a ballet dancer and doing his part to commend her life to the young women of his country? That after all is the effect of his act. He practically says dance and you will be honoured by the chief representative of the people. It is safe to say that there are thousands of women in England whose services to the Empire and to humanity are not to be mentioned in the same day with the woman referred to and yet they have not the advantage of the public favour of Mr. Asquith. A former Governor-General of this country some years ago received into his official residence at Ottawa and entertained a notorious actress who made no pretence of virtue. It is manifest that high public influence is not conferred upon men to be used in that way and it does no harm for private citizens to proclaim that they have a higher conception of the use of official trusts.

The great celebration of the founding of Quebec which has just been held in that city, and the dedication of the battlefields as public parks for all time to come to be held by the Canadian people, have apparently been carried out with an impressiveness that few had anticipated. The military display was very striking to Canadians who are not accustomed to seeing large numbers of soldiers together. The navies of three powerful nations riding peacefully at anchor where once there was fierce warfare, were calculated to stir the imagination. The historic pageants were evidently carried out with great effectiveness. And then there was a most brilliant gathering of notable men from England, France, the United States and Canada, with the heir to the British throne easily the centre of all interest and thought. The lavish expenditure that has been involved in this celebration will be repaid in many ways. Canada and Quebec have been discussed in all parts of the world and this will mean new citizens. Then again Canadians have had their attention drawn anew to the history of their country, a history that is full of romance and inspiration, Canadians need to feel that they have solved great problems and overcome great difficulties, for it gives them confidence to face new obstacles. When a celebration of that kind was once undertaken the only thing to do was to do it well; do it in a striking and memorable manner. We hope there will be no aftermath of jealousy or scandal to mar what at a distance seems to have been a really notable event.

Spectator hopes that all his clerical readers may have happy and healthgiving holidays. We have

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the death last secretary-treasurer. Mr. Ancient some two or three attitude and pluck to the last day of ago in Lincoln-loyal Navy at an out 40 years ago, e Bishop Binney. tant charges, in-5, Rawdon, Lon-y, all in Diocese ted about eleven he held at the will always be re-is heroic conduct emigrant steam-its 600 odd pas-ova Scotia coast, arish of Terence ninent risk of his e tempest to the ber of lives, in-man of great ter, unassuming, he discharge of en of the typical a blank that will e he was univer-

always contended that it was in the interests of the congregations to let their clergy get away for a rest and change. It would be more than repaid in increased effectiveness in pulpit and personal ministry. We have also on former occasions drawn attention to the danger of city clergy underestimating the importance of the summer service and the summer sermon. We cannot but feel that there is a pretty well developed and a still growing sentiment abroad that any old thing in the way of a sermon will do in hot weather. The leading members of the congregation are out of town and it doesn't matter about those who are not able to get away for the summer. It is extraordinary how many people remain in the city. The street cars are full on Sunday. The golf links are well patronized. The amusement parks number their Sunday patrons by thousands and yet the Churches drag on languidly because there is "nobody in town." Is not this a situation we ought to face squarely and see if we cannot modify our Church services or hold open air services and in some way capture and instruct people who are probably open to more temptation at this time of year than in the winter. We may add that we have heard many distinct murmurs from the laity about clergy who are too good to themselves in the way of excessive holidays. It is a very serious matter to convey the impression that holidays come first and the Church afterwards. A clerical holiday ought to be as clear cut and definite as that of a business man and he should report for duty just as promptly.

Spectator.

THE LAMBETH CONFERENCE.

On Saturday, July 4th, the inaugural proceedings of the fifth Lambeth Conference took place at Canterbury, nearly 200 Archbishops and Bishops were present. The proceedings began with a reception and luncheon at St. Augustine's College. A pleasing incident in connection with the former was the presentation to the Archbishop of Canterbury of a handsome little cross which had been carved from a piece of jasper marble found in the course of the excavations on the site of the ruins of the old Abbey Church. The presentation was made to the Archbishop by Mr. J. J. Emory, the chairman of the committee of the Students' Diamond Jubilee Fund, for the College extension. The luncheon took place in the celebrated College Museum at 3 p.m., the Reception Service took place in the Cathedral, which was filled by a congregation of over 4,000 people. The Mayor and Corporation of the city attended in State. The Archbishop of Canterbury, sitting in the historic chair of St. Augustine, in front of the high altar, delivered an address of welcome. At the close of the service the "Te Deum" was sung to Sir C. Villiers Stanford's setting in "B" flat. It was a very dignified and impressive service. At its close a garden party was given at the Deanery by the Dean and Mrs. Wace. On the following day a deeply impressive service was held in Westminster Abbey, when all the Archbishops and Bishops attended in solemn state. The Dean of Westminster preached, the Archbishop of Canterbury was the celebrant and the Bishops of London and Winchester read the Gospel and Epistle respectively. The Primates, Metropolitans, Dean and Canons made their offerings at the high altar individually. The administration of the Holy Communion, after those Bishops who were in the presbytery had been communicated, was made by three Metropolitans, namely, the Archbishops of Dublin and Sydney and the Presiding Bishop of the American Church, who were assisted by the Sub-Dean, Canon Duckworth, the Archdeacon of Westminster, Dr. Wilberforce and Canon Beeching. None but Bishops communicated. The Dean of Westminster, the Very Rev. Dr. Robinson, chose for his text the words: "I was not disobedient to the heavenly vision," Acts xxvi. 19, and his sermon was a most striking and suggestive one. Between 170 and 180 Bishops took part in the solemn and majestic service which was calculated to leave a life-long impression upon all of those who were privileged to attend it.

The Lambeth Conference is being held this year in the Library of Lambeth Palace, not in the Guard-Room as formerly, the latter not being large enough to seat the 200 Bishops who are in attendance thereat.

CANADA.

An Ode.

Read at the Special Meeting of the Royal Society of Canada, on the Occasion of the Quebec Tercentenary, July 22nd, 1908.

Out of the cloud's on Time's horizon, dawneth the new Day, spacious and fair:
White-winged over the world it shineth; wide-winged over the land and sea.
Spectres and ghosts of battles and hatred flee at the touch of the morning air:
Throned on the ocean, the new Sun ariseth;
Darkness is over, we wake, and are free.

Ages of ages guarded and tended mountain and waterfall, river and plain,
Forests, that sighed with the sorrows of God in the infinite night when the stars looked down,—

Guarded and tended with winter and summer, sword of lightning and food of rain,
This our Land, where the twin-born peoples, youngest of Nations, await their crown.

Now, in the dawn of a Nation's glory, now, in the passionate youth of Time,
Wide-thrown portals, infinite visions, splendours of knowledge, dreams from afar,
Seas, that toss in their limitless fury, thunder of cataracts, heights sublime,
Mock us, and dare us, to do and inherit, to mount up as eagles and grasp at the star.

Blow on us, Breath of the pitiless passion that pulses and throbs in the heart of the sea!
Smite on us, Wind of the night-hidden Arctic! breathe on us, Breath of the languorous South!

Here, where we gather to conflict and triumph, men shall have Manhood, Man shall be free;
Here hath he shattered the yoke of the tyrant; free as the winds are the words of his mouth.

Voice of the infinite solitude, speak to us! Speak to us, Voice of the mountain and plain!
Give us the dreams which the lakes are dreaming—lakes with bosoms all white, in the dawn;
Give us the thoughts of the deep-browed mountains, thoughts that will make us as God's to reign;

Give us the calm that is pregnant with action—calm of the hills when night is withdrawn.

Brothers, who crowd to the golden portals—portals which God has opened wide—
Shake off the dust from your feet as ye enter; gird up your loins, and pass within:

Cringing to no man, go in as brothers; mount up to kingship, side by side:
Night is behind us, Day is before us, victories wait us, heights are to win.

God, then, uplift us! God, then, uphold us!
Great God, throw wider the bounds of Man's thought!

Gnaws at our heart-strings the hunger for action; burns like a desert the thirst in our soul:

Give us the gold of a steadfast endeavour; give us the heights which our fathers have sought:
Though we start last in the race of the Nations, give us the power to be first at the goal.

Frederick George Scott.

Home & Foreign Church News

From our own Correspondents

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—Holy Trinity Cathedral.—A Thanksgiving service was held in this Cathedral on Sunday morning last, which was attended by H.R.H. the Prince of Wales and the members of his staff, the Governor-General, Field-Marshal Earl Roberts, V.C., and a number of other prominent military and naval officers. The musical portions of the service were excellently rendered, and amongst other hymns that were sung was Rudyard Kipling's "Recessional." The Rev. A. G. Hamilton Dicker, A.K.C., rector of St. Luke's, Toronto, sang the service, the Very Rev. Dean Williams read the Lessons and the sermon was preached by the Lord Bishop of Quebec, the Right Rev. A. Hunter Dunn, D.D., who chose for his text the words:—"Behold the stone shall be a witness unto you," Joshua xxvii. 24. The Bishop's sermon was a very able and appropriate one. The offertory was devoted to the Quebec Battlefields Fund. The following special prayer was used at the service:—"Almighty and Ever-

lasting God, by whose Spirit the whole body of the Church is governed and sanctified, we thank Thee for all Thy mercies, and specially this day for all the blessings and protection vouchsafed unto this city and the Dominion during these three hundred years. We thank Thee for the growth and extension, and for the great and continued prosperity enjoyed by us at Thy gracious hands. And especially O Lord our God, we thank Thee for the labours of all those who in their day and generation have assisted in building up the fortunes of Thy people in this land, and for all those also who are now labouring in Thy service, most humbly beseeching Thee to grant that they may be blessed in these their labours to the continued upbuilding of this Dominion in Thy faith and fear, to the honour and glory of Thy great name, through Jesus Christ our Lord, Amen."

The Rev. Canon Welch, D.C.L., rector of St. James', and Rural Dean of Toronto, preached in this Cathedral in the evening.

ONTARIO.

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

Wolfe Island.—The Rev. C. F. Lancaster has resigned his post as rector, and he will leave shortly for Colorado. He has been obliged to do this on account of the state of his health. He is very warmly esteemed by his people, who are very sorry to lose him. For the present it is his intention to reside in Denver.

OTTAWA.

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

Ottawa.—Although many of our people are out of town and will be for some weeks yet, the hospitality committee charged with the duty of billeting the 250 or more delegates expected here next September to the meeting of General Synod is busy at its work. The committee is composed of Rev. J. F. Gorman, Dr. Travers Lewis, Canon Hanington, Rev. Lennox Smith, Rev. C. B. Clarke, Rev. W. A. Reed, Dr. Weagant, Dr. Fletcher, Col. Sir John Hanbury-Williams, Mr. H. A. McLeod, Mr. M. W. Maynard, Mr. J. F. Orde, and Mr. W. Lake Marler. A proportionate list of billets required in each parish has been made up and already several congregations have taken up their full allotment. The Triennial Conference of the Dominion W.A. will also take place at the same time, and this will mean another 250 to 300 delegates. Altogether, next September will be a busy month in Anglican circles at the capital.

St. Matthews'.—The extensive alterations to this church are rapidly approaching completion, and everything points to the enlarged edifice being ready for occupation at the beginning of September. When finished, St. Matthews' will have seating accommodation for between 900 and 950 worshippers, the largest ground floor capacity of any Anglican Church in the city. In addition to this there will be a comfortable basement schoolroom capable of seating 700, which will be none too large for the rapidly growing Sunday School and large Bible classes. Few churches in Eastern Canada can show as rapid growth and development, as the parish was only organized ten years ago last Easter with a congregation of about a dozen persons.

TORONTO.

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

Toronto.—Mrs. Broughall has received the following letter from the Right Rev. the Lord Bishop of London in approval of her scheme for a Residence for Women who are earning their own livelihood:—

"Fulham Palace London, S.W.,
July 14, 1908.

"Dear Madam,—I am very pleased to hear that you are about to start in Toronto a residence for women who are earning their own livelihood. I have every belief in such residences, so send a line to wish you all success and every blessing in your scheme. Yours very truly, A. F., London."

Leaside.—St. Cuthbert's.—The annual garden party of the congregation belonging to this mission Church was held on Saturday, the 18th inst.,

the whole body of notified, we thank specially this day action vouchsafed during these Thank Thee for the the great and cons at Thy gracious ord our God, we all those who in assisted in build- ople in this land, now labouring in seaching Thee to ed in these their dding of this Do- to the honour and ough Jesus Christ

and it was very largely attended. Amongst those who were present were the Revs. T. W. Paterson and E. R. Ladbroke of Christ Church, Deer Park, the Rev. G. I. B. Johnson, formerly in charge of this mission, and Mr. J. B. Clarke, who is in charge of this Mission at the present time. An efficient orchestra was present which added much to the pleasure of those who attended. The ladies of the congregation were most assiduous in looking after the welfare of all the visitors.

Deer Park.—Christ Church.—A special vestry meeting was held in the schoolhouse on Monday evening, July 20th, for the purpose of discussing plans for the erection of a new church and to appoint a building committee. The estimated cost of the new structure is about \$23,000, of which about \$9,000 is subscribed. The building committee are the rector, the Rev. T. W. Paterson, the wardens, Messrs. Muntz and Lund, and Messrs. Price and H. H. Ball. Another committeeman will be appointed by these. It is proposed to tear down the schoolhouse and move the present church on to the ground the school occupies for a Sunday School room and to build a modern brick structure upon the present church site.

