


Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
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No. 35-36



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September 25.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Galathians 4, to 21.
Evening—Ezek. 2; or 13, to 17; Luke 2, to 21.
September 29.—St. Michael & All Angels.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Dan. 10, 4; Rev. 14, 14.
October 2.—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; Ephesians 3.
Evening—Ezek. 18; or 24, 15; Luke 5, 17.
October 9.—Twentieth Sunday after Trinity.
Morning—Ezek. 34; Philippians 3.
Evening—Ezek. 37; or Dan. 1; Luke 9, to 28.

Appropriate Hymns for Eighteenth and Nineteenth 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 the new Hymn Book, many of which may be found in other hymnals.

EIGHTEENTH SUNDAY AFTER TRINITY.
Holy Communion: 261, 268, 433, 645.
Processional: 348, 406, 468, 473.
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Children: 688, 694, 695, 703.
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NINETEENTH SUNDAY AFTER TRINITY.
Holy Communion: 247, 256, 630, 646.
Processional: 632, 636, 657, 679.
Offertory: 328, 621, 631, 639.
Children: 508, 640, 697, 701.
General: 10, 493, 497, 531.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The first four Commandments remind us of God's claim upon all our love, worship, and service. The Master said to the Pharisee, who was a lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." To acquiesce in the Divine claim, to fulfil the Divine command, it is necessary for us to keep the vow of renunciation. The Baptismal service testifies to this sequence of thought. In the Sacrament of Initiation the child is given to God, and is accepted of God. Therefore, the thought of renunciation is prominent. And when the child comes to years of discretion the idea of renunciation is again emphasized in the rite of Confirmation. It is a pity that this

coincidence of the renewal of vows and the reception of the Divine Gift should have given rise to a misunderstanding of the meaning of the rite of Confirmation. A weakened doctrine of the sacramental rite, of course, is responsible for a practical contempt of the rite. But when the above coincidence is meditated upon in the light of the Collect and the Eucharistic Scriptures for to-day, we learn to absolve the Reformers from the guilt of confusing issues and meanings. When a youth steps into the fray of life it were better for him to know what he is about, to recognize the character of life and its temptations. And this forewarning comes surely in the education preceding the act of Confirmation. And without doubt, at that moment, the moment of girding up the loins for the battle of life, youth needs Divine strength. And that grace to withstand the temptations of the world, the flesh, and the devil, is ours through the indwelling of God the Holy Ghost. "Knowledge is power," we are told—but only the knowledge of God and from God. Look at the spiritual wrecks about you. Either they have despised the prophets of God, or some prophet has neglected to give his message. And as a consequence, men and women grow up not knowing or believing the things that belong to their soul's health. Knowledge is of the grace of God operating in us in the Third Person of the Blessed Trinity. And it is by His ministry that we are enriched in all utterance and in all knowledge. How eloquent the consistent life, the pure heart and mind! The golden utterance of consistency and purity inspires and encourages men and women to follow the only God, and to await with joy the coming of our Lord Jesus Christ. Consider how our Scriptures for to-day emphasize the fact that knowledge is one of God's great gifts to us—Faith and Knowledge! They go together. And it is our faith that gives us courage to ask questions of God, and patience to await the Divine answer. If we are faithless, we shall learn nothing. But if we abide faithful, we shall know all things, and be found blameless in the day of our Lord Jesus Christ.

The Depth of the Great Lakes

Is a question of most profound interest to the two nations on their banks, the Governments of which have, fortunately, appointed a joint commission to supervise them. The proposal to erect a dam at the outlet of Lake Erie has recently attracted notice to the levels of these basins. Undoubtedly, the depth of the two lower ones, Lakes Erie and Ontario, is lowering. Two great causes are recognized: the withdrawal of water at Chicago and the withdrawal of obstructions in the St. Lawrence. To these have to be added the drying up of the creeks and rivers in cleared districts. But another great factor consists in the encroachment by storms on the cleared land itself. Wherever this has taken place, where the banks are not rocky, as in upper Ontario and all Erie, this denudation is very marked. It is calculated by surveyors that the coast line in upper Ontario has receded on our coast about three hundred feet in the last seventy years. If that is so, what must have been the loss on the south shore? Naturally, the increase of area of the lakes means a decrease in depth, like the depth in a narrow, deep saucer, or that of the same quantity of fluid in a large, flat one. These questions demand the attention of the Conservation Commission, as, in our judgment, the two last mentioned causes, the drying up of the creeks and the erosion of the coasts, are largely preventable losses. As to the latter, it is impossible to lay down general rules further than by drawing the attention of local residents and municipal rulers and the erection of groins and planting as local require-

ments show to be advisable. Action might be stimulated by bonuses or remission of taxation to aid the flow of clean, clear water into the lakes and the protection of the banks.

Dirty Waters.

Clean, clear water is year by year becoming scarcer, and the shallower and more turbid the lakes become it will become scarcer still. To take this city, Toronto, where the "Canadian Churchman" is published, there is at this season recurrent alarms of typhoid. But, relatively to the increase of population, typhoid is decreasing. Still, the fear does good in directing the attention of citizens in their summer outings to the often dangerous character of the water supply in their summer abodes. And they should reflect more than they do on the growth of the city and the number of visitors all through the year. But especially the citizens should note that the Exhibition brings a crowd of visitors, exhibitors, cattle, and supplies for these hordes, of about a million of beings, human and animal, and try to imagine the added defilement of the city cess-pool, still called the Bay! By-and-by there will be the main drain, which is being leisurely constructed not an hour too soon.

Lake and River Cleansing.

The Commissioners of both nations should be empowered to order the construction of purifying works according to the increasing needs of the cities on the lakes. Beginning with Detroit and its half million of people and factories, we have Toledo, Cleveland, Erie, Buffalo and the Niagara River industries, Hamilton, Toronto and the other towns, factories and cities of Lake Ontario. The immense growth of population and factories during the last twenty-five years imperatively demands an increasing supervision, so that not a gallon of raw sewage should be deposited and float down to breed typhoid and lowered health in Montreal. And in like manner Montreal itself, Three Rivers, and Champlain Lake and River, should send cleansed water to Quebec.

Lessons of the Halifax Commemoration.

Many useful lessons may be derived from the notable Church gathering recently held at Halifax. We have referred to the impetus given to the true conception of a cathedral as the spiritual centre of the diocese, not merely as a great and beautiful building—a triumph of human architecture and an adornment of some great city—but in a far nobler sense, as a centre of Christian activity and the scene of Christian ceremonial of the most exalted and impressive character. One important lesson was the brotherhood of Churchmen. Wheresoever the Church has been planted and her work is being carried on the principles of Christian brotherhood are taught, and the beneficent fruits of that brotherhood are exemplified. The love of the brotherhood was a main factor in bringing together on that occasion Churchmen of eminence and those, it may be, of lesser gifts and humbler positions, but animated by the same noble affection—in some instances with no little self-denial—to take part in an historic event and to prove the reality of the sympathetic tie that binds together all true Churchmen, it matters not how far apart their dwelling-places may be. Other important lessons were those of loyalty to the Church, the absolute need of perpetual progress in extending her work, and charity towards all men, including those who differ from us in some points of doctrine. This latter feature was expressly emphasized in the courteous tribute paid by the Bishop of London to the imperishable memory of the Jesuit Fathers. Many other useful lessons will suggest themselves to studious and devout Churchmen.

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Those Who Fail.

Every reflecting young man or woman, and even every thinking boy and girl, sympathizes with the comrades who fall by the way and those who, even after hard toil, fail to get through. The writer has often felt impelled to ask for a sympathetic cheer from those happy ones who carry off the prizes. Often conditions of life adjust themselves, and we find the failures at schools or colleges become the successes in the future, notwithstanding the handicap of early failure. We are glad to find from the "Literary Digest" that efforts are being made to equalize conditions. Dr. Luther M. Gulick, who is physical director in the New York schools, states that last June 250,000 boys and girls, about fourteen and a half years old, completed the prescribed eight years of school study, but they had left behind them an equal number who had failed. Dr. Gulick wants to save many of these, a large fraction of whom drop out and miss the last two years. They are humiliated, their confidence in their own ability is destroyed, and the soul-destroying conviction is ground into them that they are "failures," "stupid," "dumb," or "backward."

Dr. Paterson Smyth.

Much interest has been evoked by the extracts which we have given from Dr. Paterson Smyth's letters to the "Church of Ireland Gazette," and we are glad to say that he has promised to let us in Canada know what he saw, and through the "Canadian Churchman" to put his letters in shape, with some interesting additions.

Father Bernard Vaughan.

This reverend gentleman has justified the reputation for sensational preaching which had preceded him. Since his advent to Canada he has on an important occasion indulged himself in the questionable practice of throwing ecclesiastical stones at the windows of religious neighbours. It is said by his co-religionists in justification, that he was preaching in a church of his own body to members of his own faith. Granted. Yet we are told in the good Book, for which, we believe, the reverend Father must have some regard, and from which even he may still learn some lessons profitable for direction of life and control of tongue, that when the Archangel Michael was contending with Satan for the body of Moses he brought no railing accusation against him. On that tremendous occasion, when the Heavenly Dignity was in dire conflict with the Prince of Evil for so precious a prize as the body of the renowned law-giver, he did not even venture to accuse him of cultivating a "soulless religion," or even of being without any religion at all. Nor did the Divine Teacher and Exemplar, when addressing His own disciples in His own way on a certain man who had been robbed and wounded by thieves and lay on the roadside helpless, whilst a priest and a Levite passed him by unsuccessful and an un-Christian Samaritan came to his aid, say a word about the fact of the Samaritan not being a convert to the Christian faith. The censure of the Master was alone directed to the inhumanity of the callous priest and Levite. Surely in these days of growing tolerance and broadening sympathy, even in the churches of his people and to hearers of his faith, the reverend Father can find more profitable employment than in fostering spiritual pride and narrowing human sympathy. It is the aim of true Christians in this new world to cultivate peace and good-will on all sides, to win men to the true faith by a spirit of humble love and patient forbearance to all men, it matters not how widely they may differ from us in their religion or in their lack of religion. We profess to, and do, believe in the "Holy Catholic Church," of which we thank God we are made members through the merits of our Saviour's sacrifice and by the grace of the Holy Spirit, availed of constantly by the chastened and obedient human will. At the same time we firmly believe that

after all our attitude should be that of the Publican rather than that of the Pharisee, and that, like the little child in circle of disciples, those of us who would be greatest in the Master's Kingdom must be the least and humblest in spirit.

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

During the past week the Church in Montreal had a very notable experience. Under the direction of the Brotherhood of St. Andrew a great public meeting was organized in the Arena, the largest auditorium in the city. The chief speaker was the Bishop of London, who had come specially to the city for the purpose. It has long been recognized that Montreal Churchpeople are a difficult set to enthuse. It is only by the greatest energy and skill that an ordinary hall can be filled with Anglicans on a week night. It is extremely difficult to entice those whose influence and gifts count so largely in any great undertaking to such meetings. On Thursday evening last all these traditions were thrown to the winds, and about four thousand seats were occupied when the distinguished Bishop rose to address his audience, and three or four hundred patiently stood throughout the whole proceedings. It was an assembly in which men easily predominated. There were representatives from probably every congregation on the island of Montreal, and the millionaire sat shoulder to shoulder with his clerk and the manufacturer with his artisans. It was a great audience to face. The brightest and best of Montreal's citizens were there, and not one of them will soon forget that memorable occasion. That the Bishop of London fully rose to his opportunity is conceded on all hands. The ideals which he stood for and worked for in East London appeared to be his theme, and they furnished him with the opportunity for one of the most convincing popular apologies for the Church that we have ever listened to. No argument delivered before any audience, and lasting little more than half an hour, could more than touch the high places in such a situation, but the touch of the prelate was that of a master hand. He had the rare good fortune to have an audience that was not only ready, but desirous of yielding itself to his wand. The great Congress that had encompassed us for weeks had keyed men up to a desire to hear their own position restated in some form or other. The Bishop gave us glimpses of the work he had engaged in in the Empire's metropolis, and sketched the work that is now in progress. He dwelt upon the capacity of the Anglican Church to meet the great needs of human hearts and its loyalty to its Divine founder. He ridiculed the Henry VIII. legend, and called attention to the declaration of freedom of "the Church of England" to be found in Magna Charta. His climax was reached when he replied to the question why he was not a Dissenter. He stated that he did not dissent from the creeds, sacraments, orders, and so on, of the Church. Then why was he not a Roman Catholic, with just the slightest emphasis on Roman. And quick and incisive came the reply: "Because, thank God, I am an English Catholic." It was a remarkable scene that followed. Men and women sprang to their feet and cheered themselves. He had just expressed their feelings, and the people could not refrain from letting him know their appreciation. "Spectator" never saw an Anglican audience let itself loose in that way before, and it certainly was refreshing. If such enthusiasm could in some way be conserved and directed into useful activity, the Church in Montreal would soon make itself felt in all directions. It is a good thing to get enthusiastic once in a while, and it is a splendid thing for a Church to organize a great big meeting occasionally that

will stamp itself upon the mind of our young people.

