

Canadian Churchman

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

VOL. 35.

TORONTO, CANADA, THURSDAY, AUGUST 20, 1908.

No. 32.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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- 20 Silk Prayer Rugs, regularly \$40 to \$65. August sale price, your choice for, **\$25**
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TORONTO, THURSDAY, AUGUST 20, 1908.

Subscription Two Dollars per Year
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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if PAID IN ADVANCE, \$1.50.

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

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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications.

FRANK WOOTTEN,

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NOTICE.—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

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Lessons for Sundays and Holy Days.

August 23.—Tenth Sunday after Trinity
Morning—1 Kings 12; 1 Cor. 4, to 18.
Evening—1 Kings 13 or 17; Mat. 27, 57

August 30.—Eleventh Sunday after Trinity.
Morning—1 Kings 18; 1 Cor. 10 and 11, 1.
Evening—1 Kings 19 or 21; Mark 4, to 35.

September 6.—Twelfth Sunday after Trinity.
Morning—1 Kings 22, to 41; 1 Cor. 15, to 35.
Evening—2 Kings 2 to 16 or 4, 8 to 38; Mark 7, 24; 8, 10.

September 13.—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 5.
Evening—2 Kings 6, to 24, or 7; Mark 11, 27; 12, 13.

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

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

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

THE TENTH SUNDAY AFTER TRINITY.

The perfection of the Godhead is reflected in the unity of the spirit. The Godhead is absolute. Therefore in the Blessed Trinity of revelation we see unity in being and action. And because of this unity in Trinity it is essential to our spiritual progress that we keep in mind the ministry of each person of the Godhead. To-day a message comes from St. Paul. How necessary the ministry of the Holy Ghost! "No man can say that Jesus is the Lord, but by the Holy Ghost." Does not this dictum accord fully with the teaching given by Jesus before His Crucifixion? The knowledge of God comes to us through the ministry of the Holy Ghost. The practice of Godliness is made

possible in our lives by the operation of the Holy Ghost. "The manifestation of the Spirit is given to every man to profit withal." In this connection then we must offer a twofold prayer to God, a prayer for spiritual enlightenment, that we may perceive the gift that is in us by the operation of the Blessed Spirit, and a prayer for grace faithfully to use that gift. "Lord, what wilt Thou have me to do?" "Lord, help me to use my talents aright." What does the Psalmist say of the man that feareth the Lord? "He hath dispersed abroad, and given to the poor; his righteousness remaineth for ever; his horn shall be exalted with honour" (112:9). Regard the spiritual experiences of men and behold how God blesses the man who perceives the spiritual gift and uses it. Read Fr. Kelly's "An Idea in the Working." Mark the hand of God directing and blessing the workers. What man is there in our midst who cannot work out some idea for the glory of God and the welfare of men? How sad the neglect of spiritual opportunity and talents! Why does Jesus weep over Jerusalem? Because she did not behold the things that belonged unto her peace. Had Jerusalem received Jesus as the Messiah she would have remained the spiritual centre of the world; but her heritage has been given to the heathen, her glory lies in the ever more distant past. The lesson to-day is: Let each one of us learn what particular talent God has granted, and in that knowledge let us work by the power of God the Holy Ghost.

The Fernie Fire.

As details have come in we are better able to realize the tremendous loss of property and risk of life occasioned by this awful fire and the heroism shown during its rapid progress. Those who live in comfortable or luxurious homes, surrounded by everything that helps to make life easy and pleasant, can have but little knowledge of the horror, suffering and loss suddenly sustained by our brothers and sisters in the West. Fancy the home, furniture, necessaries of life, swept away by the devouring flames whilst the members of the family rush hither and thither in frantic effort to escape. We of the East now have one of those rare opportunities of proving to our stricken brethren in the West that we esteem it an exceptional privilege to extend to them our help in the most generous, open-handed way. Were our Church burnt to the ground, our clergy rendered homeless, and deprived of their libraries and slender possessions, surely our Western brethren of the Church would quickly and generously respond to our need. Let us go and do likewise. They have our deepest sympathy. They need something far more substantial.

Sundays.

We get our controlling habits chiefly from England and necessarily we are as much interested as are English people in the constant modification of them. There are a number of people in England who are constantly agitating to do away with Sunday as English people observe it. Why they should be so persistent and what good they feel would accrue from hurting other people's feelings we know not. History tells us that change of habits does not stop exactly at the point which innovators expect or desire. These blatant people should live in the large cities on the other side of the line first, or hear the thankfulness expressed by our visitors from the South at our Sundays. Innovators do not take such a course. According to Mrs. Alfred Sedgwick, who has recently published her views in Home Life in Germany, Sunday is kept in a sensible and cheerful way in those portions of Germany in which she has lived. But our people are not German, and if they were persuaded to adopt German customs they would

develop differently to Germans. Just as birds or animals or flowers prove a curse instead of a blessing when transplanted to a foreign soil, so French, Italian or German customs on taking root in an alien soil, freed from home conventions, may develop like weeds and be as difficult to eradicate.

Changed Training.

The decline and fall of methods of teaching is a perennial subject in the hot summer weather. English authorities on the subject, having among them the head of one of the greatest public schools, hold that the boy of the period is in grave danger of being feminized. We never knew what was the trouble in our public schools, but that must be the thing. We are seriously told that mothers are so much better educated, and having no families, only a child or two at most, take the lead in arranging the education of the son. Formerly it was the fathers who supervised. The result is boys are brought up more softly and it is claimed develop less of the rude barbarian and less of a less straightforward disposition than their predecessors.

A Prosperous Outlook.

An old figure comes to mind as one reflects on the hard times that have been and still are with us, and the promise of abundant crops that comes to us from our agricultural experts. It is that of the cloud with a silver lining. Indeed we have great need of something to cheer and encourage us. We question whether it is not harder to maintain sound judgment and right conduct in times of prosperity than in those of adversity. It requires a large measure of grace, far more we fear, than that possessed by the average Christian, to welcome adversity and calmly and patiently to submit oneself to its wholesome training. Blessed indeed are those who can do it, and do it cheerfully. The outlook now, however, is to a readjustment of the balance. A good general harvest, thrift and hard work through the coming winter, another good harvest in 1909 and prosperity will again be with us.

Materialism in City Life.

The great human lives built up in central places by commerce and industry conduce to the growth of materialism. The tremendous efforts made on all sides by corporate and individual energy to accumulate wealth, the constant example of those who have become wealthy, to expend their money on their own pleasures, the rush of the toiling masses on the Lord's Day to pleasure resorts, the engrossing pursuit of wealth as a means and an end, and the calm determined ignoring of the spiritual side of life by so many of the educated and uneducated of rich and poor alike cannot fail to impress the religious observer. It is a vast and growing problem—the maintenance of Christianity amidst the toil, temptation and indifference of city surroundings. There is need of patience, wisdom, unconquerable faith and untiring zeal on the part of those who are called to maintain and extend religion in civic centres, for theirs is truly a task beyond the unaided strength and wisdom of man.

Moral Paralysis.

One of the saddest sights in life is a man whose early and middle life was full of promise, and who through some unforeseen disaster has been deprived of his hard wrought competence, and instead of facing pecuniary loss with courage and determination turns his back to the storm and drifts along through his remaining years an object of pity or contempt to all who know him. It is indeed true that the man who respects himself will win the respect of his fellowmen. The false pride that prevents a man in reduced circumstances from engaging in any kind of honest

labour that will help him to maintain himself, and those dependent upon him is one of the greatest stumbling blocks in life, and should be avoided as one would avoid the plague. It is the offspring of sensuality and worldliness and like leprosy it gradually destroys the spiritual, moral and physical being.

Guaranties of Amity.

Not a year goes by but witnesses interchanges of brotherly intercourse between the United States and Canada. Large bodies of men banded together as social or philanthropic organizations in one country visit central points in the other. They are welcomed in the most friendly fashion, hospitably entertained by civic and other authorities, form new friendships, extend their knowledge of each other's country, and not infrequently establish business and social relations of a lasting character. Then again thousands of visitors from the United States spend their summer, or sporting vacations in Muskoka or some other of our wild and attractive recreation grounds. In return a proportion of our holiday seekers go to mountain, lake or sea over the friendly border. Up North and West into our rich, free prairie farm land has for years been steadily pouring an increasing tide of agricultural emigration from the great republic. A tide that knows no ebb and that is rapidly approaching the 50,000 high water mark. Many thousands of these stalwart farmers have become naturalized citizens of the Dominion. These and other civilizing forces are silently, yet surely, establishing between two of the foremost branches of the English-speaking people guaranties of amity, peace and prosperity which cannot fail to gladden the hearts of all lovers of well-ordered freedom and civilized progress.

The Prayer Book.

We have seen many eulogies of the Book of Common Prayer, but none more graceful, or beautiful than that of the distinguished American scholar and poet, Edmund Clarence Steadman: "Upon its literary and constructive side I regard the venerable liturgy of this historic Christian Church as one of the few world-poems—the poems universal. It has been a growth, an exhalation, an apocalyptic cloud arisen with the prayers of the saints' from climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world. It is the voice of human brotherhood, the blended voice of rich and poor, old and young, the wise and the simple, the statesman, and the peasant; the brotherhood of an age which knowing little, comprehending little, could have no refuge save trust in the oracles through which a just and merciful Protector, a pervading Spirit, a living Mediator and Consoler, has been revealed. It is lyrical from first to last, with perfect and melodious forms of human speech. Its chants, its anthems, its songs of praise and hope and sorrow have allied to themselves impressive music from the originative and immemorial past and the entrancing strains of its inheritors. Its prayer are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity, and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it lyrical; it is dramatic in its structure and effect; it is an epic of the age of faith; but, in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor." Does it not seem strange that there are quite a number of clever people who are convinced that they could, if they were given the opportunity, improve and enrich this venerable "world-poem?"

What One Life Can Do.

The Universities Mission to Central Africa proposes to mark its jubilee by the formation of a third diocese in North-Eastern Rhodesia. What David Livingstone's consecrated life has done for the Universities Mission and for Africa eternity alone will reveal, and his name and influence have not yet lost their power. The annual report of this mission reminds us "that the district of the proposed new Bishopric was the scene of the last labours of Livingstone, that in the midst of it he died and that there his heart is buried." A life, very similar to Livingstone's, in many respects, was completed not long ago on Canadian soil. It was the singularly consecrated life of Bishop Bompas; and the story of that life has been told with considerable ability by the Rev. H. A. Cody, whose book, "An Apostle of the North," is one of surpassing interest—full of valuable information about Western Canada—and deserving to be read, not only by every Churchman, but by Christians of every name. May the name of Bompas do for Canada what the name of Livingstone has done for Africa.

THE DEEPER UNITY.

In these days, when the idea of corporate organic re-union has captured and fired the imagination of the great leading Protestant Churches, one seldom hears that expression, so common a generation ago among "Nonconformists" and "Low" Churchmen, "The Invisible Church." In those now remote days, so quickly do we move and make history, the "invisible unity of the Church" was accounted of infinite more importance than corporate or visible and external union. God's people, it was claimed, are one, not by virtue of a common membership in a society organized after an earthly pattern, but by reason of their common union with Christ, and by the possession and exercise of certain universal and unmistakable Christian graces and virtues. In our craving for organic unity this has become an antiquated and somewhat discredited doctrine. It is actual, tangible, "visible" unity that appeals to the men of the present generation. "If," it is argued, no doubt, with much force and point, "if invisible unity is a good thing, why not visible unity? Should we not make our unity evident to the world at large?" Now we are not in any sense disparaging this great movement for organic reunion, which, we firmly believe, has been divinely inspired, and which, we are equally certain, is bound to eventually fulfil itself, when we say that we do in a certain sense regret the obscuring of this great truth, so dear to the men of a bygone generation, viz., the essential spiritual unity of all God's people, independent of all ecclesiastical conditions, and other "accidents." For after all this is the deeper unity, without which the Christian religion would ages ago have disintegrated into dust. The Church has recently been engaged in commemorating the gift of the Holy Ghost. In view of our Saviour's promise of the guidance of the Holy Spirit, and the innumerable divisions that have superficially rendered our common Christianity a thing of shreds and patches, this promise of divine guidance, we say, is perplexing at first sight, and has, no doubt, been, and still is, a serious stumbling block to thousands of well-meaning people. How, it may be, and it has, in fact, been asked a thousand times, can the promise be reconciled with the situation presented to-day, and, in fact, more or less, in all ages of the Church. Is God then the author of confusion? The question so apparently hard and knotty has been unconsciously anticipated by the Apostle St. Paul. "The fruits of the Spirit," he says are not outward uniformity of doctrine and organization, but certain spiritual and moral characteristics, "love, joy, peace, meekness, temperance." And so it has proved in all ages, in all places and with all conditions of men. There is no mistaking the real Christian. The type is

everywhere, always and with all men instantly recognizable, be he brown, black, yellow, red and white; be he of the first, fifth, eighth, tenth, thirteenth, sixteenth or twentieth centuries; be he of Asia, Africa, Europe, America, or the islands of the sea. There are no types of Christian, but one and only one. We don't find the Negroid, the Teutonic, the Mongolian, the Aryan, the Latin, the apostolic, the primitive, the mediæval, the modern, the Eastern, Western, Southern or Northern type of Christian. To everyone of the millions of Christ's people from the first to the twentieth century, from the utmost bounds of Asia to the western shores of this great continent, from the Australian "black fellow" to the European savant, can be applied the standard set up by St. Paul, and precisely the same characteristics will be found. And the marvel of it is that this universal type is the product of a hundred varying creeds and theologies, often, indeed, mutually antagonistic and condemnatory. This tremendous fact, it seems to us, is very imperfectly realized by Christian people, and to our mind it constitutes one of the strongest proofs of the divine character of our holy religion. We turn our backs upon, and build our walls against each other, and set up our little systems, and yet we find that in spite of ourselves we have all been doing the same work. Through all our efforts, often mutually opposed, "one unceasing purpose runs." The same Spirit has been guiding us, for the results in every case are exactly the same. Is such a state of things conceivable of any other society or organization or cause? In every other case "likes produce likes." In this a hundred varying methods produce the same results. And so, thank God, there is after all a real unity amongst His people. Superficially, accidentally divided they are, and have ever been, substantially and fundamentally united. And this deeper, "invisible" unity will in its own good time lead us into external and visible unity. God's lessons are slowly learned, but learned sooner or later they inevitably must be. This is one of the divine lessons, among several others, which in this century already brightening with the glory of the coming dawn, that humanity will learn and joyfully accept. Meanwhile let us be duly thankful for this and deeper "invisible unity."