Core's Landing.—St. George's.—The Rev. T. F. Summerhayes has resigned the incumbency of this parish and the Rev. O. E. Newton, of Chicago, has been appointed in his place. Mr. Summerhayes has leave of absence from the diocese for some months for the purpose of recruiting his health. He will take duty for the Rev. C. W. Hedley, R.D., of Port Arthur, the last two weeks in August and the whole of September.

Whitby.—Missionary Conference.—The third Missionary Conference, under the auspices of the Young People's Missionary Movement, held at the Ladies College, July 2nd to 10th, was an unqualified success. Twenty delegates, out of a total delegation of some 200 members, belonged to the Church of England. Among those who attended were Rev. Provost Macklem, Rev. F. Wilkinson, Rev. T. G. A. Wright, Rev. A. F. Barr, Miss Hoyles, Miss Thomas, Mr. W. H. Worden, Mr. R. H. Allin, Mr. J. H. Greene, of Croydon, England, and others. The chief purpose of the conference was to encourage missionary study and to arouse missionary interest. Classes were taught every morning, the teacher training being in charge of Miss Thomas. Besides these classes there were lectures by returned missionaries and missionary experts. There were 20 returned missionaries and 14 selected speakers, the fields represented being India, China, Japan, and Asia Minor. Jewish work, French evangelization, and work among foreigners were also presented by workers engaged in these lines of home mission work. The delegates unanimously requested Provost Macklem to apply to the Mission Board for its approval of this conference.

Creemore.—St. Luke's.—The death occurred on July 9th of one of the pillars of this church, Mr. Henry Trent, at the ripe age of 83 years, 3 months. For nearly thirty years, the term of his residence in Nottawasaga township, he was active in Church work, only ceasing two years ago through the infirmities of old age. He was successively Sunday School superintendent, churchwarden, and Synod representative. The simplicity and fidelity of his character won for him the respect of all. The beautiful new church, built during his wardenship, is one of the enduring monuments of his work, along with that of the Rev. Rural Dean Forster and others. At the Easter vestry meeting of 1907 a resolution of appreciation was passed in which, among other things, it is said, "The Church stands stronger to-day, both financially and spiritually, because of having had you so long as a member and officer." He was able to be at church and partake of the sacrament of the Lord's Supper as recently as June 7th. The gradual declension of his strength culminated quietly and peaceably on the afternoon of July 9th. He was buried in St. Luke's cemetery here. Mrs. Trent, six sons, and two married daughters survive. Deceased was a native of Yeovilton, Somerset, England, but had resided in Canada since his 10th year, his parents having settled at York Mills in 1834.

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

Tapleystown.—On June 30 the congregation of Rymal held a garden party and cleared \$60. On July 5th the Rev. J. A. Ballard, M.A., rector of

Grimsby, took the services in the mission, and celebrated the Holy Communion at Rymal. On Sunday, August 16th, the Rev. Richard Macnamara, M.A., of Winona, will conduct the services at Rymal, Woodburn, and Tapleystown, also administer the Lord's Supper at the Woodburn afternoon service.

HURON.

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

The Rev. T. B. R. Westgate, who has been Home on furlough for nearly a year, leaves for his former field, German East Africa, in the middle of August. He will meet Mrs. Westgate in Ireland, and she will accompany her husband, their children being left in Ireland to be educated.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask.

Fillmore.—The Rev. Harold Dobson Peacock has been placed in charge of this Mission. Mr. Peacock received part of his training and was ordained from St. Chads, Regina. This Mission was worked until recently by the Rev. Rural Dean Pratt, who gave fortnightly services. A rectory and church are badly needed. Owing to the failure of the crops last year funds are difficult to raise. The W.A. are making a splendid effort. Many of the congregation are from Eastern Canada, and the remainder from England. Would it be too much to ask Churchmen to help us? A photograph of the church, when built, will be sent to all subscribers. Subscriptions may be sent to Archdeacon Harding, D.D., Indian Head, or the Rev. H. D. Peacock, Fillmore, Sask.

SASKATCHEWAN.

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

Battleford.—The Rev. E. Matheson, R.D., writes.—"In your issue of the 9th inst., I notice an article written by the Rev. D. D. Macdonald on 'Indian Mission Work in the Diocese of Saskatchewan,' and also one written by the Rev. Mark Jukes on 'M.S.C.C. and Indian Schools.' I would like to add a few words to these. In the annual report of the M.S.C.C. for 1907 I see that the Diocese of Saskatchewan contributed over \$700 towards the M.S.C.C. for last year, and in looking over the list of places making up this sum I find that our Indian Missions and schools gave within a fraction of one half of that amount, viz., \$331.15. The number of Indian Missions and schools contributing was about one-third of the number of the white Missions, yet they contributed nearly the half of the whole amount. This is not a bad showing, is it, for our Indian Missions and schools?"

CALGARY.

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

Red Deer.—The Rev. C. Greenes, Rural Dean of Red Deer, has returned from the Old Country, bringing with him various gifts for the parish and the adjoining parishes of Hillsdown and Arthurvale, viz.: For Holy Trinity Church, Pine Lake, a handsome brass altar cross, the gift of Mrs. Harvey Ambarrow, England, and \$15 from the Bristow family. For St. Paul's, Hillsdown, a brass alms dish and \$60 for the Organ Fund. For St. Hilda's, Arthurvale, a silver chalice cup, the gift of the Marchioness of Londonderry, sums from several villages in England amounting to \$35, and a pair of brass altar vases.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.

An old proverb says:—"It is a poor heart that never rejoices." But this is quite different from saying that it is never the heart of the poor that rejoices. It is the people of small means who are the greatest givers, for it is among them that the richest hearts abound. What would the rich world do without the poor to help it?

PAN-ANGLICAN CONGRESS NOTES.

(Continued.)

Miss A. E. Ball, said that when she first went to India as a missionary, nearly 28 years ago, and began to learn the Urdu and Sindhi languages, she found no equivalent for the word "home,"—a fact which speaks volumes. Women there are kept in separation and seclusion. Child marriage, want of healthful recreation, absence of the simplest knowledge of hygiene and sanitation, coupled with barbaric treatment in illness, reduce their stamina and powers of resistance to the inroads of debilitating influences to a minimum, so that the death-rate is terribly high. What a sore need there is in all Heathen and Mohammedan lands for the ministries of Christian medical ladies, with the precious double gift of healing for body and soul!

Dealing with the terrible subject of "Child-marriage and Child-widows," Dr. F. W. Giles showed that the Indian Penal Code is largely a dead letter. This was proved by examination of the Police Reports for the whole of India for the years 1892 and 1902.

Mrs. Hatchell contributed painful facts in connection with the subject, and contended that unfettered growth to womanhood and educational development can never come until the men are reformed in their views. One of their own countrymen has written "Woman, thy lot in India is misery."

Among the many earnest speakers who contributed to the discussion was Mrs. Creighton. As an Englishwoman who had never been in India she had read and studied much upon this subject, and was more and more convinced that we must look for improvement in the general raising of the whole moral and intellectual level of India. The Penal Code there was worse than "a dead letter," because people who do not know believe the Code to be fully operative and effective.

THE CHURCH'S PROGRESS AS AFFECTED BY RACE PROBLEMS.

Section E.

The Hoare Memorial Hall, Church House, with its full meeting this morning, afforded emphatic proof that interest in the E. Section is being well sustained. The Bishop of Perth presided, and he was supported by the Archbishop of Brisbane, Bishop Jane (late of Mashonaland), Bishop Johnson (formerly Metropolitan in India and Bishop of Calcutta), and Mrs. Creighton. The subject was "The Church's Progress in India as Affected by Race Problems."

Canon Westcott, Examining Chaplain to the Bishop of Lucknow, said there was reason to inquire as to the light in which Europeans were regarded by Indians. The Christian idea that the power of a religion should be estimated by its ability to develop character and bring out the Divine image in those who truly accepted it, presented itself to the ordinary Hindu in rather a different form; so that he estimated the value of a religion by the lives of all who were nominally adherents to that religion. He felt that the missionaries ought to study closely the religious thought of the country, gaining a knowledge not only of the classical literature, but also the writings of great religious reformers, such as Kalis and Warak. In the teaching of such men were found many startling parallels to the teaching of the Saviour and the Church foundations upon which they might help Indians to construct a more noble temple for the worship of the one God. Indians, notwithstanding, that they regarded their religion as a noble inheritance to which they clung with zealous tenacity, appreciated the beauty of Christ's life and teaching, and showed their appreciation of it by allowing it to influence their lives. It was not the racial characteristics of Englishmen that commanded the respect of Orientals, but rather the spirit of Christ as it had informed the English character. The speaker mentioned that the high-class Hindu regarded cleanliness as next to godliness; and occasioned merriment by a story of a quarrel between an Englishman and his Hindu servant. "You are a child of a pig," observed the Englishman. The Hindu meekly folded his arms and replied, "You are my father and my mother." (Laughter). That showed the Hindu's want of a sense of humour. If that sense could only be developed he believed there would be less bitter feeling and sedition in the country. (Applause).

The Rev. C. Clarke, formerly Principal of Noble College, Masulipatam, said the training of missionaries and native workers to understand the native problems and the application of Christian principles to their solution was of the very first importance. Far greater attention should be devoted to this matter by the Church. Men and

Bishop, Kingston.

F. Lancaster has and he will leave s been obliged to ate of his health, by his people, who r the present it is er.

op, Ottawa, Ont.

our people are out eeks yet, the hos- h the duty of bil- ates expected here of General Synod nittee is composed vers Lewis, Canon ith, Rev. C. B. Dr. Weagant, Dr. y-Williams, Mr. H. d, Mr. J. F. Orde, oportionate list of has been made up tions have taken Triennial Confer- ill also take place mean another 250 5, next September ican circles at the

ive alterations to ching completion, enlarged edifice the beginning of St. Matthews' will r between 900 and ound floor capacity city. In addition, comfortable basement 700, which will be growing Sunday es. Few churches rapid growth and as only organized a congregation of

ishop and Primate, Assistant Bishop,

ts received the fol- v. the Lord Bishop of her scheme for earning their own

e London, S.W., 14, 1908.

leased to hear that nto a residence for own livelihood. I idences, so send a d every blessing in y, A. F., London."

he annual garden nging to this mis- day, the 18th inst.,

women were often sent out to the mission field with little or no knowledge of the problems of the land for which they are bound. What was needed primarily was the living example of the Church's leaders. An imitative race needed the best models to copy, and these models must be infused with the spirit of sympathy and toleration. (Applause).

Mr. A. G. Fraser, Principal of Trinity College, Kandy, Ceylon, emphasized the opportunity before the Church in her educational missions, which must, however, be in close touch with the thought of the people. They were asking for educational missionaries in order that they might make converts of the natives who would do the work hereafter better than the English clergy could hope to do it. The Church ought to use its wealth in establishing strong, efficient colleges for the training of Evangelists, and to these the village schools should be connected.

Bishop Johnson, formerly Metropolitan in India, while recognizing the importance of methods, said he had a great distrust of them, since they were likely to become fetishes. The success of methods depended on the spirit and temper which underlay the whole work and life of the individuals who had to work them. What they wanted was sympathy. His earnest hope was that one of the results of the Pan-Anglican Congress so far as India was concerned, would be that the Church would draw together all concerned at home, the societies and others engaged in the work, seriously to consider what steps could be taken to unite in one common effort to guide their disorganized brethren in India into a stable and permanent position as a branch of Christ's work. (Applause).

The Rev. S. B. Taylor, late an Indian Government Chaplain, advised methods for the cultivation of race conciliation in India.

The Bishop of Lahore appealed for care to be taken to refrain from easy and cheap denunciation of Anglo-Indian life. They should remember that it was not the natives so much as ourselves who were on trial to-day in that country. (Applause). Much would depend on the way in which it was done during the next few years. (Applause).

To the discussion contributions were made by the Rev. E. F. Brown (Calcutta), the Rev. C. H. Pakenham Walsh (Madras), the Rev. J. C. Cole (Isle of Wight), the Rev. J. B. Panes (Madras), the Rev. W. C. Penn (Masulipatam), and the Rev. A. C. Yorke (Wellington).

The Chairman, in summing-up, observed that the speeches seemed to imply that we did not understand the Indian, nor did the Indian understand us. The same had been the case in the past with regard to European nations. What was manifestly required was more education, and to have good schools for the education of the higher class, so that they need not come to this country for enlightenment, was of special importance. It had been represented, as one reason why the Church did not progress in India, that it was looked upon as part of the State Government. He wished something had been said of work among women. The life of women in India was often hard and cruel, and we had to send there the message of emancipation. Instead of condemning the Indian people, we should lead and guide them on Christian lines. (Applause).

THE CHURCH'S PROGRESS AS AFFECTED BY RACE PROBLEMS.

Section E.

In China and Japan.—The afternoon session, also presided over by the Bishop of Perth, was divided into two portions.