The Board of Management of our missionary society has apparently arrived at a critical point in its existence. It will require the men of cool heads and sound hearts to exercise their influence wisely, else the work of the Church will surely suffer, and what has been regarded as a bond of union may become a cause of dissension and weakness. "Spectator" has, as his readers will bear him record, always called for more publicity, more information in regard to the proceedings of the Board meetings, and a clearer enunciation of policy. Such a position would dispel many misunderstandings and misconceptions, and, what is of prime importance, it would enable the Church public to enter intelligently into the plans and purposes of the Board. When, however, a Board works more or less in the dark, giving to the public only an edited report of the bare resolutions passed, no one need be surprised if whispers and suggestions and suspicions become current property of the Church, much to the detriment of the object we all have at heart. Now, it looks to us as though the Board were approaching a crisis of this kind. There is a lack of responsible management, it would appear. No one seems to be vested with sufficiently definite authority to see that the orders of the Board are obeyed. There is a shifting of responsibility from one to another. Committees are appointed, but never meet, and yet they purport to make reports. Who is responsible? Some new question comes up, and the Board is stampeded in its favour. The deliberation necessary may be wanting. An officer's salary is supposed to need a "raise," but the Board rejects the proposition, and later it is horrified to learn that the end has been accomplished in another way by a private gift! Now, all this sort of thing, sooner or later, leads to trouble. One would imagine from what he hears that trouble is brewing somewhere.

Now, "Spectator" would appeal to the members of the Board not to allow themselves to be carried away by rumours and suggestions, but that they should be prepared to do their work at each and every meeting without fear and without favour. Let them trust the Church with a just account of their efforts and their hopes, and the Church will sustain any reasonable policy. We are quite sure that the men who constitute that Board personally possess the high regard of the Church, and they possess ample capacity to discharge all the duties laid upon them in a satisfactory way. There must, however, be a pulling together, and there is nothing like a little publicity to set at rest efforts that are not acceptable to the Church. There are many questions that must be taken up with resolution by the Board if it is going to do its full duty, and we need a united Board to do it effectively. Take as one example the independent English societies and Archbishops' funds fussing away in Western Canada independently of the Board, or practically so. It is all very well to say that they that furnish the money must say what will be done with it. It would be much better for Canada to have less money given from without, and that all administered by one competent Board in this country. It is absurd to have two or three Anglican organizations trying to do what ought to be done by one. As long as we go on the policy of keeping quiet lest we disturb the generosity of our friends we shall have waste and confusion and lack of churchly self-respect. We sincerely trust that our Board will seriously face an issue like this, and assert its sovereignty within this Dominion. We mean no disrespect to our brethren who wish to help us, but anyone can see that if we are to have unity and efficiency in the Church in our country we cannot have many missionary societies with many policies attending to missionary needs.

"Spectator."

THE BI-CENTENARY AND CHURCH CONGRESS.

Halifax, Monday 5th.—The Congress was opened to-day in St. Paul's Hall at 10 a.m. The chairman, the Archbishop of Rupert's Land, called the meeting to order at 10 o'clock a.m. After the singing of a hymn followed by prayers, Bishop Worrell, president of the Congress, made a short speech. He said as time was short only a few words were necessary. During his remarks the Bishop of London entered the room and was received with great enthusiasm, the whole audience rising. The Bishop of London was then called on, and in a short speech he spoke of the good effect of these gatherings. They had greatly mitigated party spirit in England. He wished them godspeed. Archbishop Matheson then took charge of this section. He stated that he would try to be brief, but must say a word to introduce the speakers, because the subject was a very difficult, weighty and interesting one.

"The Social Evil."—He then called on Archdeacon Madden, Liverpool, England, to give the first address, who was followed by Bishop Taylor-Smith, Chaplain-General. Both dealt with the subject in a very plain, outspoken manner. Bishop Taylor-Smith said: "A bird found in South Africa, resembles human beings in one respect, namely, that it puts its head out of sight to avoid danger, and becomes the victim of its own folly." This evil we are discussing, eats like a cancer into the very vitals of the nation. Drink may destroy its thousands, the social evil is responsible for the destruction of tens of thousands. A few facts were given to illustrate this statement from the speaker's own experience. "There is a ruin being wrought in our midst. Wild oats are being sown in many a field, and the crop is a large one." Young people have a right to hear facts in plain speech from parents and guardians. He cited a case of a mother who had taken her boy of 12 into her confidence, and five years later could point with pride to a young man with a pure life, and a future bright with promise. We want another crusade in these days like those of the Middle Ages, only against a greater evil than the Turkish occupation of the Holy Land. Only in the strength of God can the good work be done. There was only one speaker, Jude De Wolfe of Windsor, who said as a believer in the communion, he thought they should strive to realize more fully the guardianship and guidance of the faithful departed. He was not a spiritualist, but he believed in the oneness of the church triumphant with the church militant. Revs. Canon Starr and Tucker, and C. W. Hedley, spoke in reference to the Chinese. Mr. F. H. Keefer, Port Arthur, thought the laymen should come shoulder with the clergy in dealing with this "latent disease." "Let us get out in the open," he said, "with them and fight it." As a lawyer his experience with segregation had not been altogether satisfactory. These social parasites will scatter from one section to another. He disliked veiled allusions from his clients in seeking his advice. Public opinion awakened by addresses like those of Bishop Taylor-Smith would do more than any number of books. The chairman, in summing up, said, we have unfortunately much impurity in Canada; we must fight it. In Winnipeg, from which the speaker came, the authorities are doing their best, and they have a great problem to face. He spoke as a father, rather than an Archbishop. For 35 years as a school-master he had had experience with boys of confirmation age or younger, and he had spoken straight. (Hear, hear.) If any present were guilty of impure words and actions let them go away warned, and let us all in the Anglican Church begin now the crusade mentioned by one speaker, which it will continue. The meeting was then closed by the Archbishop pronouncing the Benediction.

The Relation of the Church to Socialism.—Bishop of Algoma, chairman, said, "We are not here to discuss either the Church or Socialism strictly by itself, but to show the relationship between them. However, we must first know what Socialism is before we can deal with it. Nothing is easier than to make a mistake in defining it. If Socialism be what we commonly understand it to mean, surely it sets forward what is of the very essence of the Church, corporate action, and the value of brotherhood. Socialism like the Church, tells us plainly that possession implies responsibility. Another idea essential to the Church's teaching is that work is a part of the very constitution of things which God has ordered, that the world may be richer.

There is a real relationship between the Church and Socialism." They want to know something about this, and they were fortunate indeed in having three men so well qualified to discuss it.

Professor Shortt dwelt on the vague meaning of the term. If 50 men told you they believed in Socialism, the probability was that being asked to define their belief they would give you 50 different definitions. He said, radical Socialism undertakes to solve these problems, man demands far more than he can get, and his range in this life is so limited that he is doomed to disappointment. Human nature is perverse; human institutions are weak. But the radical Socialist declares that Nature is right, and human institutions are wrong. The speaker recalled from an experience in the West that the Socialist of the militant type regarded the Church and all other institutions of civilization as in league against him to keep him down. The attitude of the Church toward such a man would be quite different from her attitude toward Fabian Socialism. But the most radical Socialists were often the most sincere. The Socialists claim that the Church sanctions war; for example, which is so un-Christian. Economic Socialism maintains that all wealth being the result of labor should belong to those who have done the work. Even clergy of the Church have adopted the principles of the radical type of Socialism, as he had known from an experience in British Columbia. The speaker said that he had, after all, only confused the issue, but that was unavoidable. "Don't attempt," he said, "to discuss questions with Socialists unless you know something about their principles or the last state may be worse than the first." The next speaker was Mr. McBee of New York, who in an impassioned speech said that Socialism was the protest of the masses against the exclusiveness of the Church. The social idea was the dominant principle of modern life. The Church is not here to destroy men's opportunity in any direction, but to help them to a victory over sin. The Church, which is universal, takes Christ's attitude toward any class of men. The Church should make Socialists know that she is in the world to give them a home. Nothing debars men from full freedom in the Church, no consideration of class or occupation. But many men do not believe this. They have not yet found what the Church stands for. They regard it as an institution for the few, desires the few, provides for and expects the few. But the tendency of the day is democratic, towards the enjoyment of principles by the many. There were numerous indications of this in various parts of the world, notably the Young Catholic Movement in Italy. We do well to face the facts and to estimate our responsibility. If the world could but see clearly the social aspects of the incarnation in the life of the organized Church, there would be great hope for a solution of the problem we were considering. If organized Christianity were social, not individualistic, we would have made advance. The inspiring truth of this age is that we are learning principles of the Incarnation. In strange ways the Church was learning that her works should square with her teaching. The world still clings to privilege, and the Church cannot apparently show the way out yet. The speaker recalled important words of the man most responsible for the unity of the Episcopal Church in the United States through the strain of the Civil War, that we cannot serve the two masters of individualism and communism. If we would only live up to the Incarnation, there would be no Socialistic pro-

blem. The world was getting more democratic and the Church more aristocratic. The speaker stated his belief that the Liturgy of the Historic Church stands, to some extent, in the way of a better appreciation of the needs of the great mass of people. He said this as a Churchman; he criticized from within and he assumed all responsibility for his statements. But we were making progress. He stated among other strong things in conclusion that the average worker was anxious to give work for wages in full value, and that such a man has no attitude toward the Church. The next speaker, Rev. W. W. Craig, of Montreal, said the clergy of a parish stand between the Church and the realization of her ideals. It was, he thought, of great importance that in this movement the clergy should have become fully conscious of the significance of the issues involved. This movement was not covered by any particular theory, or utopian plan for society. It was a leaven which would leaven the whole lump. The mission of our own age was what we call "the social questions." There was a sense of maladjustment which created the problem of the age. Clergy should realize and deal with this. The Pan-Anglican Congress had said that the great mission of the Church is the weak and down-trodden. The Church's work is first and foremost work of prophecy. "It is found in this age that the parish priest is expected to have time for reading, preaching, and facing every movement." Our clergy haven't the old prophetic fire, but they can be prophets, and can deal with Socialism on its materialistic side. For materialism limits the view of life. The prophet's work is to show the narrowness of extreme Socialism. Man, and science, and evolution are failures if there be nothing better than materialistic Socialism. As Church prophets, the clergy have to stand for social and moral progress at an even rate. Neglect of this is the mistake of Socialism. The most blatant Socialists of to-day are those municipal authorities who wish to secure to the City or State every public utility, at the expense of private spoliation. Socialism is unaccountably hostile to religion. The Church should proclaim that so far from religion being opposed to progress, no advance is possible without it. "Only a knowledge of the living God can make a true and holy man." The Socialist idea of brotherhood was not new. Long ago the Church had proclaimed it. The privilege of the Church is to present this time-honoured principle to Socialists and then stand shoulder to shoulder with them for steady progress. There was injustice in a hopeless old age, in the slaughter of children in the sweat-shops of the world, and the Church and her clergy should realize this. As prophets of the Church her clergy should be optimists, like their Master, who spoke of the coming of the Kingdom of God as a time when mountains should be levelled. In all the failing and languishing ages of the Church's history He had enabled her leaders to look forward hopefully to a brighter and better future. He indicated from an experience in Christ Church Cathedral, Montreal, how a great Church could take up and carry forward important work for the masses, even in the face of the feeling that it ministered almost exclusively to people of the upper classes. The Rev. W. H. Van Allen, rector of the Church of the Advent, Boston, defined the Church as the Body of Christ, and Socialism as that movement which considers men as allies. True, Socialistic leaders are sometimes astray in their theology, but so are theologians in their sociology. The Church was too much concerned with a condescension to poverty instead of levelling a rebuke against aristocracy. We send to-day the sons of the well-to-do to minister to the poor. "How many priests of the Church preach against luxury?" said the speaker, strongly. He recalled an experience with a clergyman from London who had joined with Socialists in a great procession where the banner had contained the words: "To hell with your charity, give us work." He sympathized with the sentiment. He urged that we understand the word "righteousness," in the New Testament as being equivalent to "justice."

The Liquor Traffic.—The Chairman was Bishop Mills of Ontario. He spoke of the importance of the subject and called on Rev. Rural Dean Dibb, of Napanee, Ont., who spoke of the ruinous effect of intemperance on personal character. Mr. N. W. Hoyles, K.C., Toronto, advocated judicious agitation for legal prohibition free from political entanglements. He said people may be made sober on other lines than Acts of Parliament. The speaker suggested counter attractions and flank movements. He commented on the excellent work of the Church Temperance Society.