OUR CHURCH BENEFICIARY FUNDS.

I.

During the past few years a great deal of attention, especially in the older dioceses, has been directed to the beneficiary funds of the church. Much hostile criticism and not a little antipathy have been aroused and various new regulations have been suggested to meet real or fancied grievances. Among some of the clergy there is a vague feeling of uncertainty with regard to the funds, among others a curious conviction that the benefits offered are not equivalent to the rates demanded, while nearly all are of the opinion that the limited field covered by each fund renders it unattractive, especially to the younger men who may be removed to another field before they or theirs could derive any benefit from the local fund. The matter will be discussed at the forthcoming General Synod, and it is possible that the Synod may take some definite action even to create a central organization through which the various diocesan funds may operate for the future. There are at present throughout the Canadian Church a number of separate Superannuation Funds and Widows' and Orphans' Funds for the benefit of the clergy and their families. These are for the most part purely diocesan funds, managed at the diocesan centres. Each fund has its own rules and regulations and charges an arbitrary premium, generally differing from the rules and the premiums applicable to the others. Some are compulsory funds to which every active clergyman in the diocese

must contribute. Others are purely voluntary, while in nearly every case the benefits that are paid bear no ascertainable relation to the rates that are collected. All this diversity and lack of system are natural enough when we remember the different conditions under which the local funds were established and the very different positions of affluence or penury to which they have now attained. Some have received generous gifts and enjoyed careful management, others have been equally unfortunate in both directions. The very fact that a fund is in an unsatisfactory financial condition is enough to divert gifts and legacies that it would otherwise obtain, while the small area covered by each fund has much the same effect. In one respect, however, all the funds seem to be on an equal footing. There are, so far as the writer knows, no actuarial calculations made in connection with any of them: yet the management of such a fund is a branch of actuarial science as capable of accurate treatment as the business of a life assurance company. Generally the annual financial statement of one of our funds consists of a record of the income and expenditure, together with an abstract of the capital. There seems to be no attempt to ascertain the actual liabilities either accrued or contingent. The ages of the pensioners are seldom if ever taken into account, and the ages of the contingent annuitants are equally disregarded. No attempt appears to have been made to keep a record of the statistical data which must form the valuation basis of any such fund. Probably most of the funds when valued would show a deficit—some of them a very serious deficit. It is of the nature of such funds that their liabilities do not fall to be met in full until thirty or forty, sometimes even until fifty or sixty years after they are incurred. The present superannuated clergy and the widows and orphans whose annuities are even now in some dioceses only paid with difficulty, are the relics of a generation of clergymen not nearly so numerous as the present generation, and the number of annuitants is now increasing with the rapidity with which our clergy increased a generation ago. Liabilities are not the less real because they are long deferred. If the present unsatisfactory state of things is to continue, there can be but one outcome for many of the diocesan funds. The annual expenditure, now perilously near the annual income, will rapidly outgrow it and either the aged clergy and the widows and orphans must suffer a progressive diminution of allowances already small, or the whole Church must be called upon for contributions far in excess of what will be necessary if the situation be faced at once and the funds put upon a scientific footing. The limited field covered by each of the local funds is only one phase of the present weakness, but it is one that has made itself very apparent to the clergy, more so than perhaps any of the other and more serious aspects of the situation. This is natural, for clergymen are not actuaries, and the results of the more serious weaknesses have hardly had time to become so apparent. It has sometimes happened that a clergyman has contributed for years to one diocesan fund and then moved into another diocese, losing all claim upon the funds of his old diocese, and being unable to obtain an equal footing upon the similar funds of his new diocese. To meet such cases steps have been taken to establish reciprocity between the different dioceses in the matter of these funds. This is a move in the right direction. Complete and equitable reciprocity among all Canadian dioceses would be very desirable, but in the present state of affairs reciprocity along the lines that have been suggested is very inequitable on account of the differing rules and rates applicable to the different dioceses, while the limited field covered by each fund makes it a very dangerous experiment, especially for the smaller dioceses which might find that they were losing their younger men in exchange for older men. Moreover, any diocese in

which membership in these funds is compulsory would suffer severely by permitting reciprocity along the lines that are proposed with a diocese where membership is voluntary. There must be uniformity before there can be reciprocity, and there should be a scientific basis of solvency first of all.

(To be Continued.)

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

A holiday is a very delightful experience, but it does not seem to make for intellectual activity at the moment. That at all events is how Spectator feels about it, as he takes up his pen after two weeks of apparently unproductive happiness. The visions that unfold themselves to the idler, and the dreams that beset his pillow as he reclines under a shade tree are not always suitable for serious publication. But after all the ideals that seem so vain and unattainable to-day may become common places and working postulates to-morrow. Still, presumably, he who would set his opinions before the public must correlate his thought with the actual present and not assume for a starting point some period in the prospective future. But when a fellow leaves his work and his cares behind him and shakes off the dust of a noisy city and plants himself in the midst of rural lights, where the high art of the Creator is displayed in shapely hills and finely chiselled valleys, where leagues of Nature's canvas are painted with consummate effect in colour and shade and where Nature's music, set in many keys, soothes the ear, how can one fail to dream dreams and see visions which to express would be but vain and profitless? To take up the thread of the actual when the potential is so alluring a subject of speculation, is neither simple nor attractive. The rest that promised great things in the way of a reinvigorated intellect seems at the moment but a mockery and one fully sympathizes with the Lotus Eaters.

"Surely, surely, slumber is more sweet than toil;

The shore than labour on the deep mid-ocean."

Spectator has not yet had the advantage of receiving a copy of the agenda paper for the coming session of the General Synod, nor the reports of the committees to be presented thereat, and therefore he is hardly in the position he would desire to discuss some of the business that must engage the attention of our ecclesiastical legislators. A delay in the mails must account for this as he wrote some time ago to headquarters to have these documents forwarded. What we have to say just now will be based upon a newspaper summary of the agenda and, of course, there is always danger of some serious omission that might materially affect the situation. The first thing that occurs to us is, what is to be the order of precedence in the business that comes before the House? Is the old method of fortuitous arrangement to be followed now as in the past? Is the dexterity with which men spring to their feet to present a report or offer a resolution, the most intelligent way of deciding the order in which legislation shall engage the attention of our representatives? The agenda paper, as it now appears, is so arranged that problems far from pressing are assigned to the fresh, vigorous and loquacious hours of the session and subjects of much more urgent character will have to be pushed back to the days of waning Synodical interest and power. Take for example the resolutions on Higher Criticism and religious education. These subjects, we fully realize, involve very serious principles; but will the results which are likely to flow from the consideration of such resolutions

justify the absorption of time that is sure to occur, when many definitely practical and urgent questions ought to have a full House for their consideration? Again the resolution regarding the "anointing of the sick" involves Prayer Book revision and ought not to be considered apart from the larger question of revision which we are glad to see is to be brought before Synod by the Prolocutor himself. It would be an easy matter to consume half a day of the Synod's precious time over that resolution when it would be utterly preposterous to revise the Prayer Book off the bat before the principle of revision is even sanctioned. Spectator is sometimes taken to task for being too radical, and too much in haste about altering our Prayer Book, but he has never dreamed of such radicalism as revision by resolution of Synod whenever it feels disposed to insert a rubric or add a service, without the precaution of submitting proposed changes to a responsible commission. He has stood resolutely between the Prayer Book and Revision on the instalment plan, because he shudders at the possibility of a piebald monstrosity. If we admit this method we shall be forever tinkering a book that ought to occupy a position of authority and isolation quite its own. If this question of the anointing of the sick were submitted to a committee on revision is it thinkable that that is the sole alteration this book stands in need of? The place to press for the rubric referred to is before a commission on revision, and not before Synod. It surely ought not to pass the wit of man to arrange an agenda when there would be some attempt at securing full consideration for what simply must have consideration.

This question of the arrangement of the order of precedence of the business of Synod ought, we think, to be taken up at the very beginning of the session. Other legislative bodies are able to definitely arrange an intelligent programme for each day's consideration, and we see no reason why the Church should be lacking either in intelligence or courage in such a duty. The method we understand is this: A committee on resolutions is named at the outset and all business is referred at once to that committee. The committee has the power to decide the order in which resolutions shall be considered and has even power to reject resolutions which may not appear to be useful. Before taking such a step the persons interested in the resolution must be summoned to give reasons why it should be brought before Synod and they have also the right to appeal to the full House to have it appear on the agenda. With these safeguards it ought to be quite possible to get all useful subjects before the House, and at the same time the House might be spared many fruitless and time-consuming debates. Of course to make any such scheme as that work effectively the members of that committee would have to be men who were willing to take their responsibility. It would not be the most popular work in the world and they who shrink from a little criticism had better decline to have anything to do with it. But if men would do their duty without fear or favour they would expedite matters wonderfully. In fact something of the kind has to be done, for the business of the Church is growing so rapidly and the time between sessions is so long that it is little short of a crime to fritter precious time away when most important business calls for careful consideration. If every delegate would keep well in mind the fact that business that is not completed at this session will have to lie over for three long years before it is again considered they would probably talk only when they had some real contribution to make to the discussion.

Spectator.

The Churchwoman.

NOVA SCOTIA.

Liverpool.—A special meeting of the combined Senior and Girls' Branches, on July 28th, of the

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Woman's Auxiliary were held in the Parish Hall, when Mrs. Gibbons, who left the town on the following Thursday en route for Japan, was presented with a Life-Membership of the Woman's Auxiliary, by the members of these Branches. This was accompanied by the following address: "Liverpool, Nova Scotia, July 28th, 1908. Dear Mrs. Gibbons: It is with the deepest sense of loss that we, your co-workers of the Woman's Auxiliary of Trinity Parish, meet to-night to say farewell to you on the eve of your departure for the far East. Your keen interest in our branches and your untiring zeal in the cause of the Master-Missionary, has endeared you to the hearts of us all, and your absence from us will be sustained only as a matter of the greatest regret. We are cognizant too of your valuable work in the diocese as organizing secretary, and as a part of the Diocesan Branch, we share in their regret of your departure. We furthermore feel the loss that the parish, and more especially the Sunday School will suffer. But your loss will be felt most keenly by our Parochial Branches of the W.A., where, since their inception, it has pleased God to call us as fellow-workers with His dear Son. We ask you to accept this Life Membership of the Woman's Auxiliary as a token of our sincere appreciation of your work with us in the past, as well as our deep regret at your leaving us. As you set forth for your new field of labour, you will be followed by the sincerest good wishes of us all, and the earnest prayers that God, Who has summoned you to His service in Japan, will abundantly sustain and enable you. Signed on behalf of the Trinity Branches of the Woman's Auxiliary. President, Harriet F. Freeman; vice-president, H. F. Forbes. Senior Branch: Secretary, Annie Hendry; recording secretary, Letitia Agnew; treasurer, Bertha McIntosh. Dorcas secretary, Mrs. Judd. Junior Branch: President, Antonia Forbes; secretary, Lidy Richardson."

KEEWATIN.

Wabigon.—The members of the W.A. gave a garden party on Thursday, July 23, on the grounds of Major Johnstone. Tents were erected for the sale of ice cream, lemonade, and the serving of refreshments, and the grounds were handsomely decorated with flags, Chinese lanterns and bunting, and in the evening when the lights were lit, it was a scene of great beauty. A musical programme was given, consisting of vocal and instrumental music, and the large number present thoroughly enjoyed themselves. About \$105 were taken in, which will be devoted to paying for new pews for the church and other necessary improvements. The ladies who were instrumental in the success of the entertainment were Mrs. Bruce, Mrs. Major Johnstone, Mrs. Alston, Mrs. Hand, Mrs. White, Miss Osborne and Miss Hand. Several visitors from out of town contributed to the programme. Mrs. Gibson, Mr. Gordon, and Mr. Wood, of Dryden; Mrs. Christie, of Brandon, and Rev. A. A. Adams, of Kenora. The ladies are greatly indebted to the gentlemen of the church who worked so hard in arranging, booths, etc. The W.A. has only been formed about a month, and it augurs well for the future success of the branch that the members have set themselves to work so vigorously and earnestly to promote the work of the Church in this place.