The Rev. W. G. Walshe, formerly C.M.S. Missionary at Shanghai, explained that missionary methods in China required adjustment, in order to adapt them to the conditions which were unique in modern missionary experience. To a great extent the Chinese were persuaded that the foreigner, with all his mechanical skill and military prowess and scientific attainments, was but a foreign barbarian after all. The missionary's best policy, therefore, would be to live down that unenviable reputation and gain for himself and his country a character for integrity of purpose, for purity of motive, and nobility of action, which would command respect and invite imitation. The Chinese, who had made the study of human nature a speciality for hundreds of generations, were quick to recognize merit where it existed as they were to discover defects. The Church's progress would be greatly furthered if her representatives possessed in addition to the indispensable spiritual qualifications the instinct of reverence. There was much to admire in China's past and present, her venerable institutions, her magnificent literature, her great achievements in arts and craftsmanship, her admirable morality, and

many other features. The Christian missionaries might have much to teach the Chinese but he would also find that he had much to learn from them, even in the regions of morals, and the success of his teaching would depend to some extent upon his capacity for learning. Some men by failing to understand the Chinese attitude of mind, spent their days tilting at windmills, and made no impression upon the life of the nation. It was imperative that missionaries should refrain from all interference in matters of law and policy. (Applause).

The Bishop of Hankow spoke of the intense racial hatred between Chinese and the Manchus, the latter of whom he described as the governing race. If in the next few years the Christian Church in China could gain a reputation for bringing about good-will between those great racial forces in China it would have done much not only for the unselfish benefit of the Chinese people, but more than could be done in any other way to commend itself to the sober good sense of both these great races. (Applause).

The Rev. F. J. Griffith, Missionary at Tai An, in the Diocese of Shantung, said the old social life of the Chinese was undergoing a change. Unbelief, infidelity, and Agnosticism would be the issue unless the Church made an effort to seize the opportunity. He advised an enlargement of the Church's present organization in China and the starting of work in fields still unoccupied, and so to add the great jewel of China to Christ's crown in the present generation.

Mrs. Ashley Carus-Wilson pictured China pleading to the Church to spread the Gospel in that country.

The Bishop in Corea said that at the present time in Corea there were immense opportunities and possibilities for their work. Thousands of people had come to them asking to be admitted to the Church of Christ. But there was a danger lest they came simply expecting that by becoming Christians almost by a miracle they would become strong and able to overthrow the Japanese in Corea. There, however, the opportunity was, and it was their duty to put every effort into the work out there. (Applause).

Coming to the Church's progress in Japan as affected by race problems, Mr. P. Y. Saiki, a native delegate from Japan—who was received with applause—said if they meant by race problems such expressions as "Yellow peril" or "Black danger," he was glad to say that as yet they had no such things in the Far East. Those cries were all started by the clever sons of the Christian countries against them. In the matter of race hatred, the Oriental people were all, so to speak, co-sufferers in the cause, and such ill-feeling lately manifested towards the Japanese people by Americans and Canadians on the Pacific Coast hindered more or less the free course of the Gospel, in which we were taught to be "one man in Christ Jesus." Of course, blood was thicker than water, yet nations of the same blood very often hated one another, and sometimes the relation of a common language—for instance, that of the English language—between different races proved thicker than that of blood; and yet, through all nations and tongues, the common relation of the communion in Christ Jesus must be the thickest and strongest of all. (Applause). So Christian love was the only cure to the racial antipathy and misunderstanding on all such occasions. (Applause). The vital question before the Church was how to convert ancestor worship to the true worship of God, the ancestor of all mankind? In order to solve that the Church ought to decide her attitude towards Confucianism and Buddhism, which were still the moral basis of all the Far East. To call those two great teachings by the name of heathen or pagan teaching was not the best way to solve the difficulty. It was cutting away the knot they could not untie. To compare them with Christianity and admitting the common elements in all three, and pointing out the unique character of the teaching of our Lord, and then to lead them up to the Higher Light, was the most desirable way. (Applause).

The Rev. Lord William Cecil (Hatfield), dealing with the subject of the development of religion in Japan, suggested two thoughts. How much must Christianity change its clothes before it became the truly national Japanese religion? With regard to that, they must at once confess that Christianity could never wear in Japan its Western garb; next, how much of the existing Japanese thought and culture must be left, and how much destroyed by Christianity? Was there, he asked, any necessity to destroy the beautiful externals of Japanese religion? He did not think there was. They ought not to expect these Eastern races to jump into Christianity, our own growth in which had been gradual. If they tried to make people

step upwards from Buddhism to Christianity they did no harm. (Applause).

An interesting discussion followed. Among those participating in it were the Rev. John Imai, Principal of St. Andrew's Divinity Hostel, Tokyo; the Rev. George Wallace, Professor of Church History in the Trinity Divinity School, Tokyo (American Church); and the Bishop of S. Tokyo.

The Chairman, who, in summing up, expressed gratification that two gentlemen from Japan had told them what they thought of the Church, and what it could do for them in Japan. He was especially grateful to one of them for saying that he was going to belong to the Anglican Communion. (Applause). He hoped one day to see in Japan a great national Church—one of the great daughter churches in the Anglican Communion. (Applause).

POSSIBILITIES OF INTERCOMMUNION.

Section F.

Section F. resumed its sittings this morning in the large Hall of the Church House, Westminster, which was again crowded. The subject for consideration was the "Possibilities of Intercommunion," embracing the following points—(1) Steps towards and obstacles to intercommunion with other ancient Churches.—On their side or our side; (2) What more could be done? What are the dangers to be avoided? (3) How far is it possible and wise to open negotiations with particular churches? (4) What are the necessary conditions for intercommunication in the case of individuals and in the case of churches?

The Bishop of Gibraltar, who presided, supported by a number of prelates and clergy, said there had grown up in Christendom divergencies with regard to faith, discipline, and the like, and the outcome was an interruption of intercommunion. When they spoke in general terms of the desire for unity they had in their minds the desire for the restoration of intercommunion, with all that would make it possible. It was a good thing when the Free Church of Scotland and the United Presbyterian Church joined together. Reunion had taken place there, and they looked forward with hope to the possibility of reunion within our own realms and to the scattered bodies being drawn back to the mother to which they rightly belonged. (Applause).

Lord Halifax, the first selected speaker, said that although it might not be given to them to see the complete realization of their desires for the peace of the Church, they had the conviction that those desires would be realized in God, Who ruled all human affairs. How was it possible for anyone calling himself a Christian not to desire the peace of the Church? Every intelligent and loyal member of it should desire the renewal of communion with Rome. All must surely wish to hasten the day when the members of the one Church would be again united in the external bonds of one spiritual union. In insisting upon the rights of the English Episcopate, had they done justice to the Apostolic See? They had need to face these and other questions, and to ask themselves why the principle of authority in spiritual matters had come to be so largely ignored in England. Could it be denied, on the other hand, that there were exaggerations on the Roman Catholic side, and was it not their duty to witness in regard to these matters?

The Rev. T. J. Pulvertaft (Secretary of the Spanish and Portuguese Church Aid Society) pointed out that Spain and Portugal were practically untouched by the Reformation. Missionaries were not sent to the Peninsula. The little Churches there were of native growth, and the Anglican Communion should be ready to help in their development.

The Rev. R. H. Acland Troyte (Chaplain at Pau) said the question to consider was, how far was it possible or wise to open negotiations with the Church of Rome? He agreed with those who had said that at this moment Rome had best be left alone. Nothing could come from formal negotiations. More harm than good would probably be done by it to the cause they had at heart.

The Rev. Dr. Richards, from the Diocese of Travancore, described the efforts in the direction of reunion made in Travancore with the native Nestorian and Syrian Christians, and Mr. W. J. Birkbeck spoke of the possibilities of intercommunion with the Orthodox Eastern Church, especially in Russia.

Dr. Headlam, Principal of King's College, London, said it was one of the traditional characteristics of the Church of England that, owing to the position of its two Universities, it had ever kept in touch with the varied movements of modern thought. The lesson he drew from that was that that movement tended not merely to the fulfilment of their function in the world, but to

intercommunion with other Churches. They must be true to themselves and to the traditions of their Church if they were to find the basis of reunion. They must also insist on the necessity for patience and prayer. It was impossible to do away with barriers that centuries of disunion had erected by a patched-up arrangement made upon paper. (Applause).

After further discussion, in which the Rev. H. T. Gardner (from the Diocese of Jerusalem), the Rev. J. Cassels (of Oporto), the Rev. Dr. Israel (from Central Pennsylvania), the Rev. C. R. Davey Biggs (Oxford), and Mr. T. Cheney Garfit took part.

The Bishop of Gibraltar, summing up, said they must be on their guard lest they should be lacking in ecclesiastical courtesy to other Churches. He deprecated the tendency to set up more and more difficulties between themselves and other Churches.

"POSSIBILITIES OF RE-UNION."

Section F.

The afternoon sitting in Section F was devoted to the consideration of the "Possibilities of Reunion." The questions dealt with were (1) Steps towards and obstacles to reunion with modern separated Christian bodies: On their side; on our side. (2) What more could be done? what are the dangers to be avoided? (3) How far would it be possible and wise to open negotiations with particular bodies? (4) What are the necessary conditions for communion in the case of individual members of such bodies?

An interesting incident occurred when the venerable Archbishop of York appeared on the platform amid cheers.

The Bishop of Gibraltar, who presided over a crowded audience, mentioned that it was the Archbishop's 82nd birthday, and he was sure they would all like to give him a birthday cheer. (The response made was of the most cordial character).

In opening the proceedings, the Chairman said they had talked that morning about Christendom as a whole, and the possibilities of intercommunion. They would now deal with the "Possibilities of Re-union." Everyone must recognize that we ought to desire and yearn for the return of the separated bodies into the Mother Church, on whatever terms were possible, to secure reconciliation, friendship, and extension. They particularly wished this in regard to those who were united to them by ties of race and kindred, a common language and common civilization, and who had been brought up in the same religious atmosphere. The work they had in view must be approached by them with the sense that the Holy Spirit could alone guide them aright.

The Rev. Lord William Cecil (Rector of Hatfield), said there could be no doubt that reconciliation was in the air, but there was great danger of hasty effort after union. He believed there would be a time when they would find union as easily as they had found disunion. What he feared most was that instead of unity there would be further divisions as the result of imprudent effort, especially in the accentuation of the division between Roman Catholics and Protestants.

The Dean of St. Patrick's, (Dublin), said that the differences which existed between Christian bodies would never be composed until they recognized on both sides that it was really grave and serious to make light of them. Such action, instead of promoting reunion, would retard it. Much had been done by informal deliberations and conferences, but great difficulties had to be overcome before unity could be achieved.

Dr. Kinsolving (Maryland), speaking of the Free Churches of America, said there were indications that the leaders were growing weary of their divisions. Proposals had been made in the States to bring all the bodies into a gigantic Church trust. (Laughter). That would limit very clearly the idea of one Holy Catholic Apostolic Church. There was, however, a real desire for unity in that country.

The Canon J. C. Davidson (Ontario), believed that the reunion of the Churches would come from God's hands and in his own good time, and they must prepare for it by being good Christians and bearing witness to the heritage which He had given to them.

The Rev. T. A. Lacey (late Vicar of Madingley), said that the difficulties in the way of reunion existed in order to be overcome, and it was for them to overcome them. He suggested that they should welcome the Congregationalists into the Anglican Communion and allow the ministers to accept conditional reordination.

Canon H. Erskine Hall, of Glasgow, believed that reunion would come as the inevitable product

of increasing spiritual vitality. He urged the religious papers to give as little employment as possible to the man with the muckrake (laughter), and that no action should be taken by individuals which was considered inopportune or premature by the Church authorities. He could see no inseparable obstacles to reunion in matters of faith and worship in Scotland.

Mr. N. F. Davidson, K.C., delegate from Toronto; Canon Clairs, from Bunbury, Australia; Earl Nelson; the Bishop of Bunbury; the Bishop of Glasgow; the Dean of Grahamstown; and the Archbishop of Rupert's Land, took part in the discussion.

The Chairman, in closing the debate, said they had shown the dangers of trying to secure reconciliation and reunion by ways of shallowness, skimming over the surface, or by varnishing over the lines of cleavage which existed. Anything like that must fail, because it would not satisfy the aspirations of those who had worked to bring about reunion. Unless they could find some way of satisfying that which hearts were sighing for and aspiring to, the reunion would not be effective or perfect.

The Archbishop of York pronounced the Benediction.

PREPARATION OF THE YOUNG FOR PERSONAL SERVICE.

Section G.

The Bishop of Auckland was in the chair at yesterday morning's meeting at Sion College.

The Rev. J. B. Seaton, Vicar of Armley, Leeds, and Chaplain to the Public Schools Brigade, opened the discussion of the above subject, paying special regard to habits of devotion. He emphasized Confirmation as being the great opportunity in a boy's life, when the clergyman could influence and teach him. The question of vocation was extremely important. The Confirmation candidate should be brought to answer definitely the question, "What does God want me to do with my life?"

The Rev. A. A. David, Head Master of Clifton College, thought that boys should be taught more than not to do wrong. They should be shown why they were to do right. He thought the Catechism did not contain and present in a clear and unmistakable form the method of serving Christ.