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as a great help in the battle against intemperance. He dealt with the hackneyed phrase: "You cannot make men sober by Acts of Parliament." "True enough, but men can be encouraged in this way." The Criminal Code has materially aided in keeping men from committing acts which would otherwise be done by them. Of 1,705 criminals in Provincial penitentiaries throughout Canada for a given period, 1,463, or 85 per cent. were there because of crime committed through intemperance. "Do away with intemperance and no divorce courts will be needed," said Mr. Hoyles, quoting a distinguished English authority. Dealing with restrictive legislation, Mr. Hoyles said no argument need be brought forward as to the abolition of the bar. The Church had already spoken through her General Synod, strongly condemning the bar. In place of the system of small fines, one dollar and costs, the speaker advocated the indeterminate sentence, giving the unfortunate drunkard a chance to reform. A statement from the Governor of the jail in Toronto cited the case of a man who had spent 40 months in six years in jail. "Surely there is something wrong," said the speaker. "Surely something better than this can be done." Dealing with the Church's alleged fear of the wealthy, the speaker said he was sure the Anglican Church was not moved by any fear of that kind. Archdeacon Madden spoke from the standpoint of a visitor. He spoke of Canada as leading among nations in temperance, soberness and chastity. The Archdeacon referred to the cheering facts which statistics of the last few years in England about intemperance have shown. Here in Canada people were ahead of England in these matters, and he could see a distinct trend toward total prohibition, and like the preceding speaker spoke of the recent legislation in this Province. Small area in a province is an important factor in this connection because of the concentration of public opinion. The Bishop of Massachusetts said that Canada should turn her eyes to the West. She had very little to learn from England. Like the United States she had problems different from those found in England. Our problems are heavy enough, but they have to be worked out on our own lines. Here we have the opportunity of dealing with liquor dealers so that they will have no vested rights, except such as shall be allowed from year to year. In England this question of vested rights is worked to the very limit by the liquor interest. Local option was simply a way of showing that the laws inspired by public opinion could be executed, as illustrated by experience in Cambridge. Rev. W. H. Van Allen said drink and impurity go together, whether in ball-rooms and banquet-halls or in ordinary saloons. He was touched with envy and shame in hearing that the General Synod of the Canadian Church has passed a resolution that efforts be made to abolish the bar. The American Church had not arrived at this stage. He thought the Church should not fear the rich, or their concealed threats. "Thy money perish with thee" might well be her answer. The incongruity of discussing missions after drinking expensive imported wines, was dealt with in the most vigorous way, and the speaker closed with a recommendation of the Pauline rule of expediency, amid much applause. Bishop Darlington spoke of the problems encountered in Brooklyn where he had laboured with a staff of seven curates in a large parish. One result of local option had been in several places, that the social evil stopped altogether. If the boys were not helped as much as possible, the girls were saved at any rate. The meeting was then closed with the Benediction.

The Child and the Home.—The Bishop of Fredricton was chairman of this meeting. The first speaker, J. Edmund Jones, suggested to the clergy that a call ought not to be merely a social call, but prayers ought to be given the children. He had found a card containing a prayer most useful for boys. Also the clergy might be led to suggest to their people a proper selection of books fit for growing children. Mrs. Plumtre said the first five or seven years of child life are most important. These are the years beyond compare for the moulding of the child. We win or lose the battle during these years because during this time the child is almost wholly in the home. The formative period in the child's life is the infancy. Compare the difference in knowledge in a child of one year and the same child at six. No other sect of six years shows such development. From the age of a few weeks the baby must be trained. It is never too soon to begin. Every parent is in a sense in place of God to the child. We are givers to the children. The child pictures God the father after his own father on earth. The oldest and most beautiful child's text, "God is

love," tells the parent her duty. Our love is as God's love—not indulgent only. The stability of our home rests upon the training of the child from the first year of babyhood, and if of the home, then the Empire and the Church of Christ itself. Rev. Canon Powell said he would like to see books, not on how to dance, nor how to play, but how to live, God gives us the power to hand on this sacred stream of life. We must send the child out fitted to make a new home. The mother who has sent out a clean-minded and God-fearing boy has done more than a parson in a hundred of sermons. The Bishop of London said, first to let religion lie tightly upon the child's heart. Don't force the child to attend meetings for older people. A child once said to her mother in a meeting of the Bishops, "I'm tired, mother, can't the Bishop go back to Heaven now?" Young men came to him constantly in London and he felt convinced that the difficulties which they felt might have been done away with if their parents had only been more frank with them in their youth at home.

The Child in the School.—The Bishop of Columbia was chairman at this meeting. He said that according to the speakers the subject would be concerned mainly with the private schools.



The Right Reverend A. E. Campbell, D.D.,
Bishop of Glasgow.

He himself was on fire about the state of the public schools with no religious teaching. Miss Genz Smith, of Edgehill Girls' School, Windsor, was called upon first. She said that the matter of religious training should begin and not end with the home. The school life is really the most important because at first the life is at home and the struggle with the world has not begun. The claim of education need not be pressed—all are anxious for children to have the best ambition is not the highest motive. What is needed is training—the exercise of natural gifts. The teacher controls the natural gift. So in religious training the outward influences are present. There are many "thou shalt nots." Religion must include morality, but morality cannot include religion. Definite religious teaching in school as well as in Church is needed. We cannot dictate to public schools, but we ought to have more Church schools to teach our own principles. Hold fast the faith—freely ye have received—freely give. Parents should seek training for children in schools of their own Church life. More schools are needed and financial difficulty would not stand in the way. When religious

teaching is given other things need not suffer. Rev. Dean Bidwell made a strong plea for day schools for the Church,—schools endowed by the rich and within reach of all. "Schools are needed for the children, where the atmosphere is what we churchmen think should surround the young." Our Church can be justly proud of her interest in education of her children. The old English Grammar Schools were founded by the Church, and in this country our Church founded her schools before the public schools came. It is most important to extend our schools and establish new ones. After twenty years experience he felt convinced of the necessity of definite Church teaching in the schools. The only solution of the Sunday School problem and of the whole subject of child training—Church of England schools. Rev. Dean Rigby said he had found that Anglican children were not the best prepared before coming to school upon Bible subjects. In reference to the increasing of Church schools so that for one thing the children of clergy might be educated as they ought to be. He said that Trinity School gave bursaries amounting to more than \$4,000 last year out of the funds—not endowment. He appealed to the rich men to give endowment for such a purpose. The school is financially unable to do what is needed at present. The school gives the opportunity for religious association. Studies in the Bible, Prayer Book and Church History were carried on. The Bible, the real text book, scripture histories are not a helpful substitute for the Bible itself. He found in the case of Church History that the demand is not so pressing for instruction. The schools must have a strong force of public opinion to back up the masters in the matter of Divinity teaching. The chapel is the centre. The boys complain when they go home but, an old boy goes, on his visit back to his old school, first of all to the chapel where he had gone so often in his school days. The Rev. Dr. Rexford said that the private schools of the Church could not touch the fringe of the mass of Anglican children. He believed our attention as Anglicans should turn to the great Public schools, where the great bulk of our children attend. He pointed out that the Protestants in the schools in Quebec had agreed upon certain church teaching for the schools, so that in Sunday School much could be taken for granted from the scholars. Also in Ontario the International system of lessons in the Bible can be used in the schools. He made a very strong appeal on behalf of the Public schools. They should not be looked upon slightly, but we should look forward hopefully to the time when proper religious teaching will be given.

The Child and the Church.—The chairman of this meeting was the Bishop of Toronto. After the opening prayers, the Bishop extended hearty congratulations to the Bishop of Nova Scotia and to the people of the Diocese, from the Diocese of Toronto, upon the perfection of details in the Congress and the opening of the grand new Cathedral. The first speaker, Mr. Hubert Carleton, spoke with his accustomed fire and force. He said the average boy might well be said to be "branded for the devil, but fit for God." He is a peculiar makeup. He can be a devil or the son of God. The Church's first duty is to get the boy. Where do we fail with the boy? 1. When the God parent question is neglected. The system is a wonderful one which puts such a responsibility upon some adults. 2. When family religion is neglected with some. A good home is the best thing for a boy. Where there is no such thing we make a failure. 3. Confirmation time gives another time for a failure. Look at the ordinary programme for the boy! First the services of the Church. Who are there? Women, some men, a few girls, but the big boy of the community is conspicuous by his absence. There are hardly any big boys in Sunday School. Of boys and girls of 17 years, 75 per cent. do not take active work in the Church in later life. Rev. Dr. Paterson Smyth said the Church's teaching is a supernatural help for child life. Beginning from Baptism and at last in the Communion, when the nature of God is partaken of by the child. Character making begins very far back. The baby is the father of the child. The sacramental system recognizes the force of heredity, but at the same time acknowledges the personality—distinct in the child. Young clergymen ought not to deal simply with theological phrases. Don't use sentences which mean nothing. Learn what a thing means and believe a thing before you speak of it. "Busy yourselves with words, never mind the things," is the devil's advice. The training of a child should begin with the training of the mother when a child. What a wonder that God entrusts the care of an immortal soul to us. It is only eclipsed by the wonder that many can so

lightly regard the duty. The guardian cannot make the soul of the child any more than the gardener make the rose. The Very Rev. the Dean of Quebec spoke upon the Preparation of Candidates for Confirmation. He said the preparation is so important that more time ought to be given to the classes, five or six months, and again Confirmation should be separated from first Communion. After Confirmation hold the classes together for preparation for first Communion. It is a great mistake to use manuals. The only books should be the Catechism of the Church of England and the Bible. Mr. Hedley, of Algoma, spoke of boy scouts, and of Gen. Baden-Powell. He believed there was no better organization for making the boy do something—to work—not to shirk. The organization gave ample opportunity for Bible class work. The chairman gave a splendid summary of the addresses. He took up the question of Young People's Societies. The A.Y.P.A. is in 225 parishes in Canada. Worship of Church. Work of Church. Fellowship among members. Edification of the members of the Association. He ended with an earnest appeal for making the suggestions given out during the hour and a half of some real use in the parish.

Work of the Sunday School.—The Bishop of Toronto was chairman of this meeting. The first speaker, Archdeacon Ingles, said the Church no longer thinks of the Sunday School as a deputy-teaching plan. The school is now an acknowledged necessity—just as the day school, though the Sunday School can never take the place of the parents' care, but the vast majority cannot get the training at home in any systematic way. The aim of the Sunday School is to get the ones just baptized to realize what Jesus has done for them. To know Jesus Christ as the only object of our worship. Children's eucharists are most helpful and if the children are brought to the Communion they should be taught to worship during the time of reception. Children must learn to pray at all times. Daily Bible reading ought to be encouraged. It is a mistake to print the passages of Scripture upon the lesson leaflets. The child must be brought to know that Christianity is service, and to be a good Christian he must be a servant of Christ and the true aim of the Sunday School comes to be that Christ may be born in each pupil. The Rev. R. A. Hiltz, General Secretary of the Sunday School Commission, spoke on the curriculum of the school. How can we best contribute to a child's spiritual development? is our problem. One of the most important factors in this effort is curriculum. It must be graded to begin with. The work of the Church, so far as it is educative, must follow the laws of education. Bishop Darlington, of Harrisburg, said we are crossing a bridge over a big river in this whole Sunday School Commission work. He had had a great deal of experience in Sunday School work, and he had found that a great deal of energy was lost. Instead of a school in the real sense, the old system provided what was really a service, no real teaching. The Sunday School should be mainly a teaching place. Mr. James Edmund Jones spoke upon the use of lantern slides in the Sunday School, from his own personal experience. The Bishop then brought the meeting to a close.

Workingman's Problem.—A mass meeting to hear the addresses on the workingman and his problems was held in St. Paul's Church in the evening. The Archbishop of Rupert's Land, chairman. The Bishop of Niagara spoke first of the relationship of the Church to the workingman. In his See City of Hamilton, Ont., he had recently built four churches for the working people which were entirely managed by them, and the happiest relations had been established between the clergy and people. Taking up the civil aspect of the question, he said that one of the greatest evils of the day was the intolerable tyranny of the labour unions, which interfered with the freedom of a man to dispose of his own labour as he saw fit. The next speaker was the Bishop of London. "Brothers and sisters," he began, as he spoke of the address of the Bishop of Niagara, "I can parallel his experience in every part of England and every part of London." Somehow or other, however, when they sent men to Parliament they hadn't, so far, sent churchmen. There was failure to that extent. The question was "what did they mean?" Was their ideal not the ideal of the New Testament after all? Every child of God should have a chance, and the demand for equality of opportunity is a natural demand. They ask what God wants them to have. "Is that not both the teaching of the Church and the design of God?" They ask for the children, that the poorest lads everywhere should have the opportunity of reaching to the highest place in the

country. In no religious body could it be said that so many successive heads had come from the working classes as in the great Church he represented. For 1300 years many Archbishops of Canterbury had belonged to the working classes.

In his own experience in East London at the Oxford House for nine years, his blood would frequently be aroused at the conditions encountered, many families living in one house, with rooms fit only for dogs. He cited many cases in his own large experience of the need of the very necessities of life in the East End of London and asked: "Can we wonder that sometimes people who have to live under those conditions are bitter, and rail against the Church?" The problem of boy-labour was then mentioned. Boys worked as telegraph messengers or at similar occupations up to seventeen years of age and then went to swell the ranks of the unemployed on account of not having a trade. The Socialists are recruited from their ranks.

He called Canada the land of promise. "Printers receive 44 shillings per week, as compared with 38 in England." Other trades were mentioned. Here there was room to breathe and live in a vast country with only seven millions of people, and room for 100,000,000. Children here, even in cities, are rosy-cheeked and happy. There were more holidays here than in England, more time to read, a better feeling between employees and employer. Canada seemed to him to have solved half the problems confronting people in England. However, there was much to be done even here, even in Halifax.

There was room for industries here in this city, and he would make this fact known to possessors of capital on his return to England. "Should you not have in Canada labour exchanges better organized than you have?" he asked, "Men might then be drafted or placed where they were wanted." How often Englishmen are disliked here! "But," he said, "in England we only want to know what is wrong to remedy it." There should be some system, some more organization, some more mutual trust between England and Canada. This should be an Englishman's land. Thousands should be here.

He deprecated such expression as "Englishmen not wanted here." "You make a great mistake if you think the Old Land is played out," said he (and here there was applause, the people forgetting that it was unusual in a church). The Bishop went on to speak of the third-class immigrant, and hoped that better arrangements might be made in caring for them on the passage.