Dinorwic.—St. George's.—The ladies of this branch of the W.A. held a concert and lawn social on the grounds adjoining the church, on Friday evening, July 24th. The Rev. A. J. Bruce, Incumbent, was present, and in the absence of Ven. Archdeacon Cooper, he asked Rev. A. A. Adams, general missionary, to take the chair. A splendid programme of vocal and instrumental music, recitations and dialogues was rendered, and at the close refreshments were served. Ice cream, lemonade and other dainties were also sold in various booths, and the very handsome sum of \$100 was realized, which will be handed over to the Incumbent to pay for necessary improvements, etc., required in the church. Among those who worked so earnestly for the success of the entertainment were Mrs. Quinn, Mrs. Poile, Mrs. Swenson, Mrs. Ferguson, Mrs. Self, the Misses Stonehouse, Haire, Burgess, and Foote, etc. Several visitors from Wabigon assisted in the programme. Miss Hand, Miss Osborne, and Mr. Hand. The Mission at Dinorwic, as well as that of Wabigon is under the incumbency of Rev. A. J. Bruce, who is infusing new life and energy into the community, and whose hands the W.A. are upholding and strengthening in every way, and their work is greatly appreciated.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax,

Windsor.—Dr. Henry Toule Hind, Director of the Church of England school for Girls at this place, died on Sunday morning, August 9th, aged eighty-five years. Dr. Hind had a distinguished career as teacher, writer, geologist, explorer, geographer and scientist. He was born in Nottingham, England, and came to Canada at the age of 23, when he was appointed mathematical master and lecturer in chemistry in the Provincial Normal School, Toronto. After five years he became professor of chemistry and geology in Trinity University, which he held for thirteen years. Resigning in 1864, he made a geological survey of New Brunswick, and came to Nova Scotia in 1866, settling here, where he had since resided. In the meantime he had been engaged in many important surveys in the North-West, Labrador, Newfoundland, and Nova Scotia. His reports were of high scientific value. He also made extensive investigations into the fisheries, and published many valuable scientific and other works possessing a fine literary style. He was a governor of King's College, and was for many years Head of the Girls' College. He is survived by a widow now 88 years old, two sons, who are clergymen: Henry, rector of Sandwich, Ont., and Kenneth, chaplain of Bishop's Chapel, Halifax, and two daughters. Dr. Hind was a man of many parts, and one of the greatest explorers of the Canadian North-West.

QUEBEC.

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

Quebec.—During the episcopate of the Right Rev. George Jehosaphat Mountain, Lord Bishop of Quebec, 1836-1863, there was blown down in the Cathedral Close an old tree, under the shade of which it was held that Champlain used to sit in the old city's earliest days. Bishop Mountain had made, from the wood of this tree, a handsome "Bishop's chair," and held it in his possession until his decease, when it was handed to his successor, the Right Rev. Bishop Williams, whose son, the present Dean of Quebec, handed it to the present Bishop, who has been using it ever since he came to Quebec in his domestic chapel at Bishopsthorpe. This chair the Lord Bishop lent to the Cathedral of the Holy Trinity, to be used as the Bishop's Chair during the recent Tercentenary celebrations of the City of Quebec.

ONTARIO.

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

Cananogue.—The Rev. J. R. Serson, M.A., is expected to return to Canada about the first of November. It is likely that the Rev. W. Hatt Lipscombe, who has become so popular with all classes of the community, will return to England as he has found that his health has not improved here. While here four important clerical positions have been offered him.

Barriefield.—St. Mark's.—The Very Rev. the Dean of Ontario, who is acting as the Bishop Commissary during His Lordship's absence in England, has written the following letter to the Churchwardens of this church:—"To the Churchwardens of St. Mark's Church, Barriefield. Gentlemen: The Rev. J. H. Nimmo, M.D., rector of Barriefield, has placed in my hands his resignation of that parish, together with all emoluments and benefits, which by virtue of his office and ministry he held in the diocese; and resigns all claims of whatever kind upon the various funds of the diocese. He also asks permission to relinquish for ever the ministry of the Church. Dr. Nimmo requests (and it is due to him) that the facts of the case should be known. His married life was most unhappy, and in 1898 he obtained a Dakota divorce. Since which time he has not lived with his wife but has made an annual allowance for her support. In the spring the present year his only daughter died suddenly. He was devoted to her, and as a result of the shock he became a nervous wreck. Those who saw him during those months know how distracted he was. The Bishop gave him a year's

leave of absence. Further family trouble within the last few weeks seemed to worry him greatly. He returned to Kingston and without due thought decided to marry again and went with one of his parishioners to Rome, N.Y., and was there married. This marriage is, I believe, legal in the United States. The Church, however, does not recognize divorce and cannot lower the high standard she has upheld. Dr. Nimmo deeply regrets the reproach which he has brought upon the Church. Under the circumstances there is no course open but to accede to his request that he be deposed from the ministry of the Church, which will be effected just as soon as proper authority can be received from the Bishop, who is in England. It is with the deepest sorrow that this course is deemed necessary; for Dr. Nimmo has served most faithfully in the diocese for many years, and by his hard pastoral work and sound scholarly teaching has rendered good service to the Church. This ending to a life's ministry fills us all with sadness, and I am sure our heartfelt prayers will follow our old friend in his future life. May God be indeed gracious to him. Kindly take the necessary steps under the Canon on Patronage to appoint a committee to submit three names to the Bishop. It is important that no time be lost as the parish should be filled without any unnecessary delay. I shall be glad to render you any assistance in my power. Yours faithfully, J. C. Farthing, Dean and Commissary, Kingston, 12th August, 1908."

Coe Hill Mission.—The members of St. Michael's Church, Coe Hill, had their annual lawn social on Wednesday, August 5th, on the church grounds. It was a bright, clear night following the terrible electric storms of the two previous nights. There was a good attendance, and judging from the merry peals of laughter the people thoroughly enjoyed themselves. There was a musical programme rendered by an excellent gramophone. There were short speeches by Mr. Warriston, the Presbyterian student, and Mr. Hipton, the Methodist preacher. Mr. Forster heartily thanked the people for their attendance and also all those who worked so hard to make the social such a success. The grocery and ice cream stand were well patronized. The proceeds go towards the new drive house now in course of erection.

OTTAWA.

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

Ottawa.—The Convening circular calling a special session of the General Synod to meet in this city on September 23rd next has been issued by His Grace the Primate. The convening circular contains all information as to the business that is to come before the Synod, as well as lists of the delegates and reports of the committees.

Among the new motions to come up is one by Canon Welch, of Toronto, proposing a change in the constitution, whereby the Upper and Lower Houses sit together, under the presidency of the Primate, but vote separately. There is a motion in Canon Hague's name to the effect that no Canadian edition of the Book of Common Prayer be issued for the present, but that instead there should be issued in convenient form for the use of the clergy a volume containing special services, etc. Mr. Frank E. Hodgins will move in favor of the official recognition of the boards of laymen in each parish to further the missionary and Extra Parochial Benevolent work of the church in Canada. The Dean of Ontario will move for the appointment of a joint committee of the two houses to consider the revision and adaptation of the Book of Common Prayer to the requirements of the Canadian Church. Six notices of motion stand in the name of Rev. Principal Rexford, of the Montreal Diocesan Theological College, with reference to the work of the Sunday Schools. The organization of a "Sunday School Association of the Church of England in Canada" is proposed, as well as the appointment of a permanent secretary for Sunday schools and the publication of a paper on Sunday school work. There are several motions on temperance, and one on representation at the Synod by Mr. Frank E. Hodgins, as follows: That the constitution of this Synod, in accordance with the notice heretofore given by Mr. Frank E. Hodgins, be amended and that the first sentence of clause four of the constitution be struck out and the following be substituted therefor: "4: The representation by clerical and lay delegates shall be as follows: 'Dioceses having fewer than twenty-five licensed clergymen shall be represented by one delegate from each order, and dioceses having twenty-five and fewer than fifty licensed clergymen, by four delegates from

each order, and dioceses having fifty and fewer than one hundred licensed clergymen, by six delegates from each order, and dioceses having one hundred licensed clergymen, and upwards, by eight delegates from each order, and dioceses having one hundred and fifty licensed clergymen and upwards, by twelve delegates from each order, and that clause 1 (c) of the basis of constitution be similarly amended." At several stages the opium traffic will be discussed and a resolution will be submitted expressing satisfaction at the efforts now being made in China to suppress this traffic. The Dominion Government will also be urged to prevent the manufacture of the drug in Canada and asked to limit its importation and sale. A resolution to this effect will be considered, and if passed, forwarded to the Federal authorities.

Cornwall.—Trinity.—A most successful harvest dinner was given by the members of this congregation on Saturday, August 8th, in Mr. Charles Eastman's grove in the township of Cornwall. The net proceeds were about \$165.

The death of Mrs. Houston, relict of the late Rev. R. L. M. Houston, rector of Trinity (Memorial) Church, Cornwall, and Rural Dean of Stormont, which occurred at Ottawa lately, caused very deep sorrow among the members of the congregation and the community generally. The deceased was held in very warm regard here; her kindly, sympathetic interest in every benevolent movement having greatly endeared her to all classes. The late Mrs. Houston was prominently identified with the Women's Auxiliary here, and on moving to Ottawa, after her husband's death, three years ago, she continued her active interest in the work in connection with Christ Church Cathedral in that city. The deceased was born in Lyn, Ont., sixty-four years ago, being the youngest daughter of the late Dr. John Spencer, of that place. She had been in poor health for some time, but the end came suddenly. She was taken to the hospital in Ottawa in the hope that an operation would prolong her life, but an attack of heart failure carried her off unexpectedly before it could be performed. The surviving members of the family are two daughters, Misses Alice and Helen, and one son, Mr. W. A. Houston, of the Molsons Bank, Smith's Falls. They have the heartfelt sympathy of the community in their great bereavement. The remains were brought to Cornwall for interment alongside of the remains of her husband and daughter in Woodlawn Cemetery. The funeral took place on Tuesday afternoon, the 11th inst., the service being conducted by the Rev. T. J. Stiles, Rector of Trinity Church, who came up from Cacouna for the purpose, assisted by the Rev. Lennox I. Smith, of Christ Church Cathedral, Ottawa, and the Rev. S. Gower Poole, Rector of the Church of the Good Shepherd, Cornwall. There was a very large attendance. There were many beautiful floral tokens.

TORONTO.

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

Toronto.—All Saints'.—A correspondent writes in regard to the late Canon Baldwin: "Another most commendable work, and, I think, not the least important, was that which he did in connection with the Widows' and Orphans' Fund of the diocese. Canon Baldwin was elected a member of the committee in 1876, and chairman in 1888, a position which he held until his death. In season and out of season, by special circulars, through the annual Synod reports, and on the floor of the Synod, he never failed to strenuously advocate the claims of the W. and O. Fund, than which there is surely none in the diocese more deserving of support. He also made bequests in his will by which the small capital of the fund will in time be considerably augmented. Canon Baldwin not only fully realized, but exemplified in his life the 'pure religion' referred to in St. James, by 'visiting the fatherless and widows in their affliction,' but also by making every effort in his power to provide for their temporal needs, and his zealous espousal of their cause for so many years should not be allowed to go unrecognized."

School of the Sisters of the Church.—The many friends of this splendid school will be pleased to know that the Sisters are now installed in a modern home, viz., the house at the southwest corner of Walmer Road and Lowther Avenue. The building is admirably adapted for school purposes, and was recently the residence

of Mrs. Homer Dixon, from whom the Sisters purchased it. The school will reopen at this new address on Wednesday, September 9th. The property at 106 Beverley Street, where the school has been for some years, was disposed of to Mrs. Broughall, and is to be used as a Home for girls. The new school on Walmer Road is especially well built, and is heated throughout with hot water, and has all modern conveniences. The grounds are very fine, and ample for the purpose. The Sisters extend a cordial invitation to their friends to visit them at their new home and to see the school.

NIACARA.

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

Milton.—The death is announced, which took place on June 24th, at Christ's Hospital, Topeka, Kansas, of George Vaughan Gwilym. No particulars are mentioned. Mr. Gwilym assisted Rural Dean Belt in this parish five years ago, and his services in the several churches of the parish here were always highly appreciated. The late Mr. Gwilym also served for some time at Smithville, and also at Riverston, in this diocese.

HURON.

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

Chesley.—Holy Trinity.—The Rev. Francis E. Powell, the Rector of his church, was married to Miss E. G. King, the daughter of Mr. C. L. King, of Kincardine, in the Church of the Messiah, Kincardine, on Wednesday, August 5th. On their return from their honeymoon Mr. and Mrs. Powell will occupy a new rectory, which has just been completed at Chesley.

Glencoe.—St. John's.—The Rev. Ernest G. Dymond has been acting as locum tenens in All Saints' parish, Windsor, during the absence of the Rector, the Rev. F. A. P. Chadwick. Mr. and Mrs. Dymond and their son, Keith, return to Glencoe next week until the end of September, when the Rector intends resigning his present charge. Since his appointment to Glencoe, a little over three years ago, Mr. Dymond has accomplished much in Glencoe and Appin. At the latter place the debt of \$300, being the original debt on St. Alban's Church, and that incurred by the renovation of the church has been entirely wiped out and the church consecrated, and the parish is now in good running order financially and otherwise. There was a deficit of \$150 in the current funds of St. John's Church, Glencoe, when Mr. Dymond was appointed there. This was soon wiped out and the financial affairs placed on a solid basis. About a year ago the whole parish was assessed \$100, thereby increasing the Rector's stipend \$50 and lessening the missionary grant by the same amount. The debt on St. John's Church, which stood at \$1,800 three years ago, has, through the earnest efforts of the ladies, been reduced to \$1,500. This includes the payment of the yearly interest as well as the reduction in the principal. Mr. Dymond will leave the various organizations of the parish in good working order. He is a strong Churchman, and has done much to raise the standard of Churchmanship in Glencoe and Appin. Mr. and Mrs. Dymond have made many friends during their stay in Windsor.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

York Factory.—The Rev. Richard Faries, missionary at York Factory, which is situated on the Hudson's Bay, in this diocese, and Miss C. Isabella Craig were married at St. Paul's Church, Abbotsford, P.Q., on Tuesday, August 11th, 1908. The ceremony was performed by the Rev. H. E. Horsey, Rector of St. Alban's Church, Montreal. The bride is the youngest daughter of the late William Craig, Esq., of Gibbland Farm, Abbotsford. Mr. Faries was educated at the Diocesan Theological College, Montreal, and was ordained at Moose Fort by Bishop Newnham when he was in charge of the Diocese of Moosonee. Since his ordination Mr. Faries has worked at Moose Fort and at Fort Hope. During the past seven years he has had charge of the Church's missionary work at this place.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.