The Rev. H. T. Bowlby, assistant master and tutor at Eton College, laid special stress on the benefit of prayer—both extempore and otherwise—for boys. The best guides, he thought, were prayer cards, which gave directions for special prayers each day.

The Rev. E. C. West, of Grahamstown, S.A., spoke of the desirability of teaching young people to get into the habit of spiritual communion—regular systematic meditation; to teach them also that work was really a matter of personal devotion to God.

The Rev. the Hon. E. Lyttelton, Headmaster of Eton College, said that boys when asked to become missionaries were repelled if they were told they were in possession of a great Gospel message they were to spread. If they were told that people were in want or paid, the boys' good natures would be appealed to.

The Rev. J. P. Maud, Vicar of St. Mary Redcliffe, Bristol, compared the lot of the parish priest with that of the schoolmaster, declaring that while the former had only the time of preparation for confirmation in which to talk to boys, the schoolmaster had practically the whole of their youthful lives. But for preparation for personal service the opportunity presented by Confirmation was absolutely unique.

The discussion of the second aspect of the subject as applied to habits of study was opened by Miss H. L. Powell, principal of the Cambridge Training College. She spoke of the importance of teachers not losing sight of the stern injunction to "Take heed to thyself." The most profound theologians should be those who should teach small children. (Laughter). They had got to grapple with higher criticism, but, at the same time, the fact must not be lost sight of that well-trained children were not so easily shocked by new ideas and criticisms as older people. (Hear, hear).

The Rev. A. Carr emphasized the fact that there never was such a splendid opportunity for religious instruction as was now given to the present generation of English Churchmen.

Mrs. Wordsworth, the wife of the Bishop of Salisbury, in a very clearly enunciated speech, who spoke as a mother and the wife of a Bishop, said she had experienced extreme difficulty on the subject of religious instruction. The clergy did not help them as they might. There was no real teaching—in the country districts anyhow so the speaker said.

After interesting speeches from Canon Simpson (Canada), the Rev. A. Curtois (Lincoln), the Rev. G. T. Wanley, and Mr. T. R. W. Lunt.

The Rev. the Hon. E. Lyttelton, speaking for the second time, begged clergymen to use their brains. If their sermons contained nothing of real teaching or interest, they did practically no good.

PREPARATION OF THE YOUNG FOR PERSONAL SERVICE.

Section G.

The Bishop of Croydon presided at the afternoon session.

The Rev. L. S. Milford, Assistant Master at Haileybury College, described how that school tried to forward educational work in India, how it supported a boy's club in the East End of London. He spoke of the impression made upon, and the general good done to boys, who went up from their school to see the work of the Mission going on.

The Rev. R. Beresford-Peirse, in charge of the Eton College Mission at Hackney Wick, said that in intercourse with the young, the deep spiritual things of life must be kept in the foreground. Boys wanted religion. They might not altogether understand what it was they were craving for, but deep down in the heart there was the desire. The normal boy was religious; it was the abnormal boy who was not.

The Rev. L. G. B. Ford, Headmaster of Repton School, said the gospel of service was preached in public school chapels as it never was before; yet the results were very disappointing.

Other speeches having been made, the meeting closed.

THE EVENING MEETINGS.

Missions in Non-Christian Lands.—Albert Hall.—To-night the Albert Hall was again filled in every part long before the proceedings began. In the absence of the Archbishop of Toronto through some delay, the Archbishop of Canterbury, Bishop Ingram opened the meeting by reading a telegram from the National Free Church Council, which represented all the Evangelical Free Church denominations in England and Wales, welcoming the members of the Congress, and concluding, "We are one in faith and service." The reading of the message evoked much enthusiasm, and a suitable reply was despatched.

Bishop Graves, of Shanghai, was the first speaker, and reviewed the general situation in China, pointing out the opportunities which lay before the Church. Where did the Anglican Communion stand in reference to the awakening of the Chinese? The strongest claim that the Anglican Church had upon China was that it gave the country the faith of Jesus Christ purged of accretion, at the same time presenting such a sane, sober, and reasonable view of it as admitted of its being understood. He advocated the strengthening of dioceses in China. There were at present six English and two American dioceses, but he spoke strongly in favour of a recognition of one body—the Anglican Church of Christ in China—rather than adhering to the idea of an American and English form of Chinese religion.

Mr. Fraser, the Principal of Trinity College, Kandy, spoke on educational matters in India and Ceylon, urging the necessity of the establishment of colleges to rescue British education from secularism. He quoted the remarks of certain Indian statesmen concerning the universities, which were characterized as a senseless attempt to turn the Oriental into a bad imitation of a Western mind.

Neglected and lost opportunities in Africa were dwelt upon by Canon Weston, who explained how, fifty years ago, there was a free field in that country. The white man he said, had only to go in and be the saviour of the people in their physical, and their teacher in their spiritual, life. When the first appeal was made, so poor was the response that as a result to-day the Arab and the Coast African had made friends with the people they had formerly oppressed, and Islam was the danger which threatened the future.

The Bishop of Lahore referred in his address to the unrest in India, where the movement and stirring into a new life was the inevitable outcome, he said, of England's work in the past, and a sympathetic attitude was essential—an attitude adapted to the altered circumstances. At the present time it was not so much the native that was on trial as the British.

The danger from Islam was also impressed upon the meeting by Bishop Oluwole, who explained the ideals of the Church in Africa. These were a self-supporting Church, a Church self-extending, and eventually a self-governing Church.

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These objects, he said, were gradually being carried out.

In his concluding remarks, the Archbishop of Canterbury paid an affectionate and touching tribute to the late Archbishop of Capetown, whom he described as "one of the noblest servants of our Lord and Saviour who have in our generation borne the responsibility of high leadership in the Church beyond the seas." In the original Congress plans it had been arranged that the late Archbishop should occupy the chair at that meeting. Had he realized that, his Grace continued, when he undertook to preside in the emergency that evening, he would have asked the meeting to lift up their hearts with him in thankfulness for the splendid example of steady, persevering devotion, and of quiet God-given power, the more eloquent because it was so self-restrained—"an example which, for 34 years, some of them years of the keenest anxiety and strain was given by my dear brother and friend who has now, we are well assured, been called to higher ministries elsewhere."

St. Paul's Cathedral.—The third gathering at St. Paul's Cathedral was held to-night. The attendance was larger, even, than on the two former occasions, the building being closely packed, hundreds of people having to stand throughout the service.

Dr. Robinson, in an introductory address, said that the invitation to Penitence, which was made again that evening, was made with the utmost sincerity of conviction of mind and heart. From the great opening service at the Abbey, which began with the solemn chanting of the 51st Psalm, it was impressed upon us that we ought to repress every thought of vain-glorious satisfaction at the meeting and work of the Congress. It had been felt that, unless we were most watchful, we might easily be tempted to an unholy use of the very encouragements and responsibilities which were presented before our eyes this week, for there was nothing which could be more fatal to Christian service and Christian progress than a spirit of boasting. Thank God there were signs that we were awakening to a clearer sense of our duty; after the Congress the signs would be more apparent still.

Bishop Kinsolving (Southern Brazil) pleaded eloquently for the claims of the South American continent, which he regretfully said had been neglected by the Church of England. The great Anglican Communion might have upon it the stains of toil and conflict; it might be sorely tired with the duties which God had placed upon it; but for all that it held something for those who were without. From its breast it could give forth the milk which should nourish those young peoples of that neglected continent. It must needs echo to the peoples of South America, as well as to the Pagan in other parts of the world, its Master's message, "Ye shall know the Truth, and the Truth shall make you free."

The Bishop of St. Alban's, in dealing with the subject of "The Church in Non-Christian Communities," said no student of the Word of God could acquiesce in a statement that the work of the missions of the Church could be confined to Christendom alone; and as the Church presented the truth and life, so there was the fulfilment of the sacred duty of carrying the Gospel into the remotest parts of the earth. There never had been such opportunities as were before the living Church to-day, and the Anglican Communion met together in Congress was striving to consider how it could realize its duty better in bringing the Gospel to bear upon the nations of the world. With all the divisions of Christendom, Christianity was yet one religion as contrasted with all outside Christendom. The Congress aimed at the further extension of the Kingdom of the Master. Might it send each one of them back to their homes with heart-searching as to what they were doing, by prayers, by life, and by sacrifice, to make that Kingdom come.

The Church House.—Bishop Scott, of West China, presided.

The Bishop of Uganda, who was greeted with much applause, said the Church must to-day take a step forward for three great, compelling reasons: first, because the fields were white unto harvest; secondly, because of the danger of delay in gathering that harvest; and thirdly, because the welfare of the Church absolutely depended upon her coming boldly forward now. He laid great stress on the danger to the Church from Mohammedanism, a great wave of which was sweeping across the Dark Continent.

Bishop McKim, of Tokyo, said that Japan's advance in morals and religion had not corresponded to her advance in other ways; and referred to Count Okuma upon their need for the higher ideals of conduct set aside before them by Christian people. And Count Okuma was not a Christian. It was a great mistake to suppose the

Japanese changed their religion as easily as their coats. After years of the most drastic persecution more than 30,000 Christians remained. He emphasized the fact that Japan had great influence in China; and therefore if Japan were Christianized, the more easily China would be.

The Bishop of West Equatorial Africa, in an interesting speech, confined himself chiefly to the Hausa country, and the extreme difficulty there had been in penetrating it. He, too, referred to the wave of Mohammedanism creeping over Africa, and the necessity for driving it back now, while there was still time.

The Bishop of Melanesia said the people of Melanesia had the alternatives of remaining heathen or untaught Christians, or accepting the teaching of Roman Catholics, who were going there in great numbers, of Wesleyans, or Baptists. These were all coming, but not the looked-for teachers from the Anglican Communion. One great obstacle which kept men from Melanesia was the many languages, but he himself got along very well with only one. Men also thought they would be wasting themselves there, but other and great men had not thought so.

The Rev. W. E. Holland, C.M.S. missionary, Allahabad, and the Bishop of Hankow, also spoke.

CAPITAL.

Section A.

Friday, June 19th.—According to the Bishop of Columbia, who presided this morning at the Albert Hall over Section A., there were many who had anticipated an intolerably dull meeting for a discussion on "Capital." Whether His Lordship himself was amongst the number he did not confess, but from the outset he showed himself a most keenly-interested chairman, and at the close was able to declare with the complete assent of the large audience that the realization had been the exact opposite of the pessimistic anticipation.

The first speaker was Mr. C. F. G. Masterman, M.P., who said that he had noticed that nearly every speaker at nearly every meeting that had been held in that Section had been certain that the particular subject under discussion was the most important that the Congress could consider. Without hesitation he would say that of that morning's, for all the problems with which they had to deal, came back to the creation of a new commercial system outside the ethical influence of the Christian Church. He was dealing not with capitalists as men, but with modern capital as a system—a system in which every investor of even a few pounds entered into an unmoral—not immoral—system. The question before the Church was whether she was to allow this unmoral system to stand entirely apart from her influence, or whether she was to permeate it with the Christian ethic or whether she was to draw certain ethical boundaries within which it must confine its operations. It was no good nagging at the rich or laying too much stress on individual responsibility. They were literally wrestling with principalities and powers, and it was evident Mr. Masterman looked to the collective action of the whole community setting the boundaries he talked of as offering the best hope of victory.

Professor R. M. Burrows endorsed Mr. Masterman's analysis of the situation, and made a few immediately practical suggestions arising out of the thought that the matter was not one for the few or the rich but for all, for we are all capitalists now. There were some businesses which the investor with a sensitive conscience would avoid, others to become a shareholder in which would be to go into partnership with evil. It was sound economics and high ethics to search out concerns conducted with consideration to the worker and to seek for the shares. But the majority of businesses came under none of these heads. Still, we should always enquire, and sometimes object. Shareholders should also aim to counteract the "new form of absentee landlordism" by securing collectively and individually some returns, in aid of moral and spiritual needs, to the neighbourhoods at home or in distant countries whose workers sent them their unflinching dividends.

Mr. G. H. V. Jenkins having presented the sympathetic capitalist's point of view of labour, and what had been done for it in Australia, not without sharp defence of capital interests and good-humoured criticism of labour, Canon Scott Holland spoke out in his infectiously enthusiastic way on the need for pitting against the new Capitalism the only effective power of the municipality and the State, in defence of the workers who were the creatures of its good fortune and the wreckage of its bad.

The Rev. G. H. Aiken, rector of Haslemere, Surrey, opened the general discussion a little surprisingly with some remarks—excellent remarks, though they were—on the relief of the poor, having been

charged to make mention of a pamphlet on the subject, issued in connection with the two years' work of the Winchester Diocesan Committee. The Rev. F. Lewis Donaldson, Vicar of St. Mark's, Leicester, went back to the immediate business of the meeting with the anticipated demand for the national control of the great means of life. Mr. C. Roden Buxton insisted that the only possible machinery for controlling the new force must be provided by legislation.