"Is there not," said he, "a great deal of cant in speaking of the workingman as if he were different from any other man?" We are all exactly the same; there is no difference between a Bishop and any other workingman. We are all men of the same passions and difficulties, subject to the same temptation. The workingman's problem is with himself, it is with every workingman. The problem about ourselves! "What is your difficulty?" he asked. "Unless the workingman, the clergyman, all men are seeking to meet their own problems, there is no future for this country. You yourselves, what do you think? Are you yielding to temptation, drink, passion, whatever it may be?"

Every man is a workingman, and his problems cannot be solved without God. Workingman, indeed! Every man has an immortal soul, which came from God, and will return to Him. This Congress said to everyone, "Come back to God." Don't speak about the problem of the workingman as apart from your own problems. Seek their solution in prayer. "As the fin of the fish demands the water, and the wing of the bird requires the air, so the soul of man is fitted for prayer, and in prayer finds its element. Bend those knees of yours when you return to your homes." The Bishop referred to others than Anglicans and hoped the Congress to which they came in their trusting way for help and suggestion would do good. Not in any spirit of proselytizing but merely stating a truth, the Anglican Church's prayers were, he said, hot with the breath of ten thousand saints, her sacraments were the kiss of God.

The problem of the child in the home, the child of the workingman, of any man, was referred to in a few words. As they asked for room to live, room to breathe, above all face the problems of themselves and of their children. In this way Canada might look forward to the coming of the new heaven and the new earth. The Bishop said "Amen," and the congregation who had listened breathlessly repeated it after him.

The Archbishop in closing the meeting thanked the two speakers for their timely and helpful words. He said he felt himself and he knew all felt there had been misunderstanding between

the Church and the workingman in the past, but that this misunderstanding was being dissipated by many noble lives devoted to the great cause, and he hoped that process of dissipation would go on to the perfect day.

Our Relations to Other Christian Bodies.—His Honour, Judge McDonald, chairman. The first speaker, Rev. Dr. Symonds, began by stating as a thesis which he proposed to discuss the statement that without Bishops there can be no Church, which he stated was not an authorized statement of the Anglican Church, though held in a general way. He referred to Bramhall and Andrews to establish the statement that Bishops are for the well-being of the Church, rather than of its very essence. The opposite view was complicated by political questions of the seventh century. He quoted Canon Hensley, Dr. Hart, Dr. Latham, Dean Stanley, as liberal theologians. Dr. Sanday, "a friend of Plato, a greater friend of Truth," was mentioned. Dealing with the practical point of the subject, he advocated a frank confession of difficulties which affect the situation, and an equally frank admission that the position we have now reached has been brought about by a great number of circumstances which require careful historical examination. All theories must be tried by facts. Our theory of the Church needs revision; we should note what vigorous life prevails in every direction outside the communion he represented. "We Anglicans highly value the Historic Episcopate, and we ask that it be continued in an united Church." The Church of the Homeland had frequently made mistakes in legal enactments, and we could all see those mistakes now. He pleaded for less emphasis on past tradition, and noted the position of the Anglican Communion midway between Protestantism and Romanism as being not in every respect a satisfactory one.

Rev. Wm. H. Van Allen, Boston, pointed out the importance of loving and honouring all men, Christian or not. Right relations with all Christian men should mean the banishment of all bitterness and wrath. But snobbishness was worse than either. A patronizing condescension was most unfortunate. We require co-operation in good works, in temperance legislation. In these matters there is no special Anglican theory of temperance or anything else. In the field of Christian scholarship there is vast room for working together. He cited some experiences of his own in Boston, and made some strong remarks about the differences between official pronouncements and individual relationships between Anglican clergy and representatives of other religious bodies. During this part of his speech he was frequently interrupted by applause. He preferred some strong principle of the Universal Church to a catena of excerpts from muddled seventh century writers. Let us imitate the excellencies of Rome, and hope for better days, but for official relations we must wait until Rome is different than she now is. Criticizing the remarks of the previous speaker, he said he challenged him to refer to any official pronouncement of the English Church which did not proceed on the assumption of Historic Episcopacy. He conceded to the ministry of other religious bodies everything they claimed for it themselves. As a preaching ministry it is certainly valid; and that is all it pretends to be. "Let your theology go beyond the English-speaking race to a truly universal love, and pray that all may be one in God's good time, which, may He send soon," were the concluding words of an address of wonderful power.

The Bishop of Ontario first referred to the impulse "rising simultaneously in every Protestant denomination, and looking toward greater co-operation." To secure the union desired by such a hope would mean our abandonment of Episcopacy. But "they will never accept it, and we shall never give it up." We regard it as the essential not only of the well-being but to the being of the Church. Many individuals of Protestant bodies would probably be willing to appreciate our strong position, but the bodies they represent are quite satisfied with their own respective positions. He pointed out the necessity of practical closing of ranks among ourselves, and also the fact that the Anglican Communion includes a great number who have little conception of her position. The speaker was far from being convinced that visible union was the purpose of the Master in this age, or any one of the near future. Until the coming of Christ, the mind of the head of the Church could not be ascertained. "What is the oneness of the Church?" asked the speaker. And he answered it by a reference to our Lord's words, "That they all may be one even as Thou and I are one." It was obvious that

diversity was the feature of this age. The paper was thoughtful, especially at this point, sane and only apparently pessimistic. What were the factors which made for unity or request for it in our day? Chiefly that the work of the Church might be carried on at less expense. The essential unity of the Church is an inward life, as distinguished from an outward fact. Too many pulpits are used to make distinctions between the Church and other bodies. We must preach Christ, and live as His servants. When the Church fails to attract it is not the fault of her Liturgy or of her message generally, but of her clergy who have proved unfaithful to their trust. Our work should be done in charity, in order that we may render a just account.

The Bishop of Fredericton pointed out that only by the close adherence of the Anglican Church to her divine character and mission, in order that she might make her true contribution to the unity of Christendom which he said he believed was part of God's plan for this age.

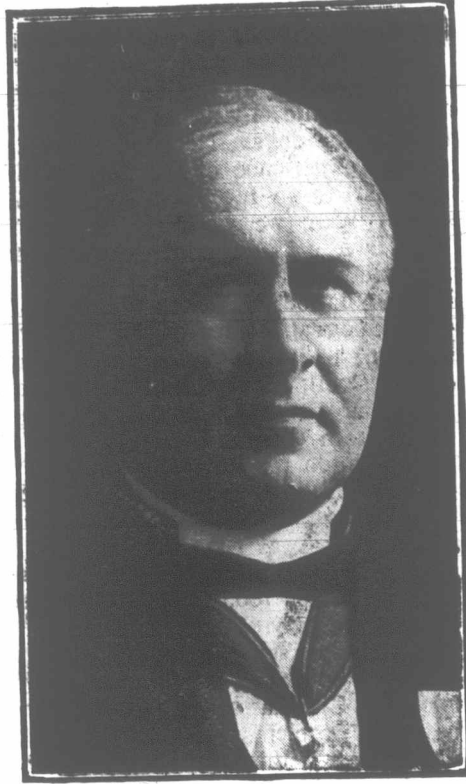
Diocesan Problems.—The Bishop of Nova Scotia, chairman. Rev. Canon Macnab, of Toronto read a very interesting, original and practical paper on the Cathedral system. He predicted that in a decade or so every Canadian diocese would be equipped with a Cathedral. How Bishops had done without them so far he could hardly imagine. The subject of the Cathedral and its purpose had been before the Canadian Church for the past 25 years. The spirit of progress and development called for advance. The small remote mission of a century ago had grown into an organized parish, so diocesan activity had produced Cathedrals as centres of work. The present state of the Cathedral movement in Canada showed us that it is a diocesan problem, not to be shelved by adherence to old methods or affected by glittering generalities.

Bishop Harding of Washington, congratulated Bishop Worrell on having accomplished to some extent the diocesan problem of building and equipping a Cathedral, because of the fact that he himself was engaged in building a Cathedral at Washington. He referred to several Cathedrals in dioceses of the United States, at Albany, Denver, and other places, and mentioned that there were 40 of them built or in course of erection there. Describing his own work at Washington he gave a general idea of the various phases of Church activity already being carried on there, a choir school and other institutions. He apologized for referring to his own work at Washington by saying that in this way he hoped to offer some suggestions on the general subject under discussion. He mentioned the fact of an endowment being necessary in order that a Cathedral might be able "to justify itself to all the parishes of the diocese." The Cathedral had a large and wider mission than any parish, it must be useful, and effective, and supply a need. Their ideal was to make the Cathedral the place where the poorest could hear the word of God ably dealt with by experts, and go away feeling they had received a message. A cathedral should be the centre of vigorous, progressive organization, not a refuge for kindly and benevolent old gentlemen. There should be a canon missionary to hold outdoor services, or go out to various parts of the diocese to supply in vacant parishes. Other canons should be appointed for different phases of Cathedral activity.

The Very. Rev. Dean Bidwell said the subject which most concerned him was the supply of men for the ministry of the Church. There were, he said, not enough men offering for the Church's work, and various reasons were given. The chief one was the fact that clergymen are expected to live on miserably inadequate salaries, which gave them practically nothing for the education of their children. Formerly, many sons of the rectory entered the ministry, but not so now, as so many clergymen's sons accustomed to extreme poverty at home are reluctant to continue to endure it as men. Then parents were unwilling to set the ministry before their sons as the most honourable of all careers. An able man here and there should be appointed to discuss this great subject at high school commencements, and give young men ideas at a critical time in their lives. The clergy frequently neglected these opportunities themselves. He suggested that the Bishop should hold the ordination service in other places than their See cities. "We must have" he said, men academically trained, capable of carrying on with credit to the Church, the work of the ministry.

The Bisop of Huron being absent, his paper was read by Rev. Canon Tucker. The subject was "Diocesan Finance." The writer pointed out, in spite of the general organization of the Church, many things are yet matters of diocesan

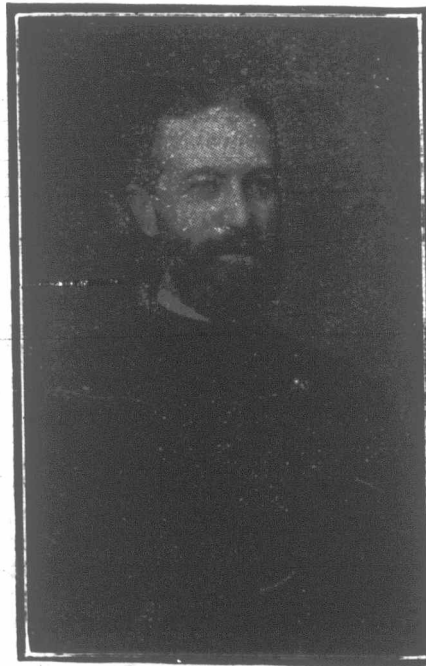
concern only. Each diocese put up a stone wall, as it were, round its territory and the result was the growth of what the writer called "diocesan-



The Right Reverend Bishop Taylor-Smith
Chaplain-General of the British
Forces.



The Right Reverend Charles H. Brent, D.D.,
Missionary Bishop of the Philippine Islands.



The Right Reverend Charles Tyler Olmsted,
D.D., Bishop of Central New York.

ism," now taking the place of the "parochialism" which was fast passing away for good. The appointment plan was recommended as the most satisfactory all-round method of missionary fin-

ance, though with this objection open to it, that parishes might stop at the apportionment instead of using it merely as a suggestion from headquarters. The writer knew of no machinery to connect parish and diocese except the clergyman, and very often this placed an unfair burden on him. In every parish a body of men should have in hand the matters of outside objects, asking assistance. He said with thousands of people coming from England, and the necessity of teaching them the duty of supporting the Church, the Bishop found this the most serious problem of their respective dioceses. The writer's message to the Congress, and, through it, to the Church in Canada, was consolidate! consolidate! consolidate!!! The Bishop in summing up said the past had a few fundamental things to teach us as to the use of a Cathedral, but it would be a mistake to bring medieval methods without change into this twentieth century. He dealt, in closing, with the respective claims of Cathedral and Mission on the means of Church people in each diocese. Nothing was too good for the worship of God; nothing too grand as a building where it could be carried on. In spite of the Cathedral project engaging the attention of the whole diocese for several years, or rather on account of it mission work in the diocese had been more than maintained; it had been extended; and clerical stipends had been kept to the standard aimed at some three years ago, which would shortly be raised. He announced the total offerings at the Cathedral service on Saturday and Sunday, \$11,200.

Parochial Problems.—The Bishop of Ontario chairman. The Rev. A. P. Shatford, Montreal, the first speaker said that every problem was a parochial problem, because the parish was the Church Catholic in miniature. No young man should be afraid of problems of this kind. They should like the struggle, and be willing to bear the burden and heat of the day. "Let us be thankful that there are problems; when all are solved it is time for the clergyman to leave." Many rectors will walk around problems in their parishes, and leave the solution to their successors. Every parish priest should stand loyally and manfully by his neighbours, and also endeavour to solve his own parochial problems in his own way, instead of calling in some supposed expert to deal with a problem with which he hasn't the courage to deal himself. The rector of a parish is the captain of the parish-ship, the architect of the parochial fortunes. He should not step outside of his sphere, for example into politics. His business is to set forward matters religious and keep himself out of party politics and meddling with civic affairs on which his people differ. He believed it was wrong for a rector to create a problem for his successors to groan under for years to come. They will have problems of their own. Parish problems fall into three classes, financial, social, and moral. The solution of the first lay in the divine plan of the tithe, that was the only law that would fit the case. It was a law of God which had never been abrogated; and when that had been grasped questions of finance would settle themselves. Social problems are capable of solution by the principle contained in the phrase, "One is your Master, even Christ." Moral problems can only be dealt within the deep shadow of the Cross, and only solved by virtue of its five glorious wounds.