Brandon.—St. Matthew's.—Farewell addresses, which were beautifully illuminated, were presented to the retiring rector, the Rev. A. U. DePencier, M.A., by the members of the Sunday School staff and the St. Andrew's Brotherhood, respectively, prior to his departure for the Pacific Coast. The members of the parochial branch of the W.A. presented Mrs. DePencier with a handsome chatelaine bag. The presentation was made on behalf of the members by Mrs. Robert Hall on Sunday, August 2nd. Mr. DePencier preached his farewell sermon, choosing for his text Phil. 1:9. On Wednesday evening, August 5th, the members of the congregation took leave of Mr. and Mrs. DePencier prior to their leaving the following morning for Vancouver. The Rev. F. W. Walker occupied the chair. During the evening Mr. G. B. Coleman, the Rector's warden, read a farewell address, which was signed by both wardens on behalf of the congregation, and he then presented the rector with a gold watch as a parting gift from the members of the congregation, which Mr. DePencier suitably acknowledged. Senator Kirchhoffer, Mr. J. Cornell and the Hon. G. R. Codwell, K.C., also spoke during the evening.

SASKATCHEWAN.

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

Prince Albert.—St. George's.—Mr. E. G. White, the catechist-in-charge, writes as follows: "For some months past a lady in Cookshire, Que., has been very kindly sending me her copy of your excellent paper, 'The Canadian Churchman,' which I find very interesting and helpful. I thought I might send you some account of the work here, which, if you think fit, you could publish when you have space in your issue. I came here with my wife and three children from London, England, in April, 1907, with Archdeacon Lloyd's party. The Bishop appointed me as assistant to the Rev. A. D. Dewdney, Rector of St. Alban's Pro-Cathedral at Prince Albert, where, amongst other duties, I visited and held services at jail, hospital, immigration hall, and also eastern part of city. In the latter I found quite a number of Church people, but, as many of them lived from two to three miles from church, they mostly attended the Presbyterian church in their district. However, a grant was obtained from the S.P.C.K. of £100, and the frame of a building, 20 x 40 feet, erected on some land purchased from the Hudson's Bay Co., who generously gave us two lots for the price of one. The first service was held on September 18th, 1907, when Ven. Archdeacon Lloyd preached. Our people loyally rallied round, and at Easter this part of the city was made a separate parish, under the name of St. George's, with its proper complement of Church officers. In October last a branch of the W.A. was formed, which has now twenty-two members. No one but those in a similar position to myself can estimate what help and encouragement these earnest women have been. Besides money and gifts for other missions, they have raised within twelve months about \$200 for their church. Owing to attending college during winter and for six weeks acting as diocesan secretary-treasurer, I could not attend to visiting as much as I should have liked, but our Sunday congregations have been very encouraging. We have morning and evening service, Sunday School and an afternoon service at a settlement two miles away. A house has been erected beside the church, costing \$800, as a future rectory, bell turret and bell put on church, interior ciled and lined with British Columbia fir, and the lots fenced, and, though we have still a debt of \$700, yet the people have raised themselves within twelve months over \$620. I only mention this as a sign of the willingness of the people to support their Church. I have reason to feel that a deeper work is going on in the hearts of our people, which one cannot estimate in figures, and pray that God will continue to bless what is being done in His Name."

CALGARY.

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

Calgary.—At the meeting of the Synod of the Diocese of Calgary, held in Calgary on 4th, 5th and 6th inst., the Bishop delivered the following

address:—"My Brethren: As members of the Synod of the Diocese of Calgary, I give you a hearty welcome, and I pray, that in all our deliberations, we may have the guidance and blessing of God the Holy Spirit. It seems fitting that before I deal with any other matter I should express our deep sympathy with all, who during the past week have suffered, through the appalling calamities which have produced so much sorrow and loss in Fernie and other towns in the Crow's Nest. Many of our fellow citizens have been quick to respond to calls for help, and I do not doubt relief will be given in abundance. May the God of all comfort, visit and console, as He alone can, all who suffer and all who mourn.

The Tercentenary.—You will look for a few words from me with reference to the pageant recently concluded in Quebec. Feelings of patriotism have been fully aroused and satisfied by the splendid events in connection with which the Prince of Wales has handed to the Governor-General the funds needed for the purchase of the Plains of Abraham, so that by what has been done in this the 300th anniversary of the struggle Canadians might for ever point with pride to the battlefields where victors and vanquished alike received honour, and the foundation was in the providence of God, laid for such a union of races, and interests as tend to make Canada not only the principal jewel in the British crown, but also the wonder and admiration of the world. Of no mean race are we, my brothers, the descendants; of no mean country are we the citizens: let us play well our part, striving to hand down to those who come after us a better Canada than has been.

Our last meeting was held a little over two years ago. At such a growing time as we are in, this interval is a considerable one in our diocesan history; and the presence here to-day of so many clerical and lay-delegates who take their seats for the first time, shows very clearly that we are not standing still. During the past two years I have welcomed a fairly large number of clergymen to the diocese. Of these, several left us after a very short period of service. Nevertheless, there are now more than fifty actually at work, and their work is supplemented by that of a number of hard working and devoted lay-readers, some of whom are paid, and are giving all their time to the work, while the rest, are doing excellent work as volunteers. Yet, so great are our needs, that I am asking for funds to enable us to increase the clergy by twenty at the least; and, if there were eighty clergy at work in the diocese there is no doubt such are our present conditions, that almost at once there would be a call for more. The following is a list of the fields needing to be occupied, as sent to M.S.C.C. last month: Medicine River, west of Red Deer, 900 square miles; Pembina North, north-west of Edmonton, 1,000 square miles; Wabamun, north-west of Edmonton, 1,000 miles; Stony Plain, west of Edmonton, 325 miles; Little Red Deer, west of Carstairs and Olds, 325 miles; Pigeon Lake District, west of Wetaskiwin, 700 square miles; Granum, north-west of Macleod, 450 square miles; Exshaw, west of Cochrane, town; East of Fort Saskatchewan, 1,000 square miles; south-west of Edmonton, 375 square miles; south-west of Strathcona, 300 square miles; north-east of Carbon, 550 square miles; Strathmore, 600 square miles; Fish Creek, 600 square miles; Carmanway, east of Granum, west of Lethbridge, 720 square miles; Edison, 1,000 square miles; St. Andrew's, Edmonton; Viking, east of Tofield, 1,250 square miles; Camrose; South Lethbridge to the boundary, 2,250 square miles. To these, Millarville, etc., should be added, as well as two locations for navy, or work on the G.T.P. west of Edmonton, towards the cost of which I have £250 from S.P.G. I know that I have reason, as Bishop, to think highly of my clergy. Specially I think of their great readiness to fall in with my wishes as to their sphere of work, and to do their best with the work assigned them, even when, as in some cases, the scope of their operations is so large that they cannot do justice to themselves or it. And, may I mention with special approval, the case of one, who, although he had been scarcely a year in the diocese, had made a record in the large Mission district to which, on his arrival he was appointed, declined the offer of one of our rectories, on the ground that there was no one to carry on his work in his Mission if he left it, and that he could only accept the offer if the Bishop insisted upon his doing so. By the gratifying action of St. Benedict's, High River, at its Easter meeting in 1907, when it voluntarily surrendered the grant it was then receiving from the Home Mission Fund, it not only became self-supporting, but it immediately voted an increase of \$100 towards Mr. Howcroft's stipend. This action brought up the number of self-supporting

parishes to ten. St. Benedict's has since paid off the debt on its church. The year 1907 being the 20th anniversary of my Consecration, and the number of clergymen then serving in the diocese being well over fifty, of whom twelve were wholly supported by the free will offerings of the people ministered to. I created another Archdeaconry, viz., that of Edmonton, and established two additional Canonries, viz., those of St. Augustine and St. Aidan; the former, for the promotion of Indian Education in the diocese, and the latter, to be held by the Diocese General Missionary. The clergy chosen for these honours were: the Rector of Edmonton the Principal of the Indian Industrial School, and the General Missionary. Churches have been built at Coleman, Taber, Claresholm, Gladys, Arthurvale, Blackfalds, New Lunnon, and Vegreville; All Saints, Edmonton, has been enlarged; St. Luke's, Red Deer, has been completed; Chancels have been added to St. Peter's, Okotoks, and St. Stephen's Calgary, and the debt on St. Barnabas, amounting to \$875 was paid off last year as a Memorial to the late Mrs. Thomas Riley, by her sons. Parsonages have been provided at St. John's, East Calgary, Wetaskiwin, Lacombe, Colchester, Banff, Gleichen, Fishburn, Taber, Claresholm, Shepard, Stettler, Camrose, Daysland, Lobstick, and Lundbreck. Churches are being projected in different parts of the diocese, and several are in various stages of erection, but the paucity of our members in many places, where services are held, and the general condition of our people owing to the last harvest, and the financial stringency which set in more than a year ago, are grave obstacles in the way of church extension. If the diocese were able to promise grants amounting, as a rule, to half the actual cost, the number of churches and parsonages would soon be larger than it is. I think with gratitude and such help for Church buildings as has come to us through S.P.G. from the Marriott bequest, and the five Log-Churches Fund; through C.C.C.S. for grants towards the churches at Okotoks, Gladys, Dinton, and so on, and for parsonages in new Missions, the grants, so considerably and generously made by S.P.G. from its Western Canada Fund, and the sum raised and paid in by the Rev. T. H. J. Child.

Finance.—The very great expansion of our work last year to 159 congregations, from 79 in 1906, not only taxed our financial resources to the uttermost, but also resulted in a serious deficiency at the end of the year. Yet I think it gratifying to be able to state that the total sum raised in the diocese, during the year 1907 was \$50,427.36. At the meeting of the Board of Management of M.S.C.C. last autumn the apportionment required to be raised in this diocese, during the year was fixed at \$2,875, an increase of \$1,675 over last year. As we have never in the past failed to raise the sum required of us I felt the imposition of this sum, and protested against it. On my return from the meeting I took such steps before the end of the year, as will, I trust, result in the diocese raising the whole of its apportionment. And the treasurer and General Missionary have been indefatigable in their efforts to explain at Deanery meetings, as well as to many congregations throughout the diocese, the action taken by the Executive Committee, and the urgency that exists for raising the full amount of our apportionments, as well as the sums required for our Parochial and Diocesan needs. And when we think of the Layman's Movement and the great stimulus it has given to contribute far larger sums than ever before, as well for the needs of the congregations they belong to as for the needs of the home and foreign Mission fields; it seems reasonable, etc., to expect that we shall try to rise fully to our responsibilities in these respects. If we do, every cent. asked for will be given, and, if the harvest be such as now seems certain, we may I think, expect much more than we have asked for. But to accomplish this there must be loyal and faithful work done by all concerned in all our Parishes and Missions. I am in hopes Church finances will receive some attention when the Synod meets, in its fourth session, as a committee of the whole, since a living Church must deal in a vital and most up-to-date way with such an important matter.

The Woman's Auxiliary.—Since our last meeting the Diocesan Branch of the Woman's Auxiliary has been steady growth. Its board of management is stronger than ever before, and a number of new branches have been formed in different parts of the diocese. Last year the board promised \$200 for the Parsonage Fund, but the sum raised was nearly \$264. This year the honorary president and the retiring president were made life members, and the fees were by them devoted to Canon Stocken's work, to be spent as a memorial to Mrs. Stocken; a small sum was voted towards a parsonage for Mr.

Haynes, while making other grants; and the board promised \$540 for 1909, which by the kind action of one of the officers in promising \$50 was increased to \$590. The meeting appointed a diocesan organizing officer. The greatest interest was shown, and there was much enthusiasm. I am in hopes it will soon be possible to say, as should be the case, that no Parish or Mission in the diocese is without its parochial branch of the W.A.

Deaconess Marshall.—This summer I had great pleasure in welcoming, as a worker in the diocese, Deaconess Ethel A. Marshall, from the Diocese of Southwark, who, after staying a few days in Calgary, went to Edmonton, and is at work there.

The Brotherhood of St. Andrew can be spoken of with equal satisfaction. The conference held in this city last winter exceeded our expectations. It was felt to be an honour and privilege to take part in it. Need I say that the clergy will be woefully remiss if they fail to get the co-operation of men and boys in this most important organization; and that you, my brothers of the laity, will fail in one most important part of your duty if you do not unite with others in observing the rule of prayer and the rule of service to which every Brotherhood man and boy is most solemnly pledged. I gratefully acknowledge what the Brotherhood in Calgary, Edmonton and other places have been doing, and I beseech you to see, not how little, but how much you can do, for God and His Church in this Brotherhood where there are so many opportunities for showing brotherly kindness and love. Since what I have just read was written, a prominent Brotherhood man in the city called on me to draw my attention to a movement looking to the observance of the first week in Advent next as a week of prayer for the spread of Christ's Kingdom. This movement, which the president of the Brotherhood of St. Andrew in the United States, has already endorsed is meant to include Christians everywhere; so that, if it please God, the Holy Spirit, the week in which the festival of St. Andrew falls, may become one of the greatest, if not the very greatest, week in the history of the Church, since the day of Pentecost. The movement has my warmest sympathy and my prayers for its success.