The Rev. C. H. S. Matthews (of New South Wales), stood up manfully for the Labour Party in Australia, which he seemed to think had been abused by Mr. Jenkins, but the Chairman corrected him on the point, and everybody was satisfied. Another Australian in the Hon. F. S. Grimwade, (of Victoria), was in line with Mr. Jenkins, and spoke warmly in defence of the capitalist.

The Rev. Albert Carswell (of Minnesota), having spoken for America, Prebendary Harris (of Hereford), as a resident in Australia for several years and a recent visitor there, said he was glad to have confirmation of his opinion that the capitalist was not out of sympathy with the Labour Party there, but that the whole community was working together for the good of the whole. He praised greatly the work of the Christian Social Union, which he was the first to introduce into Australia sixteen years ago at the Hobart Conference. The Rev. A. J. Waldron also spoke, and the Chairman, in closing, asked whether legislation was the last word, after all? Let them set forward the living power of the Risen Lord, Who lived for capital and labour alike.

LABOUR.

Section A.

The Bishop of Glasgow, who presided at this afternoon's Albert Hall discussion on "Labour," followed the common practice Mr. Masterman had noted in Section A, by at once labelling the subject as, in many ways, one of the most urgent of those before the Congress, adding that one peculiarity of all the problems arising from the consideration of the relations between capital and labour was that though their interests were identical, yet at any point on the field of battle they seemed to be opposed. The Bishop appealed to brethren from beyond the seas to send up their cards without delay as we were anxious to hear what they had to teach us.

Disclaiming the honour of being able to teach, but bettering the Bishop's appreciation by declaring his theme the most important of all, Dr. N. W. Hoyles, K.C., of Toronto, the first selected speaker, told of what Canada had been doing by Executive or Legislative action to promote better relations in the adoption of a fair wages policy for all Government contracts, and railway contracts subsidized by Government, and in the passing of the Lemieux Act, providing for the compulsory investigation of industrial disputes before any overt act of hostility was committed by either side. He also touched upon the problems which the Dominion had to solve in connection with the influence of American labour organizations on Canadian workmen, and on the unemployed question. Dr. Hoyles was not able to complete his address, but it appeared that his opinion of the part played—or, rather, not played—by the Church in labour difficulties was hardly a favourable one.

The Independent Labour Party was eloquently represented in the next speaker, Mr. T. Summerbell, M.P., who introduced himself as the son of a humble worker, a Socialist, and a member of the Church of England, and declared his purpose was to let that gathering understand what Labour was driving at, so that they might perhaps sympathize a little more in the future with its grievances and aspirations. He piled statistics of poverty on statistics (not all of them escaping question, however), and pleaded that if that great assembly from all parts of the world could but realize the position and demands of the poor, and all work together earnestly in their behalf, the next five years would see a wonderful change not only in this country, but throughout the world.

Canon Reginald Stephen enumerated what Australia had been doing in the way of legislation in the interests of labour—her eight hours' day, old age pensions, abolition of sweating, and establishment of wages boards.

Sir George Livesey, in a vigorous speech, offered co-partnership, in which he has made such successful experiment, as the only remedy, and then a general discussion ensued, the time allotted to the speakers dwindling down at last to two minutes each, in the hope of giving all a hearing. Amongst those who spoke were Canon Walter Williams, of North Queensland, who strongly opposed Socialism; Bishop Hamilton Baynes, who was eloquent on the social idea in true Church-

manship; the Rev. F. Lewis Donaldson, who essayed to answer Sir George Livesey; the Rev. A. J. I. Hughes, Secretary of the Society for Advocating Government Emigration; the Bishop of Grantham, who considered Sir George Livesey's contribution the only really practical one of the day; and Mr. M. B. F. Major, who denounced the modern system as essentially pagan in origin and character.

Somewhat unwillingly the Chairman was persuaded by the evident wish of the audience to protract the meeting beyond the time with a few words of summing up. He pleaded for more charity between those of opposed views on this and kindred subjects, declaring that we were held back because people would not retain a calm judgment in dealing with them.

RELIGION AND SCIENCE.

Section B.

The Universe.—The Bishop of Exeter presided over the proceedings of this section, in Kensington Town Hall, this morning, when "Religion and Science" was the theme discussed, under the subhead of "The Universe."

Mr. G. F. C. Searle, F.R.S., dealt with the subject of "The modern conception of the Universe." He remarked that the unity of the universe proclaimed that there was absolute harmony between what was true in science and what was true in religion; and the fact that many of the greatest men of science had publicly acknowledged God in their scientific work, showed the fallacy of the supposition that there was any antagonism between science and religion. In such lives, for instance, as those of Newton and Kelvin, there was wisdom, and there was holy fear; and might it not be that, after all, "the fear of the Lord is the beginning of wisdom?" One interesting point made in the address was to the effect that all evidence was against the idea that the existence of molecules was due to any physical or chemical action occurring in the present state of the universe. This compelled the belief that these molecules had been created. The same, Mr. Searle added, was true of living organisms.

Dr. F. R. Tennant reviewed the relations which had existed in the past between Christian theology and natural science, and examined some of the problems in which these two studies had a common interest at the present time. As for science, he added, they had no reason to be jealous of its triumphs, as if each successive discovery were the conquest of another portion of the territory of religion. It rejoiced them nothing to be assured that scientific knowledge had its gaps and evolution its limits, as if within those gaps, or beyond those limits, they could alone plant in safety the foundations of their Faith. They claimed that in Nature, as in Holy Writ, or human history, or the inner experience of the individual soul, they might find what was worthy to be called a revelation of God.

Dr. Woods Smythe argued the point that in the simple narrative of the first two chapters of Genesis, instead of myth and allegory, they had genuine history regarding the solution of some of the most significant problems ever presented to the human mind.

The Dean of Denver said he was glad to have come to the conclusion that there was not a single fact asserted in the Bible which real science contradicted. The Dean concluded with the remark that if "higher" critics and people of that sort were going to populate heaven, he did not want to be there.

The Rev. Edward McClure said he thought they were now face to face with questions that must change their views with regard to the revelation of God throughout Holy Writ. But let them be patient, and also be confident that there was no antagonism between real science and religion.

The Rev. T. A. Lacey held that even if it could be proved that the modern discoveries of biology and geology were anticipated in the first chapter of Genesis, he would regard the fact as disastrous, because it would once more divert men's minds from the true meaning and true purpose of Holy Scripture into a false and imaginary conception of its true meaning and purpose.

Canon Murray pointed out that many scientists failed to recognize the fact that Science itself depended upon the truth of the existence of God. Science could only exist on the assumption that the world was not chaos but cosmos. He held it was the duty of theology to fit scientific facts, as they were revealed, into its system and to shape popular ideas as to the truth.

Professor Roberts (Dublin), expounded the thought that an all-wise Being must also be all-powerful, and therefore He could, without breaking a single law, perform any action He pleased. Thus it was that the difficulty presented by

miracles in old days was removed from his (the Professor's) own mind.

Lieut.-Col. G. Mackinay having upheld the entire truth of the Bible, Miss Wigram argued that the natural was contained in the supernatural. The former was only that part of the Supernatural which they could see in some measure. Miss Maynard expressed the opinion that the triumph of evolution did not militate in the least against salvation through Christ.

The Chairman said he thought that, after all, the conflict between theology and science had been due, and would always be due, not so much to the difficulty of finding a formula of agreement on this or that given point, as to an incompatibility of temper and habits.

RELIGION AND SCIENCE.

Section B.

The Nature of Man.—The Bishop of Ossory presided over the deliberations of this section, this afternoon, in Kensington Town Hall. "Religion and Science" was the general theme brought before the meeting.

Sir Dyce Duckworth, dealing with the question of Science and Christian Faith, remarked that many people did not hold the faith because they had not put themselves into a right attitude regarding it, an attitude of humility and a determination to make the experiment of a trial to hold and live by the simple faith.

Professor Caldecott drew attention to the main points in a paper by Dr. Schiller (Oxford), who was unable to attend. The writer showed how little need there was to fear that religion and science were incompatible; both were expressions of human needs and their partial satisfaction, and both should be directed towards further and loftier achievements. He hazarded the prediction that the form of religion which realized this most clearly would be the religion of the future.

Dr. Beveridge (Aberdeen), claimed for the scientific principle that there was no method other than the scientific by which man might acquire a fresh knowledge of the truth. He repudiated on behalf of religion the claim that it rested on any other than a natural basis. The Divine Revelation of God in Christ had, he admitted, been presented to man from above, but there were natural reasons, based on the evidences for believing it.

The Rev. Herbert Kelly spoke on Nature and Law as (Cambridge), after mentioning various difficulties which led certain minds to reject religion, went on to say that they could only get free from the vast, terrible juggernaut of the universe of Mechanism by at first a voluntary submission to it. This was what Christ Himself did; He submitted Himself to the consequence of what had been done in the world, and thereby made a way for man to get out of the fetters of the world into the glorious liberty of the children of God.

Canon G. Harford thought the time had come for the authorities of the Anglican Church to organize some very widely carried-on enquiry into the steps and stages and factors of the spiritual life of their own Communion, so that they might throw light on the nature of man as they knew it in their own religious surroundings.

The Rev. R. C. Faithful enlarged on the point that the work of religion was particularly intended not only to develop their reason, but to concentrate their thoughts so that their wills might be subject to the spiritual part of their nature as Christians.

The Rev. C. A. Sadlier (South American Missionary Society) expressed the view that human nature was triune. If that was not a fact he would have to throw over the Trinity, because man was made in the image of God.

The Rev. Herbert Kelly spoke on Nature and Law as being substantially the same; and the Rev. Westropp Roberts emphasized the fact that those who found Christ required little from science to assure them of the fact.

The Chairman spoke of the whole discussion that had taken place as having set forth the truth that the real satisfaction of the soul was to be found in Christ alone.

CHURCH FINANCE.

Section C.

Training and Maintenance of the Clergy.—In the Holborn Town Hall, this morning, to which Section C has now returned, the Bishop of St. David's presided over a discussion on Church Finance, its organization and management, with especial reference to the finance of training, maintenance and superannuation of the Clergy and Lay Ministers. The question, though naturally somewhat technical in its character, attracted a large audience, and led to an interesting and well-sustained discussion, in which, while broad

principles were effectively developed, details were not entirely forgotten. As the Chairman observed, the matter was one of fundamental importance and of very pressing urgency for the spiritual welfare of the Church.

The consideration was opened by the Bishop of Islington, who thought it would be a great mistake to amalgamate the various societies operating in connection with the Church, such as the Corporation of the Sons of the Clergy. He calculated that if every communicant contributed a penny a week the Church would have at her disposal more than £541,000 a year, and if they contributed as much as a shilling a week the income of the Church from this source would be over six and a half millions sterling. One suggestion he ventured to put forward was that the Ember season should be utilized to bring strongly before all Church people the necessity of contributing towards the upkeep of their Church.

The Rev. J. P. Maud believed that most people failed to distinguish between alms-giving and Church finances. He asserted that it would be useless to produce a scheme for increasing the supply of trained men unless the number selected for training bore some relation to an available living wage and a reasonable prospect of a pension, a statement that elicited general approval. At present, the Church, as a body, accepted no responsibility for the training, payment, or the superannuation of its members; all this was left entirely to individual effort. A vigorous condemnation of the present position was followed by certain proposals for reconstruction, which, briefly summarized, involved a sufficient supply of men, efficiency of those engaged in the ministry, and an adequate supply of funds for training, maintaining, and pensioning the workers. All of these could be provided, the speaker believed, by substituting corporate action for individual effort. What concerns all, he declared, must be paid for by all, and must be administered by all.

The Dean of Edinburgh described the position in Scotland, where it had been found that a Central Clergy Fund was absolutely necessary. He held that an eleemosynary system, based on the principle of the poorer congregations being helped by the more affluent, was less calculated to evoke support than a system based on the principle of equal dividend, under which all contribute as they are able and each gets back an equal share. The provision of endowments for the future was, in his view, too heavy a strain on the present generation; and it deepened the interest of the laity in the work and well-being of the Church to give them, through their elected representatives, a direct voice in financial administration.

Mr. S. McBee (of New York), drew attention to the fact that there were many financiers of genius in communion with the Church, and believed that if they were given a position of working in co-operation with the Priesthood, there would be a great transformation in the financial position.

Following these four selected speakers came a general discussion, opened by Canon Bullock-Webster, who asked the Colonial children of the Mother Church to come forward and advise their "Old Mother" in her financial straits, and the home congregation definitely to state whether they were prepared to back up a large comprehensive scheme of finance. A sound financial organization should include laymen as well as clergy; and with everyone doing his part, he thought there would be no fear regarding the financial position in the future. He was revealing no secret when he said that the agenda of the meeting that would be held after the Congress to consider a great forward movement, had in its forefront a recommendation for a great Church finance scheme.

The discussion was continued by the Bishop of Bendigo, who spoke on the position in Australia; Mr. Hutchins, who, speaking as a working-man delegate, thought that the management of finance should be left to the laity, the working-men members taking a share in the work both of collection and administration; Mr. W. E. Ranby (of Cape Town), the Rev. J. H. Ellison, (Vicar of Windsor); the Bishop of Glasgow, Canon Petit, and the Bishop of Perth (W. Australia), who, after describing as far as time permitted, what was being done in Perth, complained, when brought up by the bell, that five minutes was not much time to develop a subject he had come ten thousand miles to speak upon.