The Bishop of Algoma said Bishops have problems which are parish problems, in the sense that they affect the administration of the parish as the Bishop is connected with it, for example, that of Church discipline. But, more important because more pressing, was the problem of modern sectarianism. Various religious bodies, however, much as they might wish to live in harmony, were often driven to an antagonism which seemed unavoidable. A partial list of religious bodies in Canada showed that there were forty-seven of them leaving out of account a large number whose adherents were so few as to make them negligible. Beneath the superficial good-will, there was frequent hostility, heart-burning and bitterness. "Think," he said, "of the countless sects of Christendom setting forth the life of the meek and lowly Jesus, and you will see that this is indeed a parish problem." Education was another, he said, which confronts every clergyman in Canada. The problem of decaying discipline was mentioned and the playing-off of one religious body upon another indicated as an accompaniment. This gave rise to very many other minor difficulties. What was the remedy? To see the evil, and endeavour to remove it. "Thank God, religious people of all denominations are seeing the evils of division, and endeavouring to effect an escape; we, clergy and laity alike, must look

to ourselves, especially the clergy." The speaker pointed out that as compared with the other professions, clergy are often amateurs. Only those who know in some degree the technique of their calling, can deal with problems of suffering humanity. Every problem demands a special knowledge of human nature, and only those who have drunk deeply at the fountain of Divine Grace can meet them, and enter into the promise contained in the beautiful phrase, "My grace is sufficient for thee."

The Bishop of Massachusetts in reference to parish problems, pointed out two ethical standards—the commercial, often clear and to be depended upon because money changes hands in the course of its application, and the religious which is voluntary, and therefore difficult to work in a commercialized age. We should emphasize more than we do, that he who shares in the support of a parish does more than appears on the surface. Every rector should try to instil into the minds of those asked to undertake Church work the fact that the work means much more than appears on the surface in every case. Every offering, however small, should be accounted for. All accounts should be officially audited and signed at least yearly. There should be complete publicity also, the whole parish should know everything. Confidence will increase in proportion as people know what precisely becomes of their offerings, however insignificant. In reference to education in religious matters, he said better methods in Sunday School instruction were needed. In his own diocese there was an expert, who, like the inspector of Public schools, was paid by the diocese to superintend and stimulate the work of all Sunday Schools in the diocese. He said he looked at the question of the clergyman's usefulness in his parish from the standpoint of the man in the pew. The problem in many a parish was: What shall we do with the parson? He liked especially the terms "minister" and "pastor" to describe men in charge of parishes, the first, because it indicated a man who served, and the second because sheep in the East are led, not driven.

Missionary Effort at Home and Abroad.—Bishop Courtney, chairman. Mr. R. W. Allin spoke on Practical Ideas in Finance. There is in the Church a tendency to world centralization. One of the strongest forces at work to produce this is financial. Some departments of a great movement need greater centralization than others. The necessity for centralization in the financial work of the Church is extended to the educational part itself. Three main things must be remembered as essential. Co-operation is one of the most essential things in the Church. Laymen are to share the work of the clergy, not to leave the financial end of the work to those who are set apart to be spiritual leaders, not financial agents. Consolidation is perhaps only another name for the same thing. Nothing should be done to interfere with a contributor giving to the object which he chooses. One great weakness in the Church in Canada is consolidation. At present she is scattering her financial forces if not also her educational forces. There should be some clear connection between the work of the parish and the Synod. Weekly offering is the very best system because Biblical, educative, and is a system in which the poorest can share. We have no right to deny anyone the privilege of worshipping God by giving—if only one cent a week. System makes giving a pleasure and does away with the very distasteful special appeals. Children must be taught to give early, but the real way to procure funds is by house-to-house canvass—not as beggars, but as the King's ambassadors, who are giving everyone a chance to give.

The Bishop of Massachusetts spoke on the question of finance. He said there are the heathen—here are the Christian rich. How is the necessary money to be procured from the latter for the conversion of the former. First of all, the people at home must be consecrated in the whole man to the work of the Church. We must have a spring to draw from, not simply a store of money. Religion is back of the financial problem. As for the proportion of money to be given, it is impossible to-day to say that the tithe is the proper part. It was all very well when all were in the state of wealth. It is impossible to fix the proportion definitely. People give to the things they know about. Education is necessary. People give to the things that they know about. Education in the principle, the Gospel of Expansion is needed. People like facts—and to know the system on which a work goes on—to know how many native workers are in the world and such like facts of interest. Big colleges and hospitals are the objects of great gifts—because

of their solidarity and size. A giver knows his money will be doing good fifty years hence and does not feel so sore about it when he gives to the Church. Teach the children and train them to give, not change, but to grow up to give bills. We must not let down the standard. His experience showed how some definite personal work makes his own diocese a record one in every parish giving to missions last year. The Rev. R. H. A. Haslam, missionary from India, related some of his experiences in India, to show how laying before people a definite scheme will draw a response. He also thought that the tithing system a good one judging from his own experience recently. Bishop Courtney said our means of raising money should not rob people of the blessing of giving and turn it into an arduous duty. He approved of the system of tithing. He said the basis of the tithe was faith. The man who would give the tithe to God he would never lack anything needful in life.

Mission Work At Home and Abroad.—Archbishop Matheson, chairman. The first speaker, Rev. Canon Tucker, spoke in reference to the call to mission work in the West as a call from our own people, our own brothers and sisters, for few of us have no near relatives in the West. The only obstacle of the work in the West is the natural aversion to the doing the will of God. The field is open to us and the sense of the loss of the home, of Church and of the Prayer Book, opens the way to one from home. Many miss the old home life—never valued until lost. The Church should go to the young communities while they are being formed and are in their impressionable period, while they are ready to receive the stamp of religious life. The outcome of our work is to build up a self-supporting Church and soon actual missions will be only in the very far West. A nation fearing God and working righteousness is the grand thing. The task is the Christianization of the whole world and the agents for this end are strong national churches. The Anglican Church surely has her great contribution to make in these last days to the union of Christendom, and the evangelization of the world. The Church is calculated to give to our new nation that high ideal which shall make her a force in the world. The open Bible and high ideal, the great Anglo-Saxon Commonwealth of Nations in the British Empire and the United States are providential arrangements for the final universal kingdom of righteousness and peace on earth. Mr. Mellish spoke on the problem of the immigrant. He said that the immigrant found in Canada not what the Church should claim to be, people who were accustomed to national churches and we call our Church—the Church of England in Canada—while we ought to call it the Church of Canada, and make the name truly describe our claim. He also advocated the training of special men to preach to immigrants in their own language.

The Bishop of Duluth said he supposed he had been assigned the subject of the Indian because his diocese contained within large reservations for Indians. Some 10,000 of these people inhabited these districts. The speaker gave some most interesting facts about the quaint terms used by the Indians to describe the officers of the Church. It used to be said that the only good Indian is the dead Indian. "We have demonstrated," said the Bishop, "that that is not true." The Bishop demonstrated clearly and most interestingly that the Indian is indeed worth while. Rev. G. M. Ambrose said he found the English and the Scottish emigrants were the most careless of all about religious matters. The Rev. R. F. Dixon rose in the audience to express his keen appreciation of the address by the Bishop of Duluth. He felt great admiration for the Indian and was delighted to hear what the Bishop had said. Indian blood is good blood. The Archbishop said in closing that though from the Northwest he was neither an Indian nor an immigrant. He wished to say a word about the Indian. The white man has taken the country from the Indian and put him upon little reserves. It is the plain duty of the English people to give them something to make up for what they have lost, but above all the Gospel of Jesus Christ. He said his Indian congregations in his diocese were the best in devotion and love for the Church in Manitoba. While we plead for the immigrant,

let us not forget the Red Man. After all the great Church Missionary Society has done, let us of the Canadian Church not fail to keep the work up. The Indians are asking for the services of their own Church—fanatical people are upsetting them, and the Church must come to give them the services they love.

Missionary Opportunity and Responsibility.—At All Saints' Cathedral Archbishop Matheson, chairman. He introduced the first speaker, Prof. Philip M. Rhinelander, of the Episcopal Theological Seminary, Cambridge, Mass. Mr. Rhinelander occupies the chair of Missions, specially created for him at that institution, and is therefore well qualified to speak thoughtfully and to the point on what he said at the outset, was positively the most important subject that had come or could come before the Congress. Great things were being brought before us at this gathering, because human nature was great, and we were only little because we felt small in the contemplation of a great subject. "Missionary Opportunity and Responsibility," Professor Rhinelander said the subject of the meeting, suggested to him two truths. First, that God was ready, willing and working for the salvation of His people, and second, that responsibility meant literally, ability to respond. We depended on the Almighty for the opportunity; upon ourselves rested the obligation to respond. Our estimate of missions was the reflex of our attitude towards our Maker. The address was strong, thoughtful and academic in character.

The Bishop of Glasgow quoted Napoleon's great saying, "Opportunities never occur again." The element of time had entered into the matter under discussion in a new and startling way. The command, "Go ye into all the world" had stood for more than 1,800 years, and had been for most of that time thought to be an ideal only. To-day China, especially, was looking toward the future, and adopting English as the language of her commerce. The next five years will mean the salvation or loss of China. It was not true, as commonly supposed, that popular Christianity was on trial. It had been tried and found wanting, because its essential weakness was its non-missionary character. It was useless to attempt to win men for the Church, except by a vigorous missionary propaganda. The millions of practical heathen at our very doors were the direct result of the popular, comfortable, pew-rented, cushion-seated Christianity of our day. The South African war cost a vast sum of money, yet it did not mean that any motor cars in England were given up. The country was rich after it was over, and it cost more than what the whole world gave to missions in 100 years.

The Bishop of Tennessee said that the appeal for missions was received by different men in various ways. He cited the case of the great Confederate hero, Stonewall Jackson, who in the midst of a campaign remembered to send home his monthly contribution for foreign missions. The appeal for missions was an appeal to patriotism. In the past, so far from the State in England having established the Church, the Church had established and strengthened and preserved the State, showing that patriotism is an essential part of Christianity. We should remember that God's plans would succeed quite independent of our co-operation, though that if we supply it would hasten the fulfilment. The Bishop made a striking point of God's plan in evolution of life, from the beginning of life in the water until man "lifted his face from the clod." It was God's power marching on, and that power still goes on. He closed with an appropriate reference to the victories of the Cross in China and Japan.

Bishop Brent said that the spirit of adventure was one of the traits of a true man, and it was true of the cause of Missions, as of every other cause. Men would not respond to small appeals, because manhood was great, and only a great opportunity would move it. He referred to the great world-wide British Empire with its marvelous opportunities—only 56,000,000 Christians to 300,000,000 heathen. He spoke of the part of the Orient he knew best. There were movements there which showed that it was longing for something more than what we call Western civilization. "If the truth be in my heart," he said, "I can stand before a hostile audience, and be inspired by their hostility, but in the presence of an apathetic Western multitude my message seems often to die on my lips." From the Orient where he lived to where he then stood was a far cry, yet only a few weeks before he had been in Luzon, and modern facilities for travel had brought him here. He felt that in a sense he had come from freedom there to restraint here, from

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the freedom of what would be called savagery in Canada to what he would term a refined materialism here. The chairman, in closing, asked all to bear in mind that Missions were of the very being of the Church.

Trinity Church.—At the meeting held in this church the Bishop of Montreal was chairman. The first speaker, Rev. Canon Tucker said how God prepared the people of the world to receive the incarnate son of God. The early Church rose to the tremendous duty in sending her apostles and evangelists to all parts of the known world. Again God is preparing means to spread his eternal truth. Time was when the English nation was totally unable to do her duty to the heathen world. How great a change has come about. He wished to deal now chiefly with China as a problem. What a country and people,—four hundred millions of vigorous people. The thriftiest people in the world—so much so that China is the only land where the modern Jew cannot make a living. A people loving their parents more than do any other people—what an example. A people who love peace. We look down upon them as peculiar, and yet their laws were wiser than those of Egypt when Moses led his people out. Chinese musicians sang their songs long before David tuned his harp. The Chinese had found out many of the so-called modern scientific wonders long before America was known. English and French armies have desecrated the soil of China, and Japan following in the train the English seized Port Arthur. Russia too, has had her cruel share of the spoils. Is it any wonder that China does not love Europeans? The only saving clause has been the giving of the Gospel to China. The dismemberment of China only failed through the jealousy of European nations and the impossibility of arriving at an agreeable division of the spoil. At last China has found out that she must build a fleet and discipline an army to meet her enemies in the gate. Thousands of teachers are demanded by the Chinese and schools are being established everywhere. What is our duty? We celebrate the opening of a grand Cathedral and the beginning of our Church services in Nova Scotia in 1710, and since that date dioceses have been springing up all over the Dominion—23 in number to-day. Diocesan organization has kept pace with the setting of the diocesan territory until in 1902 the Missionary Society of the whole Canadian Church was formed to unite them all. We have had grand leaders in these days, and now we have come a united, a consolidated Church to dedicate a temple to God. May we not, for the sake of the whole race of man, for the sake of Him who made all men of one blood in the earth, consecrate ourselves as a united Church to the will of God for all his people—to present ourselves, our souls, our bodies a reasonable holy and living sacrifice, which is our reasonable service.