Indian Work.—Five of our clergy are engaged in work amongst the Indians on the four Reserves, Blackfoot, Blood, Pigeon, and Sarcee, in the southern part of the diocese. The total Indian population on these Reserves is said to be 2,602, of whom 562 are members of the Church of England; 573 are claimed by the Roman Catholics, and 1,556 are heathen. During the past two years there have been 26 adult, and 63 infant baptisms; total, 89. The number confirmed in 1906-7 is given with other confirmations, and the number of communicants is 163. The contributions of the Indians for Church work during the two years was \$416.92. The schools continue to make satisfactory progress. The number in attendance at the four boarding schools is 123. The only unsatisfactory thing about the schools is the difficulty we experience in obtaining necessary financial support. The Government grant of \$72 per capita per annum is quite inadequate. This has been the case for years, but the Indian Department refuses further help. Our indebtedness at the present time in connection with these schools is about \$5,000. Last winter I found it necessary to withdraw our Indian Boarding Schools from any action by the Board of Management of M.S.C.C., which has put itself on record as not intending to give them any financial assistance, and specially from the interference of Hon. S. H. Blake who seems to act for the whole special Indian Committee of the Board, because Mr. Blake undertook to recommend to the Superintendent-General of Indian affairs that our four schools should be reduced to two. The decision of the Board of Management of M.S.C.C. not to aid financially Indian schools is causing us very great difficulty in carrying them out. To reduce them or to close them would be to leave our Indian children to be educated in Roman Catholic schools. If we do this we might as well terminate our Mission or evangelistic work at the same time, as in a few years it would resolve itself into making proselytes from the Church of Rome. The Calgary Industrial school was closed by the Indian Department at the end of last year owing to the small attendance of pupils. Literature, Morning and Evening Prayer, a Hymn Book, and a portion of St. John's Gospel in the Blackfoot syllabic type, are now in use among the Indians, having been issued from our diocesan press. In addition, the Gospel of St. Matthew, and portions of the other three Gospels long since published, the Gospel of St. Mark and a portion of St. Luke exist in syllabic MS., and will be printed shortly. Indian hospital work is practically confined to the Blackfoot Reserve, where Dr. Rose, who receives a

grant from S.P.C.K. towards salary, with the ladies supported by the Toronto W.A. has done excellent work among out-door patients as well as for those who have entered the hospital. Services are held regularly at each station, most of them being conducted in Blackfoot; and evangelistic work among the heathen Indians is regularly carried on.

The Bishop Pinkham College.—You will have put into your hands copies of the circular relating to the college, which was issued last May. The name is not one I would have chosen, and I did not accept it until I had tried in vain to induce Mr. Riley to alter it. But the gift of the site and the sum towards building, with the sum promised to be paid when the building is commenced, is one to gladden the heart of any Bishop situated as I am. The population of Alberta is increasing at a very rapid rate. Unless Church people throughout the diocese have spiritual ambitions for their sons, desiring to give them an education in which religion has its true place, and to encourage them to take up the work of the sacred ministry, there is not much hope that our Church here in the West will be really strong and self-reliant. The gift has very opportunely come, and I am anxious to begin building operations as soon as possible. In Canon d'Easum, the new Incumbent of St. Barnabas, whom I have appointed sub-warden, the Bishop being ex-officio warden, we have a exceptionally able and capable man, ripe in necessary knowledge and experience. The college council has decided upon the plan—a very fine one—for the college building, and is arranging that lectures in connection with a syllabus already drawn up shall commence on 18th of October. Several young men are offering themselves for training, with a view to ordination. The financial stringency already alluded to began to be felt just after the acceptance of the site. It has stood in the way of any systematic attempt to obtain funds for the college in the diocese. I trust the prospect for the coming harvest, now so bright, will be fully realized, and we can then, I think, confidently look for generous support from Churchmen in Calgary and throughout the diocese. No doubt the Synod will be able to make suggestions for raising funds for it. Perhaps it may be well to appoint a special agent to act as collector. There is here a clear call for the hearty sympathy and the liberal support of the whole diocese.

Church Schools.—It is with great satisfaction that I commend to the sympathy and confidence of parents all over Alberta, St. Hilda's Ladies' College here in Calgary, and the Westward Ho Boys' School at Edmonton, conducted by W. H. Nightingale, B.A., for many years house master at Trinity College School, Port Hope, and the Rev. Robert Jefferson, B.A. In both institutions religious principles are taught along with subjects leading up to matriculation; and the influence for all pupils is such, as easily satisfy the requirements of parents with children to send to them. I am afraid we can do nothing with the Church Boy's School here in Calgary, which we hope to have in connection with the college, till the new building is erected. I may remind the Synod that there was such a school in Calgary a few years ago, before the Western Canada College was started, but it went under. St. Hilda's Ladies' College, which has hitherto been carried on by Mrs. Gerrie-Smith, is to lose the services of its first principal, and her daughter, Miss Smith. Both ladies have many warm friends in Calgary and throughout the province who will always remember them and their work with pleasure and satisfaction. I have now the pleasure of announcing that the committee of management of St. Hilda's Ladies' College has been most fortunate in securing as the new Lady Principal, Miss Laura Shibley, B.A., Queen's University, Kingston, who for the past nine years has been house mistress at All Hallow's, Yale. The college will reopen on 9th September.

Division of the Diocese.—At the meeting of the Provincial Synod last year, a resolution relating to the re-arrangement of the boundaries of dioceses was agreed to, and, with the proviso, that no recommendation should be brought in which has not been consented to by the Bishop of the Diocese concerned, the matter was remitted to a committee consisting of all the Bishops and eight of the house of delegates. When the City of Edmonton was made the capital of Alberta, it seemed to me that a day must sooner or later come when it would be necessary to make it the See city, or headquarters of a Bishop. But I declined to act upon the suggestion made last year from more than one quarter that I should place a Bishop, who has been for a time a Suffragan Bishop in England, at Edmonton, because, in my judgment, the day has long gone by for bringing Bishops from England for Canadian Sees, and in this way appointing leaders who

have everything to learn in regard to local conditions, as to the country, its people, and so on; and, I objected to the division of my diocese, first of all, because I knew more about it than any of those who seemed so desirous of making changes in my work for me; and then, because I feel deeply that our need just at present is not increased episcopal supervision, since no Bishop amongst us is overworked, but a large increase in the number of deacons and priests, such as no Bishop has hitherto been able to supply, for want of funds. Then too, if a diocese had been formed, with Edmonton as its centre, there would not be the required number of clergymen in it to entitle the diocese to elect its Bishop—such an important consideration in the case of such a diocese. No doubt the day is not far distant when, in place of the four Dioceses of Rupert's Land, Saskatchewan, Qu'Appelle, and Calgary, as they now exist, there will be at least treble the number. But before we have more Bishops, their maintenance must be considered. It is no easy task to raise an Episcopal Endowment Fund. We cannot expect to continue to get, as has been the case with most of our Bishopric Funds, the whole of the amount from England, although we may hope for grants from the three societies which hitherto invariably aid in forming these endowment funds. And then I think, before a diocese like this is divided, it is reasonable to consult its Synod, in reference to the territory to be given up, as well as the territory, if any, to be received. But I do not favour interference with the Diocese of Athabasca, except to put into the new diocese the narrow strip of territory given by the Diocese of Athabasca in 1890. Looking then, at the importance of Edmonton, I am quite willing, with the approval of my Synod, to consent to the formation of a diocese with that city as the See city at the next regular meeting of the Provincial Synod, if satisfactory arrangements can be made, and I shall gladly welcome any suggestions you may offer in regard to it.

The General Synod will meet in Ottawa on September 23rd. Our diocese, having fifty and fewer than one hundred licensed clergymen, is entitled to send six delegates from each order. I do not intend to speak at any length of the work of the General Synod; but, I desire to mention that at its last meeting, three years ago, committees were appointed, on a General Hymnal for the Canadian Church, and a Hymnal Compilation Committee. The last committee has published its draft report, which it will present, signed by the Bishop of Ottawa, the Bishop of Huron, and Mr. James Edmund Jones, chairman, vice-chairman, and secretary, respectively. The report includes the fourth draft of the Hymn Book compiled by the committee, called 'The Book of Common Praise,' published by Henry Frowde. I have carefully examined this book, and I am able to say, without any hesitation, that it gives me great satisfaction. No doubt it has defects, such as characterise all human efforts, but in my judgment, it is by far the best hymn book I have ever seen. I think it will be recommended for immediate use, perhaps provisionally, in all congregations throughout the Dominion, and if so, I trust it will come into general use and the Church in Canada will thus have its own Hymn Book. I do not, however, like the name, and would prefer it to be called 'The Canadian Church Hymnal.'

The Pan-Anglican Congress.—The Diocese was represented at this new and most important gathering of representative Church workers, from dioceses throughout the world, by the Dean and the Rector of Lethbridge. It was a pleasure to me to learn from the Dean that, in the great Thanksgiving Service, he was put in my place and took part in the great Thankoffering. He presented for me \$129.35, composed of offerings from different parts of the diocese, given at one service, chiefly confirmation services—at which I was present, to be devoted to the Western Canada Fund of S.P.G., as well as the sum of \$262.50 given by our W.A. for parsonages. These amounts were very insignificant, but they were real offerings, but, as our M.S.C.C. apportionment is so high and our overdraft at the end of last year so large, it did not seem to me expedient to attempt to raise a large sum to be sent to England. The Congress was, as the Archbishop of Canterbury said, in his opening address: 'A great gathering, which in its conception and character, was absolutely without precedent, in the history of Christendom.' . . . 'Most of the great Church gatherings in European history have had it for their object to assert—rightly and worthily to assert—doctrinal truth, or to denounce credal error or to rally men, as Peter the Hermit rallied men, to a physical onslaught upon human foes. Then, too, there were high enthusiasms; princes, nobles, peasants, women, soldiers, clergy, and even little children, caught the grand contagion. The crusader sleeps now upon his

marble tomb. We are banded to-day simply and straightforwardly, in the strength of the Lord Jesus Christ, for another and a nobler crusade. It is to make His living message to tell more fruitfully, by our earnest and instructed thought, by our eager and disciplined effort, upon the daily life of the people of the world for whose redemption He died upon the cross.' The range of subjects dealt with was very wide. The Dean in his letter to me says: 'The Congress was in some of its features very interesting and helpful, especially I should single out the morning on Christian Science. . . . The two evening meetings at the Albert Hall were interesting as great spectacles. The prayers and hymn singing were very impressive. . . . On Monday morning's discussion on the relation of parts of the Anglican Communion to one another, I spoke a few words . . . and, in the afternoon, read my paper on "The need and possibility of a central authority in the Anglican Communion." Both were very kindly received.' The Church Times in an article at the close of the Congress says: 'The Congress is now a thing of the past, but even yet it is too soon for us to be able to form an adequate estimate of what has been gained by its being held. We shall hope to discover as its outstanding results a new sense of our subordination to the larger claims of the Catholic Church, a strong desire for the reunion of Christendom, a stronger hold on the Christian virtues, and a fuller acknowledgment of our responsibilities in regard to the amelioration of our social conditions. By reason of the inheritance of a common creed all these results are compatible with that variety of opinion which is inevitable in a communion so free and so diverse.'

The Lambeth Conference is now about to close. The attendance of Bishops has been larger than ever. Many important subjects have been under discussion, none we may be sure has received more anxious attention than that of Christian unity, for which there has grown to be a passionate desire in many hearts all over the world. We cannot but feel a deep interest in the fact, that in Canada, Presbyterians, Methodists, and Congregationalists have, through their respective General Assemblies decided to unite. And, their action leads to the hope that they will be more anxious than ever to carry further the principles of Christian union; and, since it is reported that the Bishop of Melbourne has taken to England for the consideration of the Conference, a draft basis of union between Anglicans and Presbyterians in Australia, there seems reason to hope that we may ere long witness a union between the Church of England and some at least of our separated brethren. The Church of England in Canada being a branch of the Anglican Communion throughout the world, cannot advance more rapidly in the direction of unity with other bodies now separated from her than the rest of the great body of which she is a branch. We must not, even to bring about that visible union which some of us have ardently longed and prayed for these many years, make any concessions which our Communion throughout the world could not sanction. Upon the question of Home Reunion the Lambeth Conference of 1888 said: "In the opinion of this Conference the following Articles supply a basis on which approach may be, by God's blessing, made toward Home Reunion:—1. The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation, and as being the rule and ultimate standard of faith. 2. The Apostles Creed as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith. 3. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him. 4. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the Unity of His Church. The Lambeth Conference of 1897, after quoting the above said: 'And now to-day we can only reaffirm this position as expressing all that we can formulate as a basis for conference. It may be well for us to state why we are unable to concede more. We believe that we have been Providentially entrusted with our part of the Catholic and Apostolic inheritance, bequeathed by our Lord, and that not only for ourselves but for the millions who speak our language in every land—possibly for humanity at large. Nearly a century ago the Anglican Church might have seemed to many almost entirely insulated, an institution, in Lord Macaulay's language, 'almost as purely local as the Court of Common Pleas,' yet at that time an eminent Roman Catholic (Count Joseph de Maistre) declared his conviction that the English Church was endowed with a quality analogous to that possessed by chemical intermediates of com-

being irreconcilable substances. This quality of the Church we cannot forget, and dare not annul. We feel we should not be justified in placing 'new barriers between ourselves and the ancient historical Churches.' Nor, in a different direction, do we believe in mere rhetorical calls to unity. Nor would we surrender in return for questionable benefits the very elements of the peculiar strength and attractions of our own system—its quiet adherence to truth; its abstinence from needless innovation; its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that such action would involve an amount of future loss and forfeiture which we cannot estimate the amount. For these and other reasons we cannot concede any part of our essential principles." Forgive the long quotation. It seemed right to put the whole matter very clearly. The agenda paper shows that a good deal of work lies before us at this meeting. Let us bring to it earnestness and enthusiasm. We live in a century of surpassing interest, and in a country on which the eyes of the world are turned. What an honour has been granted to us, my brothers, that we should be permitted to show forth not only with our lips, but in our lives, the praises of God to help to lay the foundations of the truest form of religion the world has ever seen in this land. 'Quid retribuam Domino,' let each of us say, and then, let us gird ourselves to our task. On September 12th I expect to enter upon my 41st year of active service in the ministry of our Church in Western Canada. I did not want to come out here, when the call came, I declined it, being drawn to more direct Missionary work in the East, than I thought I would find in Rupert's Land, and it was not until my friend the late Canon Bailey, the warden of my College, put the matter before me from his point of view, that I was led to give up my own plans and follow God's leadings for me. I would fain see our Church occupy that place in Alberta, and in the love and respect of its people which she is entitled to. Will not each and all of you, my brothers, labour and pray with me, for this great object. Will you not give, freely, unceasingly, yourselves, your time, your thought, your energy, your substance, for Him who died for us and rose again; who wills, that, in joy and in sorrow, in success and in adversity, in victory and in defeat, we should bear His cross now, that we may wear His crown hereafter."