The Rev. Cyril Bickersteth, Deaconess Barker, and Mr. A. U. Stacey were also accorded but a few minutes, and so was the Bishop of Fredericton, who asked how long the dead hand of the past was going to be allowed to paralyze the powers of the living present?

There were still many persons desirous of speaking when the Chairman rose to sum up, in the course of which he placed on record his impression that the meeting was solidly at the back of those who were moving in the matter of a general scheme for a Board of Church Finance.

THE UNION OF MEN'S SOCIETIES AND BROTHERHOODS IN THE ANGLICAN COMMUNION.

Section C.

The afternoon session was given up to the discussion of the organization and development of the ministry of men by means of the Union of Men's Societies and Brotherhoods. The Bishop of Stepney occupied the chair, and the first of the four selected speakers was:—

The Bishop of Auckland, who thought that in the C.E.M.S. and St. Andrew's Brotherhood there was a starting-point for a larger Union, and the wearing of either of those badges should mean an outward and visible sign of a man who was consciously and openly pledged to be on the side of Christ and an unfailing key of admission into the Christian brotherhood and fellowship of man in all parts of the world. He suggested that the Congress should ask the Chairman of the Church of England Men's Society, the Bishop of Stepney, to tour next year, if not throughout the whole Anglican Communion, at least through the Empire, on a kind of Men's Mission, assuring him of a hearty welcome wherever he might go.

Dr. A. Leeper (Melbourne), supported the idea of a federation of Men's Societies throughout the English-speaking world, similar to those world-wide organizations, the Girls' Friendly Society and Mothers' Union—a world-wide Federation of Anglican laymen, uniting all ranks and classes in the bond of brotherhood and inspired by a burning zeal for the Kingdom of Christ.

Dr. C. Sansom (of Pretoria), also advocated the organization of a layman's society throughout the world, and spoke of the good work being done by the C.E.M.S.

Mr. A. Hadden (of New York), described the work of the Brotherhood of St. Andrew in America, the Council of which body had appointed a Committee to receive any suggestions with regard to a world-wide federation of laymen. He believed the laymen were willing if the clergy would only make the call.

Such a federation was approved by nearly every one of the numerous speakers taking part in the discussion, which also elicited a variety of suggestions, chiefly in connection with the C.E.M.S., and the Brotherhood of St. Andrew. Lord Nelson, the President of the St. Andrew's Brotherhood in England, said that the Brotherhood would heartily welcome the C.E.M.S. in every parish, but could not give up its principles to amalgamate with the Society.

One of the speakers was the Rev. Gordon Savile (Secretary of the C.E.M.S.), who said the dream with which the Society was started was slowly becoming realized, that a Churchman wherever he went should find Anglican friends in every part of the world. He testified to the kindly and cordial relations existing between the Men's Society and the Brotherhood in the Colonies and at Home.

The discussion was continued by the Bishop of Pennsylvania, the Archbishop of West Indies, the Bishop of Fredericton, Mr. A. Armitage (Gloucester), and the Bishop of Utah, who warned the meeting against the various countries importing one another's machinery.

At the close the Chairman summed up briefly, expressing his views as to the possibility of an organization covering the world without at all interfering with the autonomy of any existing Brotherhood or Society.

STRATEGIC MISSIONARY PROBLEMS

Section D. I.

The Bishop of Derry presided over this morning's meeting of this Section held in Caxton Hall, and the continued interest in the discussion of problems relating to the Church's mission in Non-Christian lands was shown by the very large attendance which filled the hall before the meeting commenced. The subject for discussion was "Strategic Problems connected with Missions."

Following the opening devotional service, conducted by Bishop Ingham, a paper on "Concentration a Primary Law of Missionary Methods" was read by Canon Robinson (Editorial Secretary, S.P.G.), who put in a plea for concentrated as opposed to diffused methods in the missionary field, and quoted the remark made in a book recently published by Bishop Mylne, late Bishop of Bombay entitled "Missions to Hindus," that

the credit of discovering the true method of missionary work belonged to the Baptist missionary Carey, who made no attempt to spread his influence over a wide area, but spent his time in endeavouring to exert a concentrated influence in a particular district. Proceeding to consider the application of the principle of concentration of missionary effort to the mission field as a whole, the speaker said there was some whose panacea for the evangelization of the heathen world was the multiplication of bishoprics; but those of experience considered that the establishment of the six new dioceses suggested by some of the organizers of the Congress might still further weaken those missionary dioceses which now maintained a hard struggle to exist. He suggested that no part of the unappropriated portion of the Thankoffering should be devoted to the establishment of any new Bishopric until every missionary station where the Anglican Church had abandoned its missionary work through lack of men and money had been re-occupied, and until every missionary diocese had raised its staff of men engaged in purely missionary work to ten. To carry out this suggestion it would be necessary to send out immediately a hundred men, the support of whom for five years would absorb all that was likely to be given as an unappropriated offering. The weakness of the Church in North China was the result of the mistaken policy which had been pursued of attempting to map out the whole world into Anglican dioceses, without making any corresponding effort to consolidate existing work. The first duty was to support the bishops and missionaries who had been sent out, and to strengthen their hands; and the second, which they had no right to consider until they had accomplished the first, was to inquire in what parts of the world new work ought to be started. The whole of the Offering ought, in his opinion, to have been unappropriated; but he appealed to those who were responsible for allocating the unappropriated offering to vote no money for the undertaking of new work till the Church had freed itself from the disgrace of having attempted what its members were not prepared to carry on.

Archdeacon Melville Jones, who followed with a paper on the Equal Evangelization of the Sexes, said that the cry of the Church of England was, "How can we reach the men?" but the difficulty in West Africa was, "How shall we reach the women?" It was hardly necessary to insist upon the supreme importance of making the work among women advance as rapidly as that among the men; because, unless the female converts were at least equal to the male, the question arose how to find them wives in a country where celibacy was practically unknown and marriage was the universal custom. In West Africa, however, the advance of Christianity amongst the women lagged sadly behind that among the men, and he feared it was much the same all the missions through; and the money spent by the great missionary societies on schools and training colleges for boys and men vastly exceeded that spent on institutions for girls and women, while the quality of the work was far inferior. Women must win the women, and it was well that the Church was awaking to the fact and sending out more female missionaries. The men, however, must be the pioneers, the women being intended for the second line of attack; and when the native Church had been founded it was for them to follow and build up the character of the women converts. The women of Non-Christian lands were, as a rule, at a vastly lower level than the men. To overtake this inequality it was necessary to begin with the young girls and put them completely under Christian influence, not during a few hours each day, but during the whole course of their early years.

"Village Populations versus Educated Classes" was the subject of the next paper read by the Bishop of Madras, who, summing up the main lessons to be drawn from missionary experience in India during the last fifty years, said that Christianity had won its main victories in village districts and not in towns and cities, and the Christian Church had been laying its foundations mainly among the lowest sections of Hindu society and the aboriginal tribes. Christianity had spread rapidly in village districts remote from Western civilization among the poor, the unlearned, and the oppressed, and made but little way among the educated classes. The rapid progress of Christianity had been due, in the next place, almost entirely to mass movements, while the effect produced by the educational work among the higher castes had been to spread among them a leaven of Christian ideas, but only in a few cases to bring men to faith in Christ. He heartily wished he could think that the educated classes were nearer to Christianity now than they were 25 years ago. Taking these facts as a guide, he advised that, first and foremost, they must press through the open doors, and that

a definite and determined effort ought to be made during the next fifty years to gather into the Church, and to elevate socially, intellectually, and morally the whole of the depressed classes throughout India, who, if carefully trained from the first, would form the most glorious witness to the power of Christ that India had yet done.

The Bishop of Chota Nagpur, who also read a paper on the same subject, thought that the title of the paper contained a twofold fallacy, because it described as antagonistic forms of work which were essentially complementary, and suggested as a permanent line of demarcation an ignorance which was accidental. Though he did not claim that the depressed classes of Southern and Central India were in intelligence equal to the members of those castes to which learning had exclusively belonged for centuries past, he maintained that from among them a Church could be raised which, in the matter of education, would be on a far higher level than that often surrounding Non-Christian communities. The witness of those congregations, won from the lowest of the people, exerted a potent influence upon the minds of the leaders of Indian thought; but if it was to be effective, the converts must be so built up in their faith that the difference between them and their unconverted neighbours was apparent to all. The absolute necessity of training the women must be insisted upon. It must also be remembered that, whether the English Church responded to the call or not, that work would go on, because if they neglected the opportunity, other societies not in communion with the Church would take it up.

The highly interesting discussion which followed was opened by the Metropolitan of India, who thought that even among the educated classes of India Christianity was steadily growing; and continued by the Rev. W. H. T. Gairdner (Cairo); the Bishop of Lahore, who expressed the opinion that the higher classes were much nearer to the faith than they were twenty-five years ago, for the reason that they had adopted such high ideals and aims in regard to their social, national, domestic, and individual life; Mrs. Carus-Wilson; the Rev. W. E. S. Holland (Lucknow), who thought that evangelistic missions in India would be more successful if they were moved from the towns to the villages; the Rev. W. A. Challis (Zululand), the Bishop of Uganda, who summed up his missionary policy in the word "Training"; the Rev. E. F. Brown (Calcutta), Bishop Tugwell; Canon G. H. Westcott; the Rev. H. P. Walshe, and Bishop Hodges.

The Chairman pronounced the Benediction, and the meeting adjourned.

THE PRESENTATION OF THE CHRISTIAN FAITH TO NON-CHRISTIAN MINDS.

Section D. I.

Caxton Hall was crowded to overflowing at the afternoon meeting, when the subject discussed was the presentation of the Christian Faith to Non-Christian Minds. The Bishop of Derry again occupied the chair. The first selected speaker was Dr. St. Clair Tisdall, who read a paper dealing with the presentation of the Christian Faith to the Mohammedan. When missionaries, he stated, went as ambassadors for Christ to the Moslem world, they appealed not only to the reason but also to the hearts and consciences of their hearers. Hence they made it their object not to attack but to supplement their religion as far as it was true, and strove to aid them to realize their potential sonship to God, instead of letting them believe themselves to be only His slaves. To raise a man from a state of conscious slavery to a realization of sonship could not be said to constitute an attack upon him. An appeal was made to the philosophical theology of the Mohammedans to prove that Jesus was the Consummation of all the most excellent attributes. Appeal was also made to their felt need of spiritual communion with the living God; and, again, to their consciences when the missionaries drove home the conviction of sin, which, in spite of the deadening influence of Islam, their hearers still felt in some measure.

The Rev. G. T. Manley, who read the next paper, on "The Presentation of the Faith to Hindus," observed that the Hindu mind was subjective and metaphysical, and therefore more interested in abstract discussions than historical principles; it was imaginative and fond of mysticism, and therefore parables appealed to it more than dogma; it was elastic, yielding in the presence of an aggressive personality but quickly returning to its original position when that force was withdrawn; hence he must be won by arguments that would appeal to something within him rather than something without. The Hindu wanted the essence of things; and the essence of Christianity was Christ; customs and creeds decayed, but Christ endured. The gospel of the

remission of sins in the name of Jesus Christ should be presented to the Hindu in its essential and personal aspect.

The next selected speaker was the Bishop of Calcutta, who spoke on "The Presentation of the Christian Faith to the Buddhist," a subject with which, he said, he had already dealt in other sections of the Congress. In the course of his remarks, which were listened to with close attention, his lordship said it was exceedingly desirable that English Church people should know that the ideals, the noble precepts, and the subtle philosophy which they connected with the name of Buddhism belonged almost entirely to the region of the books, and were in distinct contrast with the facts, and the best corrective for that mistaken belief that it was a religion of real life was to be found in close contact with the practice as it actually existed. Probably the greatest difficulty in dealing with Buddhists was their indifference. It was necessary to direct their thoughts to that which they did not deny, the evidences of the work of a living Creator in the world around them, to make them see that, in spite of their atheistic profession, they did call upon God in their times of need, and so impress upon their prejudice-bound minds and sin-bound consciences the message of the goodness and love of God.

The Rev. P. N. Waggett, contributed the last paper on the "Presentation of the Christian Faith to the Pagan," in which he recalled the need of a careful hold upon the essentials of Christian truth and a strict devotion to the Christian law of conduct. Christ must be presented to the Pagan world as a Divine Saviour from sin and the Uniter of God and man.

The Bishop of Zanzibar, in opening the discussion thoroughly agreed with the principle laid down that it was necessary to go to Pagan people with a very great spirit of reverence, the condescending missionary having done much harm in Africa. Mr. Samuel E. Stokes, jun., gave a short outline of his suggested Brotherhood of the Imitation of Jesus, the particulars of which had appeared in "East and West." The discussion was continued by the Bishop of Madras, who contended that the first thing Indian native converts required was moral discipline, whilst it was also necessary to teach them how to worship. Miss Allen (Jerusalem), Rev. T. H. Bishop (Travancore), the Rev. H. Barnes (Likoma), Mrs. Joseph Hoare (China), Mr. James Peiris (Colombo), and the Rev. W. S. Holland (India) also joined in the discussion, which was briefly summed up by the chairman, who closed the meeting with the Benediction.