Archdeacon Cody called attention to the striking conditions of the world at this particular period of the Church's life. The great eastern religions are turning from the past to the future—old heathen faiths are breaking up, men by the thousands full of old faiths, are free to accept something else. Besides this disintegration there is a sign of a readjustment—an aggressive development. There is no quarter to be given—Mohammedan and Christianity—one or the other. Christianity too must be aggressive. In China the watchword among students is—Science without Christianity. There is need of a great expense of Christian education if this tide of materialism is to be turned back and Christ be added to the modern education. There is again a great world movement due to the impact of East and West and this produces the best and the worst conditions. Our West has given the East many of our vices. Men who ought to know better have given these people devilish practices, rationalistic writers have been introduced into the East. Students from the East come to us—do they think as they walk through big cities that we are Christians? God forgive us for the image of Christ which we present to them. We must see to it that the principles of Christ dominate our international associations. There is again a renaissance to-day affecting the whole East—three quarters of the human race. In no time in the history of the world have so many people been passing through such a change. This is the period of plasticity—the plastic period does not last long. It we allow these people to cool into a materialistic mould we shall have allowed an impossible barrier to form between Christianity and the East. Nationalism again is a mighty force. There is a desire for independence of European interference. They are proud of their past. They want to grow on lives true to their racial character.

Christianity is indigenous everywhere. It is adaptable to the nation. We are mistaken when we think our Christianity the only possible type. The tide is a rising tide. The time is ripe for Christianity to seize the opening. There is a possibility of evangelizing the whole Christian world. All non-Christian laws are open and all non-Christian people are willing to listen whatever their verdict may be. The only yellow peril is the lust for gold. Can any Christianity conquer Canada which is not great enough to conquer the world? May the Lord open our eyes to see and seize the opportunity.

The Bishop of London said, "It is a great responsibility to hear two such appeals as those," said the Bishop. We all must answer before the judgment seat of God for what has been said to us. We cannot be the same after this service as we were before. Everywhere one hears people say—what is the real good of Foreign Missions? Convert the people in the slums first. Christian servants converted from the heathen are worse than before. The idea back of all this shallow criticism is that God will convert the world if he wants it done. There are four things to remember: 1. God wills to do His work through man. Moses did not want to do the work he afterwards did. The prophets had to speak, because God chose them to do so. Saul was turned round into St. Paul. It is God's certain and revealed will to convert the world through man. 2. God is not afraid to face the consequences of his own actions. If man does not do His work it will not be done. If the missionaries had not come to England, barbarous Britain would be barbarous still. If man does not go to open China to make it a garden of the Lord it will not be done. 3. The Holy Spirit only guides a missionary soul and a missionary Church. The promise of the constant presence depends upon going into the whole world. Go into all the world and the Spirit will be with you—otherwise not. If you are dead or dying in your parish, here is the secret—you are not a missionary. Clergy are ordained for the world. Be a missionary and you live. 4. There is nothing in the world the Lappirers of the Missionary. The face takes on a heavenly beauty—a joy comes that the world cannot give nor take away. Even the work in East London brought a mysterious joy, and such a work is nothing compared with the work away from home and friends. The more you give up the nearer comes the Good Shepherd. If all this is true, is it not obvious, each boy and girl—that you must be a missionary. He believed in the cry—"The Evangelization of the world in this generation." Separate me these men, God says about certain men, and no matter how much they are needed they must go out. "How am I to start," some one may say, "to be a missionary?" "You can be a missionary at home as well as abroad in one sense. A red hot missionary is red hot anywhere. The few sheep among you are as important to the Good Shepherd as those in the great Northwest. You must be a missionary in your own parish—red hot. The missionary cannot stop—he must pray and work for the whole world until Christ reigns everywhere. Whatever may be said of China and Japan—they need Christianity. Below the surface there is such lust and such vice as should make every mother shudder. Prayer and service and labour make the desert blossom like a rose. "Why not myself?" each should say. "I shall be thankful to my dying day that in my thirtieth year I offered myself for missions and it was the providence of God that sent me to the East of London rather than to the East of the world." Go to work, go to prayer until each shall see the travail of his own soul and be satisfied.

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TORONTO.

And so ended the third of a most remarkable trio of addresses. The right note was sounded in this great meeting that indescribable sense of awe which sometimes passes over a congregation when religious things are discussed by whole-hearted, Christ-like men, must have been felt by all present. Surely such speeches must bring out some volunteers for the spread of the Gospel of Christ. If not then nothing in the way of human appeal from the Christian pulpit can hope to do it. After the singing of the Offertory hymn the chairman said a few words to express the thankfulness which all must feel for the blessings of the last few days in this Congress. He said everyone should make a note in his book of remembrances of the wonderful things that have been ours in these last few days. "Let us keep to-night and always," he said, "the blood-stained Cross of Christ before us and remember that 'God so loved the world.'" The Bishop pronounced the Benediction.

Our Relations with the Church of the Motherland.—Bishop Reeve, chairman, meeting in St. Paul's Hall. The first speaker, Professor Rhineland, said his subject was "The Evangelization of the World." The phrase, he said, is strong because of its breadth, not its depth. The stress falls on the world not on the gift to be given to it. No hint is given of the message nor of the method. To regard the Gospel of the Incarnation as a message only is to deny its very object. The work of extension is not only the work on our hands. The education of the evangelized is the crux of our work. What use is there in leaving behind us greater monuments of failure. What are we to substitute for the phrase? The "Edification of the Church" is "the building of the body." This is the idea in St. Paul's thought. More than this the gift of life was corporate, not individual. The Church was on earth the evidence of a spirit of universal fellowship. The "building of the body" is the apostolic watchword. Converts are in the body not for their own sake but for that of the body. Why cut the stones for a temple unless you build. It is necessary to cut the stones—to prepare others for the Church—but the body of the Church must be built up. It is not to have many native churches but to have the Church native everywhere. This conception calls for: First, a greater need of instruments and agents for missions. The missionary spirit must be world-wide, because we have the Gospel for all. Not only is the call greater—it is more exacting. Another lamb added to the flock does not lessen the task of shepherding. The overwhelming need to-day is for the very best we can give to missions.

Mrs. Willoughby Cummings referred to the Pan-Anglican Congress held two years ago in London. Looking at that great Congress from this distance—the whole Congress could be summed up in three words—humility, thankfulness and service. She wished to speak of the third word. She showed how certain missionary work in foreign lands must be done by women, and how almost impossible it is to get women from the native Christians. Look at the women in East Equatorial Africa, the wife is really a slave. Every man has many wives—his standing among his fellows is dependent upon the number he has. Win the wives, and we will win the men. Missionaries have said the same thing about the Japanese. It is essential to get the women. Men and women are giving up their old beliefs, and are looking for somewhere to turn. The women have been degraded under Buddhism. In 1802 the position of women was changed through the change in the educational system. But the education is without religion. We ought to establish more mission schools. Our familiarity with the degradation of the child in India—the child wife—may tend to make us callous and even the women there are so accustomed to their condition as to cease, in many cases, to care. How terrible is the need of winning the women, so that the sweet fellowship of husband, wife and children in the Christian home may be possible. There is not one woman for each diocese in Canada at work in the foreign field. We sent thousands to fight for the King of England in Africa. Shall we fight with less zeal for the King of Kings? Then training must be provided for our missionaries in the habits and thoughts of the people to whom they are to be sent. If we supply the workers, God will find us the means of sending them out. Our Lord's call is to the individual soul—are we not bound individually to respond to that call. Owing to the absence of Archdeacon Cody, Bishop Brent spoke a few words. The Bishop began by endorsing most heartily what had been said about the necessity of women workers. He

had found in his country that while something could be done with the men and boys, the women and girls were terribly shy and difficult to turn from old customs. The boys are intelligent—in some cases brilliant, but the sad thing is that boys that had gone back after having had splendid Christian training, were all lost to the Church because no Christian wives could be found for them when the time came for them to marry. The Bishop said the native schools must be developed so that it may not be necessary to send boys and girls away for their education, unless for post graduate courses. Our church educational system must be on the par with the best. The missionary work to-day must be the best or quit. The Rev. Lyman T. Powell, of Northampton, Mass., spoke of his experience in connection with Smith's College for women, and was followed by Mrs. Plumtre, who said she wished to speak of the phrase which Prof. Rhinclander has so rightly criticized. She wished to speak from another point of view. The phrase is a war-cry—one cannot use his constitution as a catch word. The Students Volunteer Movement has given the phrase—the Evangelization of the world—to the Church. That movement did not attempt to draw a constitution or creed. The chairman in bringing the meeting to a close, spoke briefly of the Mission Work in the far north, and of the native workers whose eloquence, he said, has often thrilled him and made him proud of the Church's work in that barren land.

Practical Problems of the Canadian Church.

The Archbishop of Ottawa, chairman. He referred to the importance of the subject and said we in Canada have yet to learn to love the Church. The first speaker, Rev. Canon Phair, outlined four propositions; 1st, in theory the Church in Canada is independent of the Church in the home land. 2nd, Practically the term dependence is justified on account of the close connection. 3rd, The frank recognition of this would be useful to us. 4th, There should be some central authority or board for the Anglican Communion, in view of the practical autonomy of the Canadian Church. The degree of dependence though diminished is still a real thing. We cannot claim to be in fact an independent Church as yet. Our books, men, stimulus, interest, come yet from England, and the independence of the Canadian Church is only a legal one. Recognize this and we do away with some prejudice which hinders relations between the two churches. The immigration problem was mentioned. Five of thousands coming here annually and being a serious difficulty almost beyond the power of the Canadian Church, and showing again its dependence. Another matter of great importance was the existing regulations about Canadian clergy serving in English churches. These have been offensive in the past, but "we look forward to the time when it will not be necessary for our men to get a license from the English Primæ before serving in an English Church." At the present moment we need more a number of organizers of experience and leaders of men to help us solve our problems. So far no English Bishop has ever accepted a Canadian see. The speaker asked "Why not?" Our relations were so close, so vital, that leaders of the Anglican Church should do more than spend a few days with us occasionally. Discussing the fourth proposition of his thesis the speaker mentioned the powers of the General Synod, which are at present unlimited and should be conditioned by the will of the whole Communion. Such questions as "Prayer Book Adaptation" might be taken up by the General Synod, and the autonomy of the Church here might become a source of danger. "Or suppose," he said, "that some worthy enthusiasm for Church Union should proceed so far as to compromise the whole Anglican Communion." We should bear these things in mind. The committee appointed by the Pan-Anglican Congress of 1908 was really not satisfactory nor what was needed. Its decisions were not binding here, as we were not sufficiently represented. However, the Council appointed at that great congress seemed to be a better and more useful body, which might inspire confidence. The congress itself had shown that distance was no serious obstacle.

The next speaker was Rev. Prebendary Storrs, Rector of St. Peter's Church, Eaton Square, London, a Nova Scotian boy. The relations between the Church in Canada and that in the home land were like those between a daughter and a mother, the latter always sympathizing and showing pride in the former. "These are far more than legal enactments the links which hold the churches together." But the English Church should recognize that the daughter is mistress in her own

house. What was true of the Canadian Dominion was true of the Canadian Church, neither should intimate the home land. Unity is not always uniformity. The truest unity is often found in diversity. The Canadian Church is free to compile her own books, to ordain her own clergy without interference from England. English clergy coming here merely transfer allegiance from Canterbury and York to Rupert's Land. Love and loyalty to the family at home must remain. The speaker referred to the recent speech of Sir Wilfrid Laurier in which he spoke of Canada's freedom and autonomy. The same is true of the Church here, but for unity freedom should be tempered with discretion and care. The Canadian Church had its rights, so had the Anglican Communion. The great essentials, the hallmarks of our common fellowship, should be safe-guarded carefully. How were we to combine a liberty which no one questioned with a proper adherence to fundamental world-wide touches. How were these to be balanced? Like the two forces which keep planets on their orbits they must both act. The great teaching standard of the children of the Church found in the "Church Catechism" was mentioned as a fundamental of the whole Communion. The same, to a great extent, was true of the Prayer Book. He suggested an independent revision, as distinguished from adaptation. Here we had the surest hope that the revision would stand for future ages. Great questions which affect the whole Anglican Communion should have the same general answer everywhere. Such were questions about the family marriage and matters as fundamental as those. Referring to the splendid address of President Forrest at the luncheon on Saturday afternoon he said could it be called arrogance to say that if the unity advocated therein was ever to come, the English Church would be regarded as the most suitable for leading? She welcomed all, distrusted none, and was prepared to hold out a hand to Protestantism on one hand and Romanism on the other. This must be done by an united Anglican Communion. Only by a Central Council could such unity be brought about. No national church would ever tolerate an Anglican papacy. We would not if we could, we could not if we would ignore the fact that the See of Canterbury has the place of honour, but its incumbent was primus inter pares. The General Synod carried greater weight yearly. He would rejoice in a Pan-American Synod. It would draw us closer. It would be the means of making a living voice of a living organism to be heard. The speaker did not ignore the American Church as a great part of the Anglican Communion. Reasons were given for making haste slowly. We should forge closer bonds to perfect our organization. What are one hundred years in the life of the Church to Him in whose estimate 1,000 years are as one day. The Prebendary spoke of the dangers found in the English Church, the dangers of possible feeling of over-confidence, owing to its great past, of what Bishop Lawrence would have called also the timidity of age. But perhaps the Canadian Church (he spoke as a Nova Scotian and Canadian) was also in danger of the over-exuberance of youth. We had lessons to learn and to teach each other. All members of the common Church of Augustine, Keble and Kingsley, of Medley, Bompas and Machray. All on both sides of the Atlantic claimed everyone of those as their common inspiration and heritage. We should learn to know and love each other better, and have a deeper appreciation of each others needs. Love and prayer are stronger than death.