NEW WESTMINSTER.

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

New Denver.—Much regret is felt in the Slovan caused by the resignation of Missionary Baynes, who has been in charge of the English Church Mission since 1906, and previously at Arrowhead and Malakwa, B.C. He was considered the right man in the right place, and his loss will be greatly felt by the miners of the district. Those who have watched the progress of St. Stephen's Church have noticed the considerable increase in the attendance and the large proportion of young men attracted to the services. Mr. Baynes recently preached his farewell sermons at Silverton and New Denver to large congregations, Masonic and political friends, and is shortly returning to England to give a course of lectures on "British Columbia."

Vancouver.—The terrible disaster at Fernie has roused the whole Province. Supplies have been rushed from all parts. The city council met Sunday morning and wired \$5,000. A meeting was held on Monday morning and several thousand dollars subscribed. In the absence of the president of the W.A., Archdeacon Pentreath summoned the city branches, and by Tuesday twenty-three bales were shipped to the Rev. R. G. Wilkinson, Rector of Fernie, at Cranbrook, where the greater number of the refugees are collected, for the use of Church people, and a sum of money will be sent him personally. The church, which was almost new, and the parsonage were destroyed. Mr. Wilkinson and his family were spending a brief holiday on the Coast. He left on Sunday night for Fernie. It is understood the church was insured for \$2,000 and the parsonage for a small amount. The Rector has lost everything. This is a case where dioceses, East and West, should combine, and through the medium of the W.A. or M.S.C.C. contribute sufficient to rebuild church and parsonage, and also to provide Mr. Wilkinson with books and such other things as thoughtfulness will suggest.

St. Mark's Theological College.—The Society for Promoting Christian Knowledge has made a grant of £450 to the Building Fund. The S.P.G. has made a grant of £500, and will probably make a further grant of £500 from the Marriott bequest.

Columbia Coast Mission.—The hospital steamer "Columbia," Captain John Antle, is in port again after a run around her stations among the northern logging camps. The Rev. John Antle has come down to arrange for the letting of the contract for the new hospital at Alert Bay. Through the kindness of the British Columbia Packers' Association a splendid site, an acre in extent, has been secured, and men are now engaged in clearing this. The plans for the hospital show that it will have a frontage of ninety feet, with a double storey in the centre. A wide verandah will run right round the building, one end of which will be reserved for Indians, the other end being for white people. In addition to these there are four private wards, and the staff will have comfortable quarters on the second floor. The hospital is designed to cater specially for Indians, and is much needed at Alert Bay, the centre of a large Indian community. Alert Bay is a C.M.S. mission in the Diocese of Columbia. Plans have also been completed for a new hospital ship, as the "Columbia," the present one, is too small for the constantly increasing work. The new vessel will be 96 feet over all, and 81 feet on the water line. She will have 17 feet beam, a depth of 8 feet 8 inches, and a draft of 6 feet 2 inches. A hospital and dispensary are among the many conveniences planned, and the probable cost will run to nearly \$20,000.

KOOTENAY.

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

Nelson.—St. Saviour's—The members of the choir of this church spent a very pleasant day on Wednesday, the 5th inst., at the Kokanec Creek Ranch, the residence of Mr. C. W. Busk. The party, some thirty-two in number, left Nelson in a large launch about 9.30 and enjoyed the beautiful twelve mile run on the lake to the delta at the mouth of the creek. A picnic lunch was spread out under the shade of the cottonwood trees, to which full justice was done. After lunch the whole party was taken round to the steamer landing in Mr. Busk's steam launch, and the remainder of the day was spent in bathing, lawn tennis and music, the whole house and grounds being at the disposal of the visitors. Some racing and other minor sports were indulged in for which small prizes were given to the victors. The party left again for Nelson in the large gasoline launch shortly before 9 p.m., having enjoyed a day, the beauty of which could hardly be surpassed in any part of the world.

PAN-ANGLICAN CONGRESS NOTES.

(Continued.)

The Rev. J. B. Panes (late Principal of the Training Institute at Masulipatam) said the Churches in South India varied very much, and had different stages of growth and development. As members of the Mother Church we should encourage spiritual enterprise and enthusiasm there, and be willing to increase privileges giving greater freedom to the local churches.

Bishop Awdry (speaking as Bishop in South Tokyo) said the diocesan bishops in Japan in the near future would be Japanese. Care must be taken to give abundant liberty to the Church in Japan.

The Bishop of Rochester gave particulars as to the provincial organizations which he had known in the Church in Australia, as well as to its general constitution and working in the States which made up the Commonwealth.

Bishop Foss, of Osaka, speaking about the future of the Church in Japan, said it was hoped to create territorial dioceses under Japanese bishops.

The Bishop of St. Helena also spoke about the results of missionary effort.

The Bishop of Gibraltar, in closing the proceedings, said the object that day had been, to use the words suggested by Bishop Montgomery, Secretary of this Section, to get the young men to rise and stand before them. (Laughter.) Most of the speakers, however, had been bishops, who, as their hands were tied, could only give descriptions. (Renewed laughter.) From what

they had heard that day about the growth of the Church in Japan, and the Councils to which reference had been made, it was evident that the proper place must be given in it to the laity. Great changes, he believed, were working in China and India, but the future was in God's hands. He hoped that essential matters would be widely ventilated before definite action was taken with regard to them.

The Bishop of Ottawa pronounced the Benediction.

THE CHURCH'S CARE FOR THE RECREATION AND SOCIAL WELL-BEING OF THE YOUNG.

Section C.

Temperance Brigades, and Clubs.—This morning's debate at Sion College was characterized by a piquancy which was very refreshing, and was in marked contrast with the other debates in the same hall. The Bishop of Kensington presided.

The Chairman, before introducing the first speaker, the Rev. E. S. Hilliard, Vicar of St. Andrew's, Fulham, testified to the excellent work he had done for the temperance cause.

Mr. Hilliard expressed his profound regret that the Church had done practically nothing in the way of Temperance work for the children of the better-to-do classes. In the clubs for working class boys, their attitude towards alcohol was uncompromising teetotalism. The very best workers of the Church were required for Temperance work. Bands of Hope had very little to do with elderly ladies. (Laughter.) The Band of Hope workers did not believe in the separation of sexes, and they tried to train the mind, body, and spirit of each member. It was some time before Mr. Hilliard could be induced to sit down in obedience to the inexorable "time-limit" bell. He afterwards explained that this was due to his deafness.

Mr. Justice Hannington, of Dorchester, New Brunswick, was a most convincing and practical personal argument for teetotalism. He mentioned that he had always been a teetotaler, and was approaching eighty years of age, although he looked very many years younger. He said total abstinence was not a reflection upon those who took intoxicating liquors. It was the example that told. Might it never be said to anyone by a drunkard: "I fell through your example." At the end of Mr. Justice Hannington's speech, the chairman said he did not think the modern Bishop could live to be eighty, but if he himself did he hoped he would have the fire and vigour of Mr. Hannington.

Prebendary Russell Wakefield sympathised with the suggestion of the last speaker. He thought the whole secret of Temperance work among the upper classes rested with the head-masters and head-mistresses of the public schools. He thought that Mr. Hilliard was a little hard on elderly ladies. A very large amount of Temperance work was done by elderly ladies.

The Rev. G. M. Bell, of St. Michael's, Cornhill, was of opinion that Temperance teaching ought rather to be done through the home, and Colonel Ferguson spoke of the great increase of Temperance in the Army and Navy.

The Rev. H. S. Pelham opened the discussion on "Brigades and Clubs." In a strong and earnest speech he relentlessly condemned making boys' clubs places of amusement and nothing else. What was the result of making clubs so extremely attractive? It was raising up an entirely wrong kind of boy and girl. It gave them an entirely wrong impression about the Church, an idea that the Church was there to amuse them on week-days, and give them a service on Sunday.

Mr. Everard A. Ford, Colonel of the London Diocesan Church Lads' Brigade, thought, as a lad once expressed it, that brigade work made boys "smart and clean outside and in."

Sister Kate Gallwey said the great work of clubs must be to teach their young people the doctrine of service. The Rev. O. G. Mackie (of Leeds) thought that clergymen should not hesitate to talk to members of their club about the highest things affecting their souls' welfare; and the Rev. W. H. Elliott called attention to the very good work of "residential clubs" for homeless boys and girls. Canon Pughe (of Queensland, Australia) thought that clubs should have not too strict a religious test. They should be rather more secular, and Canon Harford (of Liverpool) recommended collaboration and affiliation in clubs. Rural Dean Draper (of Nova Scotia) spoke appreciatively of the work of the Brotherhood of St. Andrew. Archdeacon Richardson (of Canada), Canon Brown (of Canada), the Rev. F. Manson (of Warwick), the Rev. H. Edwards (of Cornwall), and the Rev. E. Rogers, St. Sepulchre's (Holborn), also gave interesting addresses.

THE CHURCH'S CARE FOR THE RECREATION AND SOCIAL WELL-BEING OF THE YOUNG.

Section C.

Sports and Children's Recreation.—The consideration of the "Church's Care for the Recreation and Social Well-being of the Young," as applied to sports and recreation, at Sion College this afternoon, was presided over by the Bishop of the Falkland Islands.

The Rev. O. G. Mackie (Leeds) opened the discussion by saying that the subject was rather a difficult one to deal with. Of course, games played an enormous part in the life of the young. He knew what their value had been in his own life. He did not think it was the duty of the clergy to run athletic clubs; still less should they be run by the boys themselves. In his view, it should be the work of a young layman, and there must be plenty of those who were unable to take a Sunday School class but could be induced to run a cricket or football, or other club connected with the working lads. The boys should be trained to play the game for the love of the game, and therefore he detested "leagues" of any sort. For those boys who did not play cricket he would commend a harriers' club, or a gymnasium.

In dealing with children's recreation, Mrs. Kimmins, the founder of the Guild of Play, told what excellent work that institution did. She also eulogised the intelligence and the love of art and beauty which existed among the children of the poorer classes. "Our slum children," said she, "are simply magnificent if people will only trouble to learn about them."

Miss B. Churcher described the work of "Play-centres." The idea of these was, said Miss Churcher, to make provision for the playtime of London school children after school hours. School buildings and playgrounds were opened for this purpose in the hours between the closing of the day school and the opening of the evening classes.

The Rev. Colin Campbell thought that as boys were naturally noisy it was necessary, in any scheme of recreation, to provide that boys should be given full opportunities of making a noise. He thought that the importance of children's recreation warranted a Commission to inquire into it. The Government should endow Urban Councils, and other local authorities, with disciplinary powers thoroughly to deal with the question.

Mr. Burnett, of Manchester, laying stress on Sunday recreation for the upper class children, said special toys which would give religious lessons should be kept particularly for children to amuse themselves with on Sunday. The Rev. C. Gardiner took it that most clergymen must feel that the football field must be a distinct object of their mission. Mrs. Creighton gave an excellent speech, which was loudly applauded. She entirely differed from Mr. Campbell that children should be allowed to make as much noise as they like. They should have "ordered play." The Rev. H. St. J. Woollcombe, of Oxford House, said that children of the upper classes should be taught that it was their duty to try and do something for the leisure hours of those who had very little opportunity to have games.

The Rev. A. Shillito, Organizing Secretary of the S.P.C.K., opened the debate on children's literature, by saying that there were many extremely suitable books for young children, and more of these were being continually published; but those who needed them were often ignorant of their existence. The problem was how to put the willing teachers and the suitable literature together. Lists of books for Church teaching at home were published in a good many dioceses, and these often went a long way towards lessening that difficulty.

Mrs. Wilson Fox said that when young minds were growing and developing, all books intended for them should be instructive and character-elevating. As to light literature for the poorer classes, the more it illustrated the best in the lives of both rich and poor in order to remove class prejudices, etc., so much the better for the working of their complex social system.

The Rev. H. Bull asked everyone to protest, when he saw indecent or unsuitable literature on bookstalls—to protest to the bookstall manager, or the publisher, or even to the author—he was sorry to say it was sometimes the authoress. (Hear, hear.)

Canon Swallow, of Chigwell School, deplored that old-fashioned books, especially those of Scott and Dickens were so little read by children nowadays. Mr. F. Sherlock also spoke.

THE EVENING MEETINGS.

The Albert Hall.—Race Problems in Christendom.—The Bishop of Missouri was the chairman at this meeting to-night, when there was again the familiar large and enthusiastic audience.

The number of Bishops on the platform was apparently no smaller than on the preceding occasions, and all seemed animated by the spontaneous good humour which has characterized these evening gatherings since Tuesday. "Come on Scotland" was the greeting addressed to a certain northern Bishop by one of his episcopal brethren, accompanied by a slap on the shoulder. The Secretary of the Congress, the Rev. A. B. Mynors, said the opening prayers, which were followed by the hymn, "O God, Our Help in Ages Past."