THE COMITY OF MISSIONS.

Section D. II.

In the Council Chamber, Caxton Hall, this morning, the Bishop of Durham presided over a meeting called to consider "The Comity of Missions." Interest in the subject was manifested by a very full attendance.

The Chairman said they were about to discuss a very important subject, namely, that comity which sought to avoid as far as possible waste of energy and overlapping, while enjoying the liberty of that friendly understanding which is

so essential to the economy of resource and of force.

The Bishop of Travancore said there was a widespread and general desire to present a common front to heathenism. Among missionaries of different denominations there were feelings of mutual respect and comradeship, with a strong national feeling among their converts; but federation, though interesting, was not the subject. Much good had come of united meetings, which were worthy of adoption everywhere. The friendly division of territory was included in comity; that is the practice of allotting different districts to different bodies. Although the Synod of Bishops at Calcutta deprecated any such territorial agreement for the future, they did not wish to do away with the arrangements of the past, and these held good. People who travelled and changed their abode, felt that they had a right to the ministrations of their own communion; and, furthermore, all Christian communities were bound to be centres of missionary activity, wherever they found themselves. Without giving up distinctive principles there was great scope for missionaries to co-operate; for instance, in Bible translation, the production of Christian literature, united preaching at heathen festivals, and educational work.

The Chinese aspect of the question was dealt with by Bishop Graves (of Shanghai). South Eastern Africa was represented by the Bishop of Lebombo. He held that lack of comity arose from misunderstanding. The truths on which missionaries were agreed far outnumbered points of disagreement.

The Rev. Dr. C. R. Davey-Biggs, Vicar of St. Philip's and St. James's, Oxford, welcomed the whole trend of this development of comity of missionaries, because it is an implicit recognition of the unity of the whole body of Christian disciples. Had it been explicitly stated some years ago, the prejudices at home would have prevented anything being done at the front.

The discussion was, in the main, carried on by numerous Bishops representing home and foreign dioceses. An earnest closing word came from the chairman. He felt deeply thankful as he reflected upon the tone and testimony of this important gathering; and he recalled the words of Jeremy Taylor, "Do we not feel that a great rise in the thermometer in the missions of India and Africa will cause a great variation upward of the thermometer in the Church at home." "If that be so," said the chairman, "we are beginning to see its fulfilment, in such words as we have heard about the instincts of the native Church, from China, Africa, Japan, and every region of the foreign field. May we more and more realize, live for, and work toward the bright ideal, in which the one flock under the one Shepherd shall be united with a unity full of love, freedom and power, to the glory of God and the infinite blessing of man."

MOHAMMEDAN PROPAGANDA.

Section D. 11.

This subject was discussed in the Caxton Hall Council Chamber, in the afternoon, the Bishop of Durham again presiding. Addresses were delivered by the Rev. L. B. Radford upon "The Advance of Islam in Pagan Lands"; by the Rev. F. Baylis, Secretary of the C.M.S. for the African Department, upon "The Advance of the Church Among Mohammedan Populations"; and, also upon the latter subject, by the Rev. Napier Malcolm, Persia Mission. In the discussion much useful information was given and practical points of policy were suggested. These were ably reviewed by the chairman in closing what had proved to be a conference of great interest and importance.

In the course of his summary the chairman said he had had his eyes opened by the first speaker as to the profound danger latent in the Islam of to-day. They had been reminded of the reviving power of the missionary spirit in Mohammedanism. They had to grasp the fact that Egypt is a strategic point in the great battle; and if he, the chairman, could do anything to move the Lambeth Conference to something which may be of the nature of a Council and a programme in that direction, as had been suggested, they might be sure he would exercise that ability. It was important to remember what had been witnessed to, namely, the power of the most simple external confession of the name of Christ and the worship of Almighty God in Mohammedan eyes. Surely a simple and, at the same time, a most important matter to keep before Christian people, in the least worthy of the name, who go to the East. A great bazaar preacher arguing in a circle of Mohammedanism somehow got upon the subject of original sin. One of the crowd said: "It is false; I have known a human being without sin." It was found that the man had been servant in

the household of an English political officer, and the supposed sinless being was the officer's wife, who had powerfully impressed the man by her consistent Christian work.

In accordance to a moving appeal that had been made by Mr. Gairdner, of Cairo, the chairman closed with a fervent prayer that God would move in Mohammedan hearts the sense of sin and in Christian hearts the spirit of sacrifice.

THE CHURCH'S PROGRESS AS AFFECTED BY RACE PROBLEMS.

Section E.

In America.—The Bishop of Brazil presided over a large audience in the Hoare Memorial Hall of Church House this morning, and was supported by the Archbishop of York, the Archbishop of Toronto, the Archbishop of the West Indies, and the Bishop of Pretoria. The subject for consideration was the Church's progress in America as affected by race problems. Two questions were submitted: "Does the responsibility of teaching and ministering to the baptized persons of varied race, in any country, rest solely with ministers and teachers of the particular race to which they belong?" and "What is the correct attitude to adopt with regard to the representation of such varied races in the Councils of the Church?"

The Archbishop of the West Indies failing to understand the first question, proceeded to deal with the second one, which he said was easily understood, though difficult to answer. Whatever theory might be adopted, the answer practically must be different when the conditions of the different countries were viewed. More than nine millions of the coloured race were in the United States, chiefly residing in the Southern part. The efforts so far made by their branch of the Church to make enlightened Christians of them had been inadequate and ineffective, but the American Church was earnestly endeavouring to deal with the question efficiently and in a practical way. It was impossible to forecast at present what changes might arise in the West Indies in respect of the exercise of authority within the Church by the mass of the black people, as they progressed in education and developed generally in social and religious life. The present temper was in favour of an amicable adjustment of such questions as they arose. As long as the leadership by men of the white race was just and equitable, and was the expression of a generous feeling of helpfulness in the development of the black people, there was much reason to expect steady progress on present lines by the joint action of the two races. (Applause.) The real difficulties of this question did not arise in the evangelizing stage; they arose when they came to the question of Church government.

The Rev. N. S. Thomas, Rector of the Church of the Holy Apostles, Philadelphia, said that inadequate effort with regard to the negro problem had of late fallen heavily upon the conscience of the Church. The time had come to give the negro race special episcopal supervision; but how to accomplish it was the problem. In various sections of the country there had been a constant demand for episcopal relief, and the introduction of suffragans had been strongly urged. To many the plan promised satisfaction to the negro problem as well. Whether it would prove adequate was very much to be doubted, inasmuch as the negroes, themselves seemed in the main to favour the missionary episcopate.

The Rev. W. A. R. Goodwin (South Virginia), Rector of Bruton, to which church the King sent a Bible last year, said while the Church could find no vindication for excluding the negro from her councils on the grounds of race line, or race colour, they were convinced that she did discover ample justification for such exclusion upon the grounds of race characteristics. Their conclusion was that the American negro was not yet prepared or fitted to exercise important legislative or executive functions in the Church of God. The Church had at present to strive to educate and uplift the race.

An interesting discussion followed, the Bishop of Pennsylvania, the Bishop Coadjutor of South Dakota, and Archdeacon Williams (Washington) taking part. The latter observed when the Southern States of America gave the negro the suffrage it was like placing a razor or pistol in the hands of a child of seven or eight, and telling him to enjoy himself. They gave him a weapon which was inimical to himself and to everyone around him. The Church had no right to repeat that error. (Applause.)

The Chairman summed up the debate with a vigorous speech. The discussion, he said, had reduced itself to the Church's duty to the black man in the Southern States. People at home could not conceive what were the conditions which faced the people of the South and the tragic responsibilities of the great racial question there.

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The North, they had heard, had no negro question. One isolated negro who had been uplifted was one matter, but it was quite a different thing if they had the great majority of the people in absolute ignorance threatening their civilization. That was the problem of the South, where the whites were home-bound, not because every negro was a demon, but because there were demons in the untutored negro race. What, he asked, was the solution? [A voice from the gallery replied: "The New Testament."] The Chairman: Yes, but how? There were principles in the New Testament that would uplift every human being, and would have rid the United States of slavery without the elimination of some of the noblest men who had ever lived. (Applause.) The whole question was how to apply the principles of the New Testament, and they were groping in the dark for ways of doing it. It was easy to take one congregation of people, but what about the mass of the people? They had no business to look into other people's kitchens, but the whole business of the Church was to uplift just those coloured Methodists who professed to be Christian. The first question before the meeting, he thought, had been answered emphatically in the negative. The answer to the second, it appeared, was that the various races should be given, in so far as they were fit for it, representation in the councils of the Church.

The Blessing was pronounced by the Archbishop of York.

THE CHURCH'S PROGRESS AS AFFECTED BY RACE PROBLEMS.

Section E.

In Africa.—The Bishop of Pretoria presided over another large gathering in the Hoare Memorial Hall, Church House, yesterday afternoon. The questions before the meeting were: "What steps can be taken to controvert the statement so injurious to Missions, yet so frequently made, that a heathen native is more reliable than a Christian native?" "Can the word 'equality' be wisely or justly applied in defining the relationship between one man who is just emerging from barbarism, and another who is the product of centuries of civilization, even though both be baptized members of the Church?"

The Bishop of St. John's, Kaffraria, said Bishop Grey looked forward to corporate union with the Dutch Reformed Church. That did seem likely at one time; but the hope was far from realization now. So far as creed was concerned, the Dutch were much more allied to other forms of British Christianity than to the Church of England. There was, however, the colonial question to be considered, and in that respect it was not an Anglo-Saxon but a Native Church which they had to build up. If the Incarnation taught them anything it was that every race had to bring in its own treasures. (Applause.) Were they to look forward to a kind of fusion? No; he hoped not. Were Churchmen prepared out in South Africa to share with the native through and through. Would they share in the marriage service, for instance? Failing that, were they prepared to treat the natives as children, keeping them in servility? What he pleaded for was that the Church should in every possible way encourage the formation of a native Church; as free as possible to develop on native lines, to make its own successes and mistakes. They wanted to help the formation of such a Native Church so that it might win its own place in the Body, develop its own gifts, and bring its own store into God's treasury. (Applause.)

Canon Weston, Bishop-elect of Zanzibar, said the question really resolved itself into the comparative trustworthiness of the simple and the Europeanized African, whether Christian or heathen. In his experience of some ten years he had never found an African spoiled by the Gospel; but he had met many Christians, Mohammedans, and heathens who had been ruined by life in coast towns or by residence with Europeans. The present time was critical and fraught with grave danger. It was an age of organization, and the Church desired to move with the times. She must organize her African Church life. He pleaded for education for the South African and a chance for him to develop himself. Turning to the inequalities, Canon Weston said the Church might do much to further the development of Church life out there if she were to attack openly and in organized form the Europeans who regarded black women as their lawful prey. The sanctity of womanhood was at present preached only for white women. Let all be made equal in this respect. The Church should make the Government at home understand that it was simply immoral to send men out to tropical Africa with salaries which placed them in such a position that they could not afford to marry. Mercantile houses were also to blame for sending out young clerks. At present the Church should do nothing on the main point before them;

but she should call upon her people for a prayerful reconsideration of the first principles of the Incarnation and for a courageous reiteration of those principles. (Applause.)

The Bishop of Natal said in his diocese at this time they had no settled policy. They were feeling their way. Their action was largely determined by considerations of finance. They could not in any particular parish—even if they would—organize the European and native work independently of each other unless they had fit men to take charge of each and funds to maintain them. In nearly every parish the native Christians and the European Christians worshipped apart. In their Synod in Natal the Native and the Indian clergy had their places in the House of Clergy side by side with their European brethren. In the Diocesan Synod of Grahamstown native lay communicants, representative of their fellow laymen, sat in the House of the laity. The time was not ripe for such an arrangement in Natal; but it was what they must work towards. Time was needed to accustom the laymen of European origin to the idea of closer association in the Church's life and work with their native brethren. Meanwhile, in their Diocesan native missionary conferences they had admirable training grounds where the native Christians were learning to take their part in the discussion of things concerning the Kingdom of God. (Applause.)

The Bishop of Grahamstown said the natives desired to rise, and they should encourage them. Whatever was done, he hoped they would not break the unity of the Church by having two separate Synods. There ought to be one Synod under one Bishop.

Canon Wilson, from Sierra Leone, on the question of equality, asked how it could be expected that a man just emerging from barbarism could be equal in moral strength to the man who had been under Christian influence for years? As to equality of intellect, that was a matter of time. (Applause.)

Other native gentlemen who spoke were Canon Farquhar (Rio Poulgo Mission), the Rev. James Okuseinde (Western Equatorial Africa), and Mr. A. Buckle (Sierra Leone), all testifying that prejudice did not exist on the side of the black man.

The Chairman, summing up, said that if they tried to think how the white man was bound to keep up the standard of civilization, they would understand why restrictions were necessary, and why perhaps certain things were done which would not be necessary if one or a thousand natives came to London. Under those conditions there was enormous danger of the Church being swamped. These people, new to civilization and Christianity, were children so to speak, and not able to decide questions like those who had a heritage of years behind them.