The Bishop of Montreal referred first in general terms, and then in particular cases to the strong ties which bind the churches in Canada and the Homeland together. The Church of Canada could best do her work by joining hands with other parts of the Anglican Communion to meet great problems. The independence of the Canadian Church was referred to at this point. It was most necessary that such independence should be preserved. The Canadian spirit should be preserved, Canadians resent interference with their affairs. The General Synod had brought new life and organization to the Canadian Church. Independence did not mean isolation. While we preserve the former, we should never think of taking steps to bring about the latter. The work of Imperial Federation is simpler than that which confronts the Church, because the Church must take into account that great body living outside the bounds of the Empire. Many difficulties were indicated, the formation of the Central Consultative Committee of the Lambeth Conference having had so far little effect in solving them, because only Bishops can belong to it.

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Such a committee should include clergy of all orders and laity. Decisions of such a committee as it is now organized would settle nothing. Where would we look for settlement? To the national Church concerned. No questions more readily inflame and embitter than religious questions. In church matters, foreign appeals have often resulted in confusion. The Bishop mentioned a body which should be better known.—"The Canadian Court of Appeals of the General Synod." Its decisions are final for the Canadian Church. Every Bishop and other clergyman had sworn to obey the canon referring to this court. A question such as union should be referred to the whole Church. This was true also of questions affecting the Creed. Some way should be discovered of forming an International Synod. The speaker thought that indications pointed that way. "The Canadian Church needs authority as well as enthusiasm." Rev. Canon Simpson referred to the humiliating fact that not only priests and deacons, but even bishops from Canada must obtain licenses from the Archbishop of Canterbury before taking services in any English Church.

The Religious Training of the Child. Sunday School Problems.

—Bishop of Toronto, Chairman. The Bishop gave a brief statistical statement of the state of Sunday Schools of the Church of England in Canada. He said that there were over 2,000 Sunday Schools, about 11,500 teachers and 108,000 scholars. The child, he said, is in the school for the object of being fashioned after the Lord Christ. The child has a relation to every other member in the school and every other child to him. Again his youth is his seed time. Once gone it is lost forever, and lastly this Sunday School work and responsibility make the child what he will be eternally. The child is the church, the man, the citizen, the parent in the making. We have experts here, who know all about the problem before us under the subject of "Sunday School problem and methods."

The first speaker was the Principal of King's College, Rev. Canon Powell. He said he felt he could say very little about the problem. One of the most difficult problems is procuring trained teachers. Men and women fitted to teach the child God's truth. Sunday School secretaries are helping to solve this difficulty by finding out those who have the sweet love for children, who can train the unfolding soul. It is to help such people that Sunday School Conventions are held. Seminaries are urged to prepare the student for the ministry to teach their Sunday School teachers to teach. Many of the old teachers may not have had the knowledge we strive for, but they did wonders. The latest theories are not the only theories. All matters of the child's spiritual notice must be carefully dealt with. It is dangerous to apply merely day school methods to Sunday School teaching. It is influence that counts, every teacher has his own personality. In old days every diocese had to have its own Sunday School Secretary—a mistake. Two in the Dominion can accomplish more for the Church as a whole. Suitable literature for Sunday School teachers presents a big problem. He himself had worked over this question for many years and the books turned out by his own Leaflet have been of use to many. Little has been given but criticism. He wished to show that the problem was tremendous. And there was also the matter of promotion. There is no hard and fast method. The rector or superintendent must adapt themselves to their own pupils. It is impossible to definitely gauge the spiritual insight of the child. Before introducing the next speaker, the Chairman spoke in glowing terms of the very great work which Canon Powell has been carrying on

as Editor-in-Chief of the Sunday School Leaflet. The Rev. Principal Rexford said in the Sunday School we have the God-given nature of the child, the God-given home, the God-given Bible, and the God-given church as the institution surrounding the Sunday School. The emphasis is now placed on the God-given nature of the child. The other things are for the child. All other things must be adjusted to the child. He is the determining factor in the Sunday School. Lesson helps must be adjusted to the needs of the child. But the whole child must be put in the centre—he has a mind, a heart, an emotional nature. It is not enough to feed the memory. The Sunday School cannot be a place of instruction only. It is his heart chiefly with which we must deal. We must remember to develop the whole child. Again, if it be true that the child is the centre of the school, we must study him. There are certain common characteristics—though every child is different. We must get clearly into our minds the interests of children at varying ages. The pastor needs special training for this work. We want not only an educated ministry, but also a ministry of educators. The speaker then turned to the difficulty of finding capable teachers, and said he thought the reason for the difficulty was the actual lack of pleasure in teaching because they don't know how to go to work. No greater pleasure can be found than that of bringing out the life of children. Another possible reason is that there is not a sufficient recognition on the part of the congregation of the devotion of the teachers. We must magnify the office of the teacher.

Bishop Harding, of Washington, said he wished to speak from the standpoint of a long experience. The elements in the problem are the child, the teachers, the subject matter, the method of teaching and the objective of it all. Grades are necessary because every child is different, but many grades not necessary. And in regard to the teachers, it must never be forgotten, are not to replace the minister—he must teach the children. The teachers are to do what he cannot do. A teacher must be with the children to win their hearts by the personal touch. Those who love children are the ones needed, however much teacher training is needed. He or she must go after the child. We must have the right objective—the bringing of the children to the standing regular communicants after confirmation. "Ye are to take care that this child be brought to the Bishop to be confirmed of him," the Baptismal office says. The heresy of the Church today is perfunctoriness. The person is content to do certain things and forgets that the real work is with the children. The priest must learn to preach to children and if he can do that he can preach to grown-up people. In the training of teachers a well regulated correspondence system would be valuable, as it is in other Christian bodies. We must wake up—priest and people. We let them pay their own expenses in the schools—the children by their own pennies. Let no teacher be discouraged, who though he may not be learned, has the faculty of winning a child's love. The meeting was then brought to a close.

(To be Continued)

Home & Foreign Church News

From our own Correspondents

ONTARIO.

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

Kingston.—St. Luke's.—Harvest festival services were held in this church on Sunday, 11th instant. The church was beautifully decorated, and the services most heartily rendered. The rector, the Rev. R. S. Forneri, was assisted in the services by the Rev. J. W. Forster, and Rural Dean Beamish, of Belleville, preached excellent sermons, both morning and evening. The offerings amounted to nearly \$90.

St. James'.—On Sunday, September 11th, the usual monthly children's service was held in this church. There was an unusually large turnout of boys and girls who greatly assisted the choir in the singing of hymns appropriate to the occasion.

Tweed.—The annual harvest thanksgiving services were held on Tuesday, 13th September, the special preachers being the Rev. John Lyons, M.A., Roslin, and the Rev. W. F. Fitzgerald, B.D., Kingston. The offerings amounted to \$105.

OTTAWA

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—The tirade which Father Vaughan, S.J., indulged in in Montreal recently against all other branches of the Church—which he, in ignorance, (actual or assumed) styled Protestant—has aroused as vigorous a protest and retort in Ottawa as elsewhere, scarcely a day passing without a column or two of letters or comments in the local press, while the Sunday following the visiting preacher's outbreak there were few who did not notice the matter from the pulpit.

Westboro.—It is now a year since the Rev. R. H. Steacy came to labour in the parish, and during that short space of time very marked success has attended his efforts, the church and parish being now firmly established. The congregation recently decided to purchase a parish rectory at a cost of \$3,300, towards this the vestry and congregation contributed \$1,300, of which \$500 was generously donated by the rector's warden, Mr. F. A. Heney, of Carleton Hall. Mr. Heney also allocated to the same purpose the sum of \$1,000 bequeathed to the church by his mother, the late Mrs. Eleanor Heney. The beautiful Holbrook property on Main Street has been secured, and the vestry will take possession on October the first. A Young People's Association has been formed with a large membership, and a very successful concert was held by them a short time ago in the town hall at Westboro; the building was packed to overflowing, a goodly sum thereby being added to the funds of the church. A strawberry festival and lawn social was also held on behalf of the church by Mrs. F. A. Heney, in the grounds attached to her house. This event was a marked success, nearly \$300 being cleared after the expenses had been paid. Out of this sum a piece of land at the church was purchased, giving the parish the ownership of land straight through from Richmond Road to the proposed street at the rear; with the balance of this fund it is proposed to erect a fence around the property in the near future. At the close of the Sunday School for the summer the scholars numbered upwards of 100; the school re-opened again on Sunday last, a good number of the scholars rallying for that event. Very great encouragement has been derived from the activity which is manifest in the parish, and great results are looked for in the second year of the Rev. R. H. Steacy's charge.

TORONTO.

James Fielding Sweeney, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—The Lord Bishop of Toronto returned to the city from the Bi-centenary at Halifax, on Thursday last.

On Thursday evening he opened the new Mission on Annette St. in connection with St. John's Church, West Toronto, of which the Rev. T. Beverley Smith, B.A., is the rector. The building is of brick and frame, and will seat about 200.

On Friday evening the Bishop held confirmation at the three churches comprising the parish of Emily or Omeme, and returned to the city on Saturday morning.

On Saturday afternoon at 3.30 he laid the corner stone of the new church of St. Margaret's in the flourishing suburb of New Toronto, which when completed it is expected will cost about \$8,000 and seat about 300.

The Bishop of Toronto preached a most stirring and enthusiastic sermon in St. Alban's Cathedral Sunday morning last, his subject being "The King's Business." He referred to the Congress at Halifax, from which he had just returned, and the opening of All Saints' Cathedral there, in commemoration of the 200th anniversary of the first Anglican service at Annapolis Royal, and reviewed the progress and great growth throughout the Dominion of the Anglican Church since that small commencement of "The King's Business." He stated that at the close of that great Congress and the opening of the new Cathedral everyone there turned his eyes upon Toronto and passed a unanimous resolution that the next Congress should be held in this city and should be, if possible, connected with the opening of the extension or completion of St. Alban's Cathedral; that he had accepted the suggestion, which he believed came from God, and that he was determined, with the assistance of the Diocese at his back, to have the next Congress held here and at the same time celebrate the completion and opening of the finished Cathed-

ral of St. Alban's the Martyr. It would be most appropriate, as 1914 would be the 75th anniversary of the Toronto Diocese.

On Sunday evening he inducted the new Rector of the Church of the Ascension, the Rev. J. E. Gibson, M.A., late Incumbent of Schomberg, Ont. He succeeds the Rev. W. H. Vance, B.A., transferred to British Columbia.

On Monday evening he inducted the new Rector of the Church of the Holy Trinity, the Rev. Derwyn Trevor Owen, L.Th., successor to the late Rev. Canon Pearson, D.C.L.

On Friday evening, 23rd, he will induct the new Rector of St. Clement's Church, the Rev. A. J. Fidler, M.A., Jr. who succeeds the Rev. Canon Powell, M.A., appointed President of King's College, Windsor, N.S.

St. James'—The Right Rev. Bishop Taylor-Smith, Chaplain-General of the British Army was the guest of Canon Plumptre at the Rectory last week.

Wycliffe College.—The Rev. Griffith Thomas, D.D., on his leaving England for Canada to take up a professorship in this College, was presented with an illuminated address, containing the signatures of many Bishops and others, who express on behalf of Mr. Thomas' many friends in England, the very deep regret of parting with him, and the sincere appreciation of great services rendered. Mr. Thomas received a purse of 500 guineas and his wife, a gold pendant.

On Winnipeg-Toronto Express arriving in Toronto on Monday, 12th instant, there were the Bishops of Saskatchewan and Keewatin, Rev. Principal Lloyd, and Archdeacon Mackay, of Saskatchewan, Rev. Canon Murray, Winnipeg, and Rev. Canon Hogbin, Banff. On the Sunday afternoon, while passing along the North Shore, two simultaneous services were held with the Pullman passengers. There were four Pullmans on the train, and in the first the Bishop of Keewatin with two Canons held one service, and in the last Pullman the Bishop of Saskatchewan, Archdeacon Mackay, and Principal Lloyd held the other. Hymns were heartily sung, and the services were entered into and enjoyed by the passengers, to whom the experience was a unique one.