A remarkable scene was witnessed when the chairman announced the name of the first speaker, Bishop Montgomery, the entire audience rising to its feet, cheering and applauding the originator of the Congress continuously for some minutes. In the course of his address, Bishop Montgomery said that, regard themselves from whatever point they liked, other races would demand of them more than mere justice, which could be a very cold thing. Generosity was what they asked for, the friendship of the white races, and surely they would not ask in vain. They heard a kind of wail from India—why did not the natives of India love the just Indian Government? The answer was obvious—because they did not love the cold and abstract sense of justice. It had been a startling revelation to see that so many other races were expecting to be treated as their equals. Bishop Montgomery then passed on to the Marriage question. There might, he said be a table of those who were prohibited to marry because they were too far apart from each other, putting opposite the words, "A man may not marry his grandmother," the addition, "nor an Australian Aboriginal woman." He would make a prophecy. What races would possess the earth in 1998? He thought it would not be the strong or highly organized, but the race that had learned most deeply the meaning of the first beatitude—faith in God, hope in Christ, and love and goodwill towards all men.

The Bishop of Rhode Island spoke of the many racial problems which the church had to consider in the country under its jurisdiction. He referred to more than one place where 80 per cent. of the residents were foreign. They had their problems in the North American Indians, the Chinese immigrants, and the Negro question. The last-named was a mighty problem, but it was solvable, with patience. The negro was weak in character, but this was not surprising, as only about forty years had elapsed since he was as a child in the hands of his master.

In the course of an instructive and fascinating address Sir Godfrey Lagden referred to a recently issued "Catechism of Socialism." The question was asked in that pamphlet, what was the attitude of Socialism towards backward races? The answer was, "A position of absolute non-interference." The "catechism" went on, however, to refer to the work of missions among such races, several questions and answers leading up to the statement that it would be the duty of Socialists to support the barbaric races to resist aggression, rather than to acquiesce in the "fraudulent pretences" of missionaries. The answer also continued that missionaries were, generally speaking, the conscious, or at best, semi-conscious, tools of their masters, the churchwardens, deacons, and the religious world generally, who wished to secure markets for the products of their factories, and profitable outlets for their surplus capital. He wished, from that platform, to challenge those statements, which he characterized as abominable slanders.

Mr. Fraser, the Principal of Trinity College, Kandy; the Bishop of Zululand, and the Bishop of Sacramento also addressed the meeting, which was keenly enthusiastic throughout.

St. Paul's Cathedral.—The Anglican Communion.—The final gathering in St. Paul's Cathedral was held to-night, when the congregation was again very large.

In his introductory address, Canon Newbolt said that the present time was one of much excitement, when the Church of England seemed to be exhibiting herself in her strength, and to be taking visible shape as part of the Church Catholic, which no one could afford to neglect or despise. If, however, we were not careful, there was a distinct danger in the excitement and interest of the great gathering. It would be a calamity if the Congress was allowed to diminish in any way the centrifugal force of the thousands of lives lived in accordance with the Will of God. The restlessness, bred of excitement, might mean a post deserted, a communication interrupted, and a trust betrayed.

The Archbishop of the West Indies gave a history of the Anglican movement, the outcome of which was that in every part of the British Dominions, and in many other countries, there were clergy and congregations, although not members of the English Church, who agreed with the same

doctrines, and formed, practically, one great Church, which looked to the Primatial See of Canterbury as the centre of their religious life. One of the hindrances to the growth of Christianity in the world was the divisions which existed amongst Christians. Our Church had greater facilities and powers for accomplishing the uniting of Christians together than others.

Bishop Mylne said the life of the Church ought to make many things that were said and believed about her sound so impossible that anyone hearing them would turn round and say "That, at any rate, is a falsehood." Let each member of the Church look to it, then, that he took stock of what he was doing for the Church, and what he was receiving from her, and ask himself "Am I so looking forward and receiving the work, the power, the life of Christ at the hands of my Spiritual Mother, as that she and all her children may find in me, in my life, in my devotion to Her, something which shall bring to the lips of fellow-Churchmen and all who gaze upon the life of the Church. "The law is in Her indeed."

Church House.—The Church's Duty to the Young.—At the Church House evening meeting, Dr. Lyttelton, Headmaster of Eton, took the chair.

The Bishop of Dorking, whose subject was "The Summons to Service," insisted on how much we had lost sight of the idea of living, personal service, to which many and varied voices were yet calling us, as for instance, the growing sense of humanism. In generations to come the great mass of men would respond to our or any other religion just in so far as they saw it identified with the spirit of social service. The speaker insisted that one force challenging us to service was the rise of the Socialistic instinct of the better sort. Three outstanding points requiring attention were the absence of the ideal of service in our training of the young, the bearing in mind that such an ideal could be taught with accompanying practice; the use of confirmation as the special time for fixing the ideal.

Dr. Tucker, of Canada, in speaking of "The Need the Church has for the Children," insisted on the importance of the mother's influence on the religion of the child. They were told mothers dare not call their children to the ministry because of the inadequate remuneration. That was one of the blots on the Church, but if only the call to service were brought home to people, neither money nor life would be lacking for service. The speaker proceeded to make some severe comments on congregations clothed in purple and fine linen while their ministers went threadbare.

Miss Wolseley Lewis, headmistress of the Frances Holland School, read a paper which met with much approval. There were five points, the lack of which in training seemed to her to cripple the usefulness of children and prevent their offering their service to the Church. Discipline must be taught; there must be training in responsibility; unselfishness must be taught at home and school; the habit of private prayer must be acquired; and there must be training in the sense of vocation. But she did not advocate suggesting any particular vocation.

Mr. T. W. R. Lunt, speaking of "The Church's message to the Young," also insisted, not only on the need of teaching the young the idea of service, but of teaching the Church a new conception of Christian service. But we should never do this unless we taught children to begin their service at once, not to wait till they were grown up. Altruism was the most marked feature of adolescence.

Dr. Lyttelton's remarks largely bore out those of the other speakers. Spoiling, indiscipline, and talk about money were not the primary causes of boys and girls not having the idea of service in their minds, because many who had not been submitted to any bad influences yet had not got it.

MONOPOLIES.

Section A.

Saturday June 20th.—"Monopolies" was the subject for the consideration of the only meeting of Section A to-day, and it did not prove sufficiently attractive to bring more than a moderate audience to the Albert Hall. The Archbishop of Melbourne presided, and the Archbishop of York was again one of those supporting him. The meeting opened with the usual office and hymn, but, contrary to the usual practice in this Section, though in accordance with the official Congress arrangements, a preliminary to the recital of the Creed was the reading of a passage of Holy Writ. Read with the impressive earnestness with which the Rev. J. Carter, one of the hon. secretaries for this section, read it, Revelation xxi., 1-8, seemed to provide not only the inspiration for this meeting, but the leading motive of the whole of the work of this Section.

The Chairman, before calling on the first speaker, referred sympathetically to the illness of

the Bishop of Birmingham, and said that he had received a telegraphic message intimating that the Bishop had got over his present attack, but that it had been decided that he must undergo an operation for appendicitis that (Saturday) morning. The Archbishop suggested the sending of the following telegram:—"Sympathy and prayer of all Churchpeople, especially those of Section A"—a proposition to which the audience gave cordial assent. Throughout the week it had been obvious that the one great disappointment for Section A was the inability of Dr. Gore to take part in its work.

Mr. Justice Hannington, representing the Diocese of Fredericton, and a Judge of the Supreme Court of New Brunswick, was the first of the selected speakers. He recognized that monopolies might be innocent, as well as prejudicial, to the public interest, but taking the Standard Oil Trust for an illustration, he dealt earnestly with that form of capital combination, on which he considered the Church had a right to express an opinion and formulate a policy, which must be based upon the injunction "Do unto others as we would they should do unto us."

Mr. George Lansbury, who, the chairman said, had "official qualifications" to speak, as a member of the Poplar Borough Council, and of the Poor Law Commission, now sitting, asserted the principle that the State and the municipality must control monopolies, and he made it clear that he meant monopolies, little as well as big, which in any way affected the public welfare, as, for instance, the coal trade, with its inflation of prices in winter. It was complained that the people did not go to church. It was not because they had lost faith, but because they did not think that we ourselves believed what we wanted them to believe. "Soft words won't do," he said, "unless you mean them on Monday as well as on Sunday." In an eloquent peroration, which obviously impressed all who heard him, Mr. Lansbury urged that the challenge to the Church was to see that the poor had that "life more abundantly" which Christ came to give.

Mr. C. Horace Green, C.C., sharply criticised municipal trading, and as warmly defended private enterprise as the very foundation of the marvellous prosperity of this country, and Mr. Lansing Lewis went further, objecting altogether to the enquiry, "Is Monopoly Unchristian?" as casting unworthy and irrelevant suspicion. Monopoly per se could not be designated either Christian or Unchristian, and only so far as it went wrong morally as well as commercially had the Church a right to intervene. There was an unchristian monopoly of which he trusted the great Church of England would never be guilty. Let her never assume that she had a monopoly in the way to the Saviour's feet, or of determining who should or should not be admitted to His presence.

Only six minutes were allowed to each speaker in the general discussion, which was led off by the Dean of Denver, with some plain speaking about the hard dealings of "The Great Four" of Chicago. He started with a description of the speeches as being, all of them, like the historic curate's egg—"good in parts"—but an attempt to reproduce the old story was met with such an unanimous "Oh!" that the speaker mercifully desisted.

Mr. H. J. Torr said they must take their stand very strongly on the ground that the nation was the natural inheritor of natural monopolies, but he maintained that the best way for development of these natural resources was by individual initiative. He held that all systems were good when they had Christian men to work them, and that none were good when they had not. Mr. Frederick Aldous insisted that Christianity must permeate our trade to-day. The Rev. W. J. D. Thomas, of Washington, laid stress on the practical national benefits sometimes following on monopoly of capital, and on the paralyzing influence of the monopoly of labour as seen in the United States.

The discussion was continued by the Archdeacon of Halifax, Nova Scotia, who also showed the good which, as well as the bad, came from monopoly, his illustration being the Canadian Pacific Railway; by Mr. N. F. Davidson, K.C., of Toronto, on the greed of labour in America, as productive of monopolies as greed of capital; by the Rev. T. Hill, of North Somersby, Lincolnshire, pleading for treatment of the land monopoly, the greatest of all; by Mr. Silas McBee, of New York, to claim for America that, under the leadership of President Roosevelt, it was resolutely working together for the good of all; and by the Rev. Charles F. Kite, another advocate of Land Reform.

The Chairman briefly summed up the discussion, claiming for Christianity a voice not only in the doctrinal but in the social and ethical spheres.

RELIGION AND THE PRESS.

Section B.

General Literature.—This section resumed its sittings in Kensington Town Hall this morning, under the presidency of the Bishop of Exeter. The general subject before the gathering was "Religion and the Press," with particular reference to Dramatic Literature and Journalism.

Canon Rawnsley spoke of what he called the "railway novel nuisance." He showed how in the past ten years, by reason of the flabbiness of public opinion, the uncertainty of legal definitions as to the words "indecent" and "obscene," and the fear of the guardians of the law to act upon evidence because of this uncertainty, there had been allowed to grow up a great industry of indecent literature far-reaching in its poisonous influence, and flagrant in its public display, both here and on the Continent. Five years ago a judge had declared from the Bench that close on half a million copies of indecent papers were being circulated every week and that four tons of one of the worst of these was being exported weekly to our Colonies. This paper is one of those that is still being sold upon some of our railway bookstalls. Since then the circulation of indecent weeklies in our own land was said to have risen to nearly a million. He appealed to the Anglican Communion to rise to the occasion, and so move public opinion that this hydra-headed monster of immoral literature should, in the name of Christ, be trampled under foot.

Canon Foakes-Jackson thought that the present condition of literature seemed beyond question to be decadent. Though the English race was not given to devotional practices or ecstatic feelings, yet its nature was profoundly religious, and never had this been more clearly understood than at the present time, when there was a widespread feeling that the fate of Christianity was hanging in the balance. Were he to be asked what readers of to-day really needed, his reply would be "honest instruction." Careless habits of thought fostered by our modern system of education, and lack of boldness on the part of Christian teachers in explaining their position, were, he ventured to think, at the bottom of many of the tendencies at present revealed in literature and journalism.

The Rev. J. Imagaki (Japan) having spoken, Mrs. Romanes emphasized the need for the Church to endeavour to conquer the world of literature. They required more literary champions of Christ for that purpose.

Mr. Robert Corfe and Miss Irene Barnes spoke to the same effect.

The Rev. E. MacClure (Secretary of the S.P.C.K.) held that the literature found on bookstalls was, generally speaking, good reading, as far as it was harmless reading. Exaggeration of the injury done through it would of itself do much harm. So far as bad literature was concerned, the financial question ruled the whole thing.

The Rev. R. Faithfull Davies, alluding more especially to rationalistic literature, urged that there should be a greater disposition on the part of Christian writers to answer it.

The Bishop of Derry pointed out two difficulties that they had to meet in the crusade of purifying the literature of the day—liberty of the press, and the contention, "Art for Art's sake."

The Rev. T. A. Lacey maintained that people who complained about impure literature ought to be more willing than they often were to give evidence to the police about it.

Miss F. J. Lawrence (Girls' Friendly Society) suggested that, as an antidote to bad literature, the Church should supply a suitable class of reading from bookstalls of her own, in connection with religious or other meetings held from time to time.

The Chairman accentuated the need of the Church getting in touch with those occupied in the production and sale of literature, and trying to persuade them that, at any rate, they would forego the strong temptation to make gain out of what was evil and threatened Christian civilization with destruction.