LOCAL CHURCHES: EARLY GROWTH AND EQUIPMENT.

Section F.

The Archbishop of York again attended the meeting in Section F, in the large hall of the Church House, Westminster, where the Bishop of Gibraltar presided this morning as at the previous sessions. The subject for consideration was "Local Churches: Their Early Growth and Equipment," including the questions (1) What staff is adequate for a Mission under different circumstances; at the beginning? subsequently? (2) Organization; steps towards independence. (3) What specific action is necessary to create new jurisdictions?

The Chairman, in his opening speech, said their subject that morning was of a different description to those they had hitherto dealt with. It was that of the "Early Growth and Equipment of Local Churches," while, in the afternoon they would deal with the steps to be taken towards the permanent organization of such Churches. They had had, throughout their meetings, a large place in their hearts for foreign missions. They could not forget that Christ had put His Church into the world to be a witness to His name to those who were outside it. No one could imagine that they could settle everything about the growth and equipment of local Churches by any preconceived ideas. The question would be dealt with by speakers who had had practical experience, but it could not be determined by practical experience alone. Bishop Creighton once said of a certain man that "he had all the limitations of a practical man." By that he meant that he looked at matters from his own limited point of view. But while practice preceded theory, practice was based on principles, and they must learn from both.

Bishop Morley, late Bishop of Tinnevely, who read the first paper, said that as they looked at what was taking place in the Far East they asked themselves what was about to happen? They waited, and they prayed that when the time came God would make His will fully known so that they might be able immediately to follow it. It would be a blessed thing when the different races

had each a Church of its own in which they might be able to express their own particular cast of mind. Twenty years ago there was a proposal for a native Episcopate in India, but it was found that the people did not want it, the view being that such an Episcopate should not be established until the people were prepared for it. He advocated the thorough preparation of those who were to be ministers and teachers.

The Rev. E. Miller, C.M.S. Missionary at Mengo, Uganda, suggested that in a more or less scattered country like Uganda the original staff should be small, consisting perhaps of three missionaries. One should be a doctor to attract the natives by his medical skill and healing powers, and to study the diseases of the country. Another should be a linguist, whose first work should be to acquire the language and to reduce it, if necessary, to writing, with a grammar and books for elementary religious teaching. The third should be an evangelist, who should be in priest's orders, and visit the people to gather them together for instruction.

The Rev. E. H. Whitley, Missionary in Chota Nagpur, said the cry for independence in India was hardly articulate perhaps as yet, and it behoved a conference like this to consider very carefully what was meant by "independence." The natives were not strong enough to start organizations for themselves; but the ideal should be kept before them as a noble one for which they should work together.

The Rev. D. K. Shinde, native delegate from the Diocese of Bombay, urged the need for native churches to have freedom to develop Church organization with regard to national peculiarities and social conditions.

The Rev. Roland Allen, formerly a missionary in North China, urged the necessity for native organization. Mr. Eugene Stock reminded the audience that they were not dealing with regularly organized, complete and self-contained Churches; he considered that agents should be supported by the native Church. The Bishop of Korea; the Bishop of Fuhkien; Bishop McKimm, of Tokyo; Bishop Hamlyn; the Rev. Thomas Woodman, formerly Canon of Bloemfontein; the Rev. C. J. Wyche, from Grahamstown; and the Rev. S. B. Taylor, late Government Chaplain in Bengal, also took part in the discussion.

The Chairman said the question as to what staff was adequate for a mission depended entirely on the circumstances and the times.

LOCAL CHURCHES.

Section F.

Steps Toward Permanent Organization.—The afternoon sitting held in the Large Hall of the Church House was devoted to the consideration of the question—"Local Churches: Steps towards Permanent Organization." The points embraced were: (1) What is the nature of missionary jurisdiction? (2) Creation of dioceses? What steps are necessary? What is their relation to the mother Church? (3) Formation of provinces. Inter-relation of provinces. What steps are necessary?

The Bishop of Gibraltar said the question they had to consider was the natural completion of the subject dealt with that morning. It would seem at first sight that it was not desirable to discuss the steps to be taken towards permanent organization of local churches, but there was good reason for doing so. It was advisable that matters affecting the whole Communion should be open and above board, for there was a real danger of steps being taken concerning the Church which might tie them for the future without full consideration.

Archdeacon H. Melville Jones (Archdeacon in the Diocese of West Equatorial Africa and Principal of the Training College at Oyo), in dealing with the steps towards permanent organization, said that the creation of dioceses must claim their attention because the diocese was the unit by which Churches were measured. They could not be National Churches until they were under a Government of their own, and until the Bishops were consecrated by the Archbishop of the Mother Church. At the same time, the internal organization of separate dioceses should be aimed at. The question at what stage the Church there should have right to independence was a matter for the Mother Church to decide.

The Rev. J. T. Imai (Japanese Priest at St. Andrew's, Tokyo), said the missionary arrangements in Japan were of a temporary character, to exist until the Church there was independent. They had already taken some steps, to prepare for permanent dioceses. The Committee of the General Synod of Japan reported last April on the question, and although there were difficulties to be overcome, there was reasonable ground for hope that before many years had passed the Church in Japan would begin its natural growth.

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YOU CAN SAVE MONEY MUCH MORE EASILY

If you have an account in the Savings Department at any Branch of the Bank of Toronto in which to keep your spare funds.

Such an account will prove an incentive to save your money and be also a check upon extravagance.

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GREATEST IN THE WORLD.

There will be upwards of 9,000 animals on show at the Canadian National Exhibition, Toronto, this year, including 1,500 horses, 1,000 cattle, 750 sheep, 650 swine, 3,500 poultry and pet stock, 1,400 dogs and 500 or 600 cats. There is no other Exhibition in the world that makes such a display of live animals.

British and Foreign

The death of the Very Rev. Dr. Forrest, Dean of Worcester, took place lately after three weeks' illness. The late Dr. Forrest was Dean of Worcester for seventeen years, and he was 77 years old when he died.

Three former Congregational ministers were ordained to the diaconate by Bishop Morrison in Grace Cathedral, Davenport, Iowa, on the Third Sunday after Trinity. All of them have been received into the Church during the past year.

The townspeople of Crediton, Devon, have decided to fill in with mo-



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Opposite British Museum.
Also at Birmingham and Liverpool.



THE SIEGE OF SEBASTOPOL

There will be nine hundred performers in the grand International Military Tattoo and Spectacle, the Siege of Sebastopol, that is to be presented at the Canadian National Exhibition, Toronto. This includes three hundred musicians, the intention being to have eight or ten full Military Bands take part in the Tattoo and Spectacle every evening.

saic work the space over the chancel arch of their fine Parish Church as a memorial to the late Sir Redvers Buller. The scheme has the approval of his widow and daughter.

The Rev. H. W. Moss, for forty-two years headmaster of Shrewsbury School, was presented at Shrewsbury on Friday with a silver rose-bowl, a chiming clock, and an illuminated address on his approaching retirement.

Mr. and Mrs. P. A. Brown celebrated the golden anniversary of their wedding recently in St. Paul's Parish, Prince George County, Ind. They had the great pleasure of having with them on this happy occasion the priest who married them fifty years ago, the Rev. Walter A. Mitchell, now a retired priest of the Diocese of Washington, D.C.

The annual dinner given by the Lord Mayor at the Mansion House to the Archbishops and Bishops was this year one of exceptional interest, owing to the meeting of the Lambeth Conference. The Lord Mayor and

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Lady Mayoress were this year the hosts of no less than 7 Archbishops and 100 Diocesan as well as other Bishops. The Archbishop of Canterbury responded to the toast of "The Archbishop and Bishops."

A stately and impressive memorial service was held on Friday, July 24th, in the Parish Church of St. Alphege, Greenwich, in memory of General Wolfe, whose body is buried in that church. Field-Marshal Sir George White, V.C., represented the King and the Lord Mayor and Sheriff of the City of London, and other civic dignitaries were present as also detachments of the regiments that served under Wolfe. His Grace the Archbishop of Toronto delivered an address.

A handsome new throne has been placed in the nave of Southwell Cathedral, provided for out of the residue of the Bishop Ridding Memorial Fund, and has three seats, each with a prie-dieu. The centre one is intended for the Bishop of the Diocese, and the others primarily for the two

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Rev. Wm Sangree, Pastor Presbyterian Church, Carlton, Orleans Co., N. Y., writes: "I have had an Oxydonor in use in my family for ten years. I will not attempt to say how beneficial it has been. So far as I have been able to test it, it is all that you claim for it."

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DR. H. SANCHE & CO.,
378 St. Catherine St. West, Montreal

LIBERAL PREMIUMS AT TORONTO.

The Premiums and Prizes to be given at the Canadian National Exhibition, Toronto, this year foot up to over \$50,000, three-fourths of which is devoted to the agricultural section. To live stock is given between \$27,000 and \$28,000. Entries close with the Manager, J. O. Orr, City Hall, Toronto, on Tuesday, August 5th.

Archdeacons. The seats and prie-dieu are beautifully carved in fourteenth century Gothic style, and on the back of the Bishop's chair are carved the arms of Southwell and the mitre, on shields, supported by angels.

A Campanile or Bell Tower with a magnificent chime of bells, the whole costing about \$150,000 is shortly to be erected in the cemetery of the Church of St. James-the-Less, Falls of Schuylkill, Pa. It is the gift of Mrs. T. B. Wanamaker, as a memorial to her late husband, who died abroad several months ago, and whose body rests in that lovely burying-ground. The tower is to be triangular in shape,

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and the chimes will be the finest of any in the city.

THE CAMEL.

The camel is in Egypt and Syria what the horse is in our country, the beast of burden. You see it everywhere, always doing something, never resting or lying down, carrying home from the fields bundles of grass or wheat; conveying on the roads heavy boxes of merchandise from one town to another; and you often see, mounted high upon its ungainly hump, a man or a veiled woman going on a journey. There is a pathetic look in the eye of the camel, and it seems to have a sad face.

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Under the joint management of Miss SCOTT, formerly Principal of the Girls' Department of the Provincial Model School, Toronto, and Miss MERRICK.

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Write for Booklet and Record of the School to 'THE SECRETARY.'

University of Bishop's College :: LENNOXVILLE, P. Q.

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SESSION OF 1908-1909

Michaelmas Term opens Saturday, September 12th, 1908. Matriculation and Supplemental Examinations begin Tuesday, September 15th. Lectures, Thursday the 17th.

Women are admitted as Day Students. A large number of scholarships and exhibitions are available.

For information as to these and the Arts Course, apply to Rev. Principal Parrock, L.L.D., Little Metis, P.Q. For the Divinity Course, etc., apply to Rev. F. J. B. Allnatt, D.D., Cap a l'Aigle, P.Q. For calendar, etc., apply to F. W. FRITH, M.A., Registrar, Lennoxville, P.Q.

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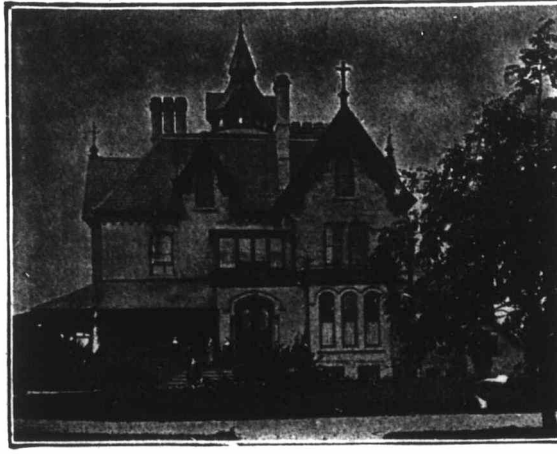
TRINITY COLLEGE SCHOOL

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Next term will open Thursday, September 10th. For Calendar and all particulars apply to

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HEADMASTER.



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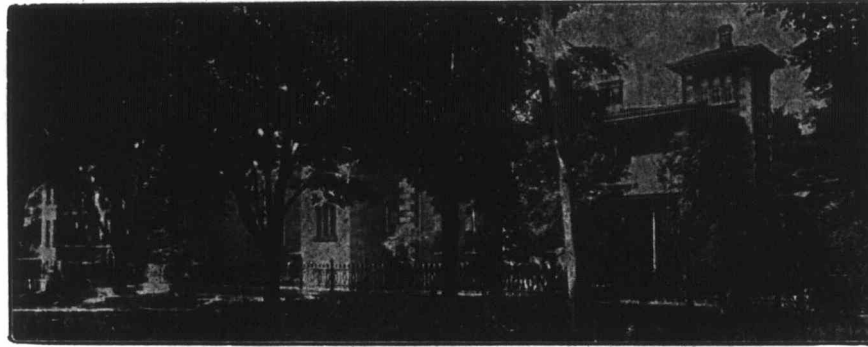
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Young Children also Received.

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Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

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Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.
Preparation for the Universities.
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The The Bishop of London has appointed the Rev. F. Gordon, Vicar of Christ Church, Lancastergate and Rural Dean of Paddington, to the Prebendal Stall of Willesden in St. Paul's Cathedral.

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