On Thursday evening of last week, two handsome brass tablets in commemoration of the heroes who fell during the North-West Rebellion were unveiled at the Armouries, in the presence of Lieutenant-Governor Gibson, Bishop Taylor-Smith, Chaplain-General of the British Army, Sir William Grantham, an eminent British jurist, General Otter, Brig.-Gen. Cotton, Col. Albert Gooderham, and 500 members of the Grenadiers, and detachments from the G.G.B.G., and Highlanders. The tablets, which are the gift of the Toronto Daughters of the Empire, were formally presented by Mrs. S. Nordheimer to Archdeacon Lloyd, of Prince Albert, who will attend to their erection and dedication in the Anglican churches of Battleford and Vonda, the towns nearest the scene of the engagements of 1885. Lieutenant-Governor Gibson, who presided, spoke in glowing terms of the regiments who had so nobly done their duty when Canada needed their services in 1885, and none the less warmly of the "noble band of women which was doing so much to foster the spirit of loyalty in Canada." General Cotton spoke along a similar strain, and Mrs. Nordheimer made the presentation of the handsome tablets in a few well-chosen words. Mrs. Nordheimer is president of the Toronto chapter, and also president of the Dominion organization. On behalf of the people of the vicinity of Batocche and Fish Creek, Archdeacon Lloyd thanked the Daughters for the gift. Bishop Taylor-Smith and Sir William Grantham also delivered neat addresses. The tablets, which are similar, are three feet by four, are decorated with flags, maple leaves, cannon, and stacked rifles in bas-relief. The inscriptions are as follows: "For Queen and Country, in memory of the North-West Field Force who fell in 1885." "Erected by the Royal Grenadiers, 48th Highlanders, and Queen's Own Rifles Chapters of the Imperial Order of the Daughters of the Empire."

Grace Church.—The congregation of Grace Church on the evening of the 14th September, presented the Rev. A. J. and Mrs. Fidler with a handsome mahogany drawing-room suite as a mark of esteem, on the occasion of Mr. Fidler's transfer to Eglinton. The Rev. Mr. Fidler has held the rectorship of Grace Church for four years and his work there has been much appreciated. The presentation was made by Mr. J. S. Barber, after the following address had been read by Mr. J. W. Truscott: "The members of the congregation of Grace Church wish to express to you and Mrs. Fidler, on your departure from them, their appreciation of the devotion shown, and services rendered by you, both to individual members and to the various branches of work

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within the parish. And they hope, under God's blessing, that your future may be brightened by success and happiness. At the same time they beg your acceptance of the accompanying gifts." After Mr. Fidler had made a very feeling reply, short addresses were made by Messrs. L. Rawlinson, A. F. Wallis, H. C. Fortier, S. C. Holley, C. P. Muckle, and E. T. Campbell, on behalf of the various societies of the Church.

St. Edmund's.—The present building of this mission erected three years ago cost \$2,000. The congregation is now going to spend \$3,000 in extending it. The extension is very much needed as the congregation is growing rapidly.

Eglinton.—St. Clement's.—A warm welcome was extended to the newly appointed Rector, the Rev. A. J. Fidler, Jr., M.A., and to Mrs. Fidler, at the reception held by the congregation in the School-room, on Thursday evening the 15th inst. The School-room was decorated with beautiful palms, quantities of red and yellow flowers, and autumn leaves. The room was soon crowded by a representative gathering of the adult members of the congregation who were in turn presented to their new Rector by the wardens, and to Mrs. Fidler by Mrs. Griffin. The Rev. A. K. Griffin, Principal of St. Clement's College, gave an address of welcome on behalf of the parishioners, greeting Mr. Fidler with cordial appreciation as a friend, a man, a priest, a leader. Mr. Fred Grundy, the Rector's warden, heartily endorsed all that Mr. Griffin had said. Mr. D. A. Radcliffe, the people's warden, in a polished speech, also bade the new Rector welcome, assuring him of the efficient helpers he would find prepared to work under him. In replying to these greetings—at the call of Mr. Herbert Waddington, in the chair—the Rev. A. J. Fidler expressed on his own behalf, and on that of Mrs. Fidler, their appreciation of the way in which they had been welcomed. He referred feelingly, to the unexpectedness of the call to take charge of St. Clement's Parish, to the harmoniousness of the relationship that had existed between himself and his late parishioners, and to the hopefulness concerning his work in St. Clement's which the events of the evening awakened. Some songs were contributed which added to the universal enjoyment of the evening. The music was followed by an hour of social intercourse, during which refreshments were served.

Creemore.—The congregation of Christ Church, Banda, a part of this parish, completed their

neat little church this summer, by the addition of a porch and spire, also renovating the older portion of the edifice. The cost was over \$230 and has been all met, so that not a dollar of debt is against this or any portion of the parish. Overflowing congregations attended the completion services, which were taken by Rev. R. Macnamara, of Collingwood. Both in appearance and comfort the building is much improved by the recent addition. Harvest Thanksgiving services were held in St. James' Church, Lisle, on Sunday, Sept. 11th, by Rev. J. N. Blodgett, B.A., of Rosemont, and were satisfactory in every way.

NIAGARA.

John Phillip DuMoulin, D.D., Bishop, Hamilton.

Niagara Falls.—Christ Church.—The Rev. Guy B. Gordon, rector of St. John's Church, Port Dalhousie, will succeed the Very Rev. Dean Houston, as rector of this parish, who will retire from duty after being in active work for one-half a century.

QU'APPELLE.

John Crisdale, D.D., Bishop, Indian Head, Sask. McAdam Harding D.D., Coadjutor, Regina, Sask.

Outlook.—Bishop Harding paid his first visit to this place on Sunday, September 4th. Unfortunately, the weather was showery, and travelling unpleasant. There was early Holy Communion, at which a total of eight communicants, and at 11 a.m., two more received. At this latter service, although less than half a dozen were present, the Bishop gave a very instructive and lengthy address from Acts 2:42. In the afternoon, a Confirmation service was held, when eight were confirmed; five females and three males. Two more failed to get in from the country. Six of those confirmed were adults, two having been brought up in other bodies. The Bishop gave the usual two addresses, and offered the candidates excellent spiritual advice as to prayer, Bible reading, and the Holy Communion. The Rev. J. Williams, incumbent, invited all present to meet the Bishop in the school after service, and light refreshments were handed round. At Evensong, a good congregation assembled, and the Bishop preached on the subject of "Workers with God," and expressed his pleasure at hearing such good singing of the hymns, which were Nos. 546, 298, 305, and

Ancient and Modern. The offerings went towards painting the church, and amounted to over \$13 at the four services. This newly-built church has lately been enriched by several gifts from England. A friend gave a very beautiful red super-frontal of velvet with the three "Sanctus" beautifully worked in rich gold thread. The Embroidery Sisters of Kilburn have also given and sent out a red altar frontal of beautiful work, promised originally twelve months ago, together with other hangings and texts which very much improve the appearance of the church. On the following Sunday morning, 11th, there was a special celebration of Holy Communion for the newly confirmed. The greater number were able to attend, and eleven in all communicated. In response to the appeal to pay off the debt of \$212, the Rev. J. Williams has already received one sum of \$10, and one of \$2, which have been privately acknowledged, as well as a few promises of articles for a bazaar. He hopes that before very long he may have the pleasure of acknowledging further kind aid.

SASKATCHEWAN.

Jervis A. Newnham, D.D., Bishop, Prince Albert, Sask.

Sunday next, the 25th of September, will be a red-letter day in this diocese, when twenty-seven of the men brought out by Archdeacon Lloyd, will be ordained to the diaconate.

Lloydminster.—St. John's.—The corner-stone of this church was laid on the 17th ult., with great ceremony. There were present, the Rev. Principal Lloyd, the Rev. J. D. Mullins, the energetic secretary of the C. & C. C. Society, who officiated at the actual stone-laying assisted by the Rev. Principal Lloyd. Others present were the rector, the Rev. C. Carruthers, Ven. Archdeacon McKim, the Rev. G. F. French, the Rev. W. H. English, the Rev. Mr. Beill, and several of the young lay workers of the district. The wardens, Messrs. A. S. Pollard, J. R. Scott, and the choir, had seats on the platform. Addresses were delivered by those present. The offertory at the service amounted to nearly \$50. After the service a reception was tendered to the visiting clergymen and the members of the parish by Mrs. Lyle, at the mayor's residence. It was a most pleasant affair, and many old friends had a chance to renew acquaintance.

HIDE AND SEEK.

"Mabel's it! Mabel's it!" screamed all the children at once, and away they rushed, to find a hiding place before the little girl could count fifty.

Johnny ran to the big rosebush; Fred and Harry to the barn; Nellie crept behind grandma, who was rocking and knitting on the porch, and before forty had been reached, the last one had vanished. "I've found the best place of all," said Richard, laughing all over, as he crept in a barrel half filled with straw that had been standing on a wagon in the alley for months. "I mean to hide here every time."

"Bushel wheat, bushel rye," chanted Mabel, but no one answered; so she started on her search. "One, two, three for Nellie! I see you there, back of grandma's chair."

"Children, there is an organ-grinder with a tiny monkey up on Elm street," called Mrs. Blake. "Don't you all want to go?"

Away they rushed, but Richard in the big barrel heard nothing of the outcry. He wondered why they did not come to find him, and then concluded it would be a great joke to stay where he was, till all the children helped Mabel to search for him out.

"I must have gone to sleep," said Richard, suddenly opening his eyes.

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"I guess I'll sneak out and pat for myself."

"One, two, three for me," he called, as he pounded on the door of the wood house, with his eyes still full of sleep.

"Pa! Pa! Come here!" said an excited old lady on the back porch who wasn't his grandma at all. Here's a strange little boy! He got out of that barrel on the wagon and you must have brought him from town."

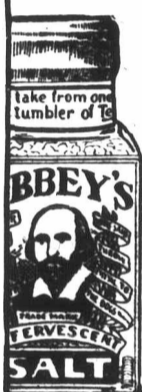
"I'm Richard Blake," said the little boy, almost ready to cry, "and we were playing hide and seek."

"And you hid in the straw in the barrel? You see, sonny, I bought that old wagon that stood in your alley so long, and you must have been asleep when I drove off."

"I was only asleep a minute or two," said Richard, looking at the kindly old gentleman, as if he might be a fairy who had waved his wand and hidden all the boys and girls. "This isn't our house."

"You are six miles from town, Richard. Get him a bite to eat,

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mother, and I'll take him right back home. His folks must be nearly crazy."

"I can wait till dinner time," said Richard politely. "I don't want to bother you."

"I guess you're all turned around, sonny," said the old lady. "It is four o'clock, and everybody had dinner long ago."

So Richard ate his bread and milk, while the nice old gentleman hitched up, and presently he was on his way to town, with two big cookies in his hand. He could hardly wait till he saw his mamma, and it seemed a long time before the buggy got to the familiar street and house.

The next time you must not hide in anything that can run away," said Richard's mamma, when she had laughed and cried and kissed, the wanderer a long time. "We thought of every place but the old wagon, and even the policeman has been out looking for you. I don't believe I shall ever want you to play hide and seek again."

"I'll take them all out to my farm some day next week to pay for breaking up that game," said the nice old gentleman, and "then, if they get lost we will have old Rover find them. You folks hunted everywhere, and didn't find him, and we didn't seek at all, but we brought him to the base."

"I didn't pat for myself," said Richard, breaking away from his mother, to beat Mabel to the base and pound on the right woodhouse door

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this time. "I'm not it for the next game, anyway."

A GENEROUS SACRIFICE.

Faire sat in her room on the eventful morning counting out the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keepsakes for the home people."

"One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly. "Dearie me! What gorgeous things I can buy!"

Just then the door which Faire had left unlocked opened and the small chambermaid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Ter-sita?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresita spoke very fair English, but for a moment she did not answer.

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Then she said with a little catch in her voice:

"I am unhappy, very unhappy!"
 "I am so sorry," and Faire clasped her hands before her in a way she had when she felt most deeply. "I noticed how sad you looked the first day we were here. What is the trouble? Can I help you?"

Then the story all came out. Teresita was the eldest of seven children and her widowed mother was very poor. The girl had been in school in all about six weeks, and had she stayed on until the end of the term would have received what she called a "certificate," and then might easily have obtained a good position in a

shop. But the mother had been ill for several weeks in the winter and unable to do her regular laundry work for the hotel, and the household funds were consequently so low that when Teresita's gown and shoes became too badly worn to appear at school, new ones were out of the question.

"And so," the little maid finished, "I did gevee it all up, and came here. The hotel people furneeesh the clothes but I shall never get here enough wage to help the mother, while if I might have had a posection in a shop I should have earned as much as twenty francs a week. I was so dees-appointed."

Faire looked at pretty, sorrowful Teresita, and then she looked at her silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresita said sadly. "And I shall never earn here so much until I am too old for school."

Faire rose and walked around the chair when the little Italian had drop-

ped down, and suddenly something glittered on Teresita's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it."

"It is mine," Faire said. "Mother gave it to me for a coral necklace, but I would far rather have you use it, Teresita."

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For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresita's little rounded, already stooping form in its uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek.—Grace E. Craig, in St. Nicholas.

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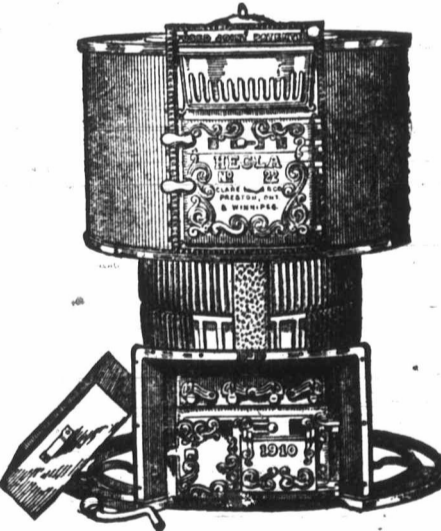
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