RELIGION AND THE PRESS.

Section B.

Dramatic Literature and Journalism.—The Bishop of New Hampshire presided at the afternoon session, when "Dramatic Literature and Journalism" were the themes discussed in a crowded hall.

Mrs. Edward Compton confined her remarks to "The Church and Dramatic Literature." She said that again and again they were seeing modern plays which only made for good, wholesome thought and wholesome amusement; and many were working only for the highest and the best. If sometimes unwholesome plays were met

with, the public, she maintained, was to blame, for it governed the supply.

The Rev. W. Bentley (Secretary of the Actors' Church Union, New York) declared that the mission of the Church to-day was not to elevate the Stage, but to try to inspire all the members of the dramatic profession, both literary and acting, with a higher sense of their vocation as ministering to the education and uplifting of the world. He added that he supposed he was the only clergyman on earth who ran a theatre regularly.

Mrs. L. Baillie Reynolds remarked that "like was the one thing that was going to stamp out evil. They must hate evil and then they would have a clean Press, because there would be no sale for literature of an opposite character. This result would only be brought about by safeguarding their posterity—by taking care that the woman, the man, of their choice should and must be a Christian in the real sense of the word.

Mr. John Buchan read copious abstracts from a paper, written by Mr. J. St. Leo Strachey (Editor of *The Spectator*), on "The Ethics of Journalism." Dealing with the question of publicity, the writer remarked that what was wanted in the public interest was a just and clear understanding of the way in which publicity was to be achieved. The journalist's business was publicity, but it was also his business to see that the duty of publicity, though carried out to the full, was carried out in a way which would not do harm but good. If the methods of publicity were sound, fearless, and without guile, all was well; if they had not these qualities, then publicity might become the most degrading and dishonourable of trades.

Mr. G. K. Chesterton warned journalists against the dangers of being always strongly desirous of making money, or of pandering to the rich. In regard to anonymous journalism, Mr. Chesterton contended that, like all other professions, the journalist ought to have his public utterances discounted by the obvious facts of his life, and should not be allowed to go about, as it were, in a cloak.

Miss Ireland Blackburne (late co-Editor of *The Churchwoman*) spoke of the necessity, in the interests of the public, of journalists and reporters being thoroughly fitted for the particular kind of work they were given to do.

Mr. O. W. Rimmington thought the newspaper Press, both good and bad, was one of the social forces to which the Church could not safely neglect to devote some of her attention and energy.

Canon G. Harford spoke of the improvement that might be made in the direction of inducing editors of local daily papers to deal more largely with ecclesiastical affairs than was at present the case, and seeing that the work of reviewing books was undertaken by competent men, so as to influence the mind of the public aright.

The Chairman, in a few closing words, remarked that the possibilities which they had of influencing the Stage or the Press were comparatively limited; but everyone of them had some opportunity of exerting a beneficial influence on the people, who would have a hand, great or small, in the Press or Stage of the future.

TRAINING OF TEACHERS.

Section C.

"The Training of Teachers, Professional and Voluntary," was the subject discussed in Section C, at the Holborn Town Hall, this morning. The Bishop of Gloucester presided over a large attendance, and the discussion was brisk and profitable.

The first invited speaker was Professor M. E. Sadler. He said that the education most indispensable to the character of the nation was that given in the home. No more blighting curse could come to civilization than the moral atrophy of the home. In his opinion, formed with special regard to the actual conditions of English life, a change in the law which would shut out all the children in our public elementary schools from the opportunity—the conscience of their parents permitting—of receiving Christian teaching in the Christian faith in the course of ordinary school hours, from those teachers on the staff of the school who were willing and competent to give it, would be a national disaster. That was the deepest issue, he thought, bound up with the discussion. In grappling with the problem of the training of teachers we must also grapple with that of bettering the condition under which the whole of national education was given. We must hold firm at any cost to the maintenance in the highest efficiency of the training colleges connected with our Church.

The Rev. H. M. Sanders followed. Although an optimist in most subjects connected with the mission of the Church of Christ, he found himself bound to begin his speech in a pessimistic way.

For himself, he thought that the facts were ugly, and that we were not prepared as we ought to be for what the future had in store. If Sunday schools were a failure, we had to blame the casual way in which we had gone about the all-important business of training teachers. He suggested certain remedies for such a state of things in regard to the Sunday School. The time had come for the establishment of Boards of Sunday Education for the Church as a whole—Central Councils of experts representing the Province, or possibly the Diocese, as a more workable unit. This Council should have power to examine and give diplomas. Secondly, he would like to see the foundation of an Order or Society of Teachers—men and women with the gift of teaching themselves, who would be able to give lectures and hold classes for the instruction of Sunday School teachers. Further, a building should be established in every great town with a library for the instruction of teachers; there ought also to be a wider use of such examinations as that for the Archbishop's diploma for women. He was prepared to be told that any such ideal might be an impossibility in the country, or the East End; but the Church existed by doing impossibilities.

Miss Bishop said that although the training of teachers was a matter which affected all branches of the teaching profession, she thought it was of more pressing importance to elementary teachers, as they had a quite unequalled power and responsibility in the schools; they might be influencing the national life to an extent which it would be difficult to over-estimate. Therefore, greatly as it was to be desired that training colleges should be multiplied and means of training be put within the reach of all who were competent to profit by it, it was of far greater importance that a high level in the work of training should be maintained, and that the tone, aim, and idea of training—which was to send out a body of teachers in every way fit for the work, and who thought of their work as a calling and not as a mere means of livelihood—should be kept in view.

Sister Florence (of South Africa), dealt with the work and the methods employed by the Church in South Africa in training teachers. In South Africa, she said, in addition to the religious problem, there was the racial one between English and Dutch; and it was found that college life, embracing as it did, both nationalities, might be one of the greatest factors in the solution of the racial question.

The following took part in the discussion:—Mr. E. H. Maclaverty (Jamaica), Mr. Geo. H. Woolley, Mr. A. C. Hoggins (New Zealand), who was convinced of the importance of training the clergy in methods of teaching, as well as teachers, Canon Pigott, Archdeacon Cander (Auckland), Rev. A. Curtois, Rev. W. H. Parkhurst (Cape Town), Mr. Thomas Rutt (Sunday School Institute), who pointed out what was being done by his Institute in the training of teachers, the Rev. Allan Stratford (Montreal), who gave an account of how the difficulty of training teachers had been met in Canada, the Rev. R. B. Dismey, Miss Ayre, and Miss Brandreth.

The Chairman, in briefly summing up the discussion, said three points had specially been

brought out—first, the absolute need of training Sunday School teachers, and far better methods in the schools; secondly, the religious instruction of pupil teachers; and, thirdly, that the spiritual needs of elementary day-school teachers had to be looked after.

EQUIPMENT OF FOREIGN MISSIONARY WORKERS.

Section D. 1.

Foreign and Native.—The Bishop of Pittsburgh presided over this Section when it resumed its sittings this morning. There was an exceedingly good attendance to hear the papers read on the subject chosen for discussion—the Equipment of Foreign Missionary Workers. Following the opening devotional service which was conducted by Bishop Ingram, the Chairman, in the course of a few introductory words called attention to the great missionary picture portrayed in our Lord reaching out His Hand to the poor boy who was brought to Him and lifting him up. That was the commission of the Church; and the papers and discussion would relate to the quality of the arm which was to be stretched out to the people of foreign lands.

The first selected speaker was the Rev. D. H. D. Wilkinson (Secretary of the Candidates' Department, C.M.S.), who read a thoughtful paper on the Equipment of the Clergy for Foreign Missionary Work. Summing up, Mr. Wilkinson thought the three possible courses for the training of a candidate for the missionary ministry were:—(1) He might be given the same preparation as for the Home ministry and then be sent with a curacy for two or more years before he sailed; (2) he could be ordained and sent abroad at once on completing his theological course at a college; or (3) he could be given a preliminary and foundation theological course and be sent abroad as a layman to be ordained in the future.

Professor Carless (King's College), presented the next paper on the Equipment of Doctors as Foreign Missionary Workers. In an excellent paper covering a very wide field, the author contended that the medical missionary must be ready to undertake all the work that came to him,—in fact, he must be general practitioner, consultant and specialist in one, and his training must therefore be an all-round one, including all the specialties which might be required, particularly ophthalmic work, which bulked so largely in the East. It was undesirable that a medical missionary should be sent direct from his medical school to a post of responsibility in the mission field, as he needed to be educated in discretion; and therefore much was to be said in favour of sending him out first as the assistant of some experienced man. As medical missions were always more or less "hard up" it was desirable that the young man should be taught to work economically. As he had to undertake work in outlying parts of the mission field where civilization was unknown, he should be well trained in the technical details of pharmacy, carpentering, simple work in metals and cutlery.

The Equipment of Women as Missionary Workers was dealt with by Miss Ellen Humphrey, who thought that training could not create but only test and develop the qualities of body, soul, and spirit. A fundamental part of the necessary equipment lay in the temperament and personality. Some of the needful qualities of a missionary were patience, imagination, adaptability, self-control and endurance; while some of the disqualifying marks were self-centredness, stereotyped views, and conceit. There were two essentials for a missionary's life—first of all a first hand personal knowledge of spiritual things; and secondly, there must be a call to the work; while it was necessary to equip the missionary with the weapons for her warfare—habits of devotion, and a knowledge of the Bible. Without these essentials the highest intellectual gifts might be fruitless, and with them the humblest might be true interpreters of Christianity to the heathen. But no gift or qualification was too high. A deaconess's training was invaluable, and women doctors should have the highest possible professional qualification; nurses should be fully trained and certificated and teachers should be thoroughly equipped for their work, whether their qualifications were elementary or secondary. Every missionary should at least be able to do one thing well; while two years was none too long for her distinctive missionary training, which should be varied according to the idiosyncrasies of the particular missionaries.

A long and interesting discussion ensued, in which Mr. C. R. Duppey (Birmingham), Mrs.

Creighton, Miss Emey (New York), and Dr. C. F. Harford (Principal of Livingstone College), took part, the latter urging that missionary societies should particularly take care that the men they sent out were physically fit, because if that were done, fewer deaths and breakdowns would occur. The Rev. Herbert Kelly referred to the vital importance of the intellectual side of the training; the Rev. H. Pakenham Walsh (Madras), emphasized the importance of discrimination in the sending out of missionaries, urging that the Missionary Board should find out what the workers were fit for before they were sent out; while Bishop Johnson (South Dakota), strenuously asserted that there was room in the mission field for persons of average attainments as well as those with the highest intellectual equipment. The Rev. F. J. Griffith (Shantung), Archdeacon Upcher, (Mashonaland), the Bishop of Uganda, Miss Bland (Agra), the Rev. W. H. T. Gairdner (Cairo), Miss Fuller (Grahamstown), and the Rev. E. T. Sandys (Calcutta), also took part in the discussion, which was briefly summed up by the Chairman.

THE EQUIPMENT OF NATIVE WORKERS.

Section D. 2.

The Saturday morning session in Caxton Hall Council Chamber was well attended. It dealt with the subject "The Equipment of Native Workers," and was under the chairmanship of the Bishop of Durham. He regarded the topic, he said, as one of pressing importance, for upon the native workers would rest the ultimate burden of the evangelization of their own lands.

The Rev. Arthur Westcott (S.P.G. Missionary and Principal of the Theological College at Madras), spoke upon the preparation and training of the native clergy. These were more advanced in South India than in some other parts of the country, and the curriculum was on the line of the English colleges. A graduate of Madras University was, perhaps, a better English scholar than some of us at home. Selected men were received at the college, and were married. Indians do not believe in celibacy, and these students had wives and children with them, making the speaker feel like a patriarch among them. Because of caste, each family had its own little house and did its own cooking. Students show facility in Latin as well as English, even learning the Thirty-nine Articles in both languages. They also study Greek. Before ordination they were engaged in work such as teaching. Some had gone to Mauritius, Madagascar, South America and Burma. They show great devotion to duty—give them work to do and they would do it.

The Rev. W. S. Moule (Principal of Trinity College, Ningpo), spoke of the need for a definite policy of employment of native workers. The question is, should the evangelization of China by the Chinese be limited by the financial resources of the Chinese Church? or rather, should it be limited by the self-consecration of the Chinese Church; for the two measures were not always identical. To these, surely there was but one answer—the evangelization of China by the Chinese should be limited only by the whole resources of the Church of Christ which could be brought to bear on the great object. The full acceptance of the policy of native workers, continued the speaker, is a first requisite in the equipment! What may we expect from the adoption of this policy? By a careful policy steadily pursued, it would be possible to delegate more and more of the usual responsibilities of the European work in any station to Chinese workers and so, by degrees, to carry out work with very few Europeans. If the Church increases in the mission field worked on these lines, more and more of the work of the Foreign Missionary Association will be taken over by the Church on the spot. The training itself should be in the vernacular, not in English.

Mrs. Gardner (wife of a civil servant), asked whether the work of evangelizing the women could not be put into the hands of their Indian sisters? The work begun by Europeans can only be carried to completion by its own children; and these should be raised to a high state of efficiency. The personality of the trainer was a chief factor; but colleges, high schools, boarding schools, and, perhaps, hostels, too, were necessary. Higher education was being demanded, and it would be wise to meet this demand. In many respects the Indian Bible-woman was one of the most remarkable proofs of the transforming power of Christianity—"a new woman" (in the best sense) in an old heathen land.

(To be Continued.)

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The Right Rev. Dr. Brent, Bishop of the Philippines, has, for a second time, declined the Bishopric of Washington, D.C.

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British and Foreign

Miss Hodgkiss, a Breconshire lady, has set herself the task of collecting £20,000 in three years for the Girl's Friendly Society.

The Rev. J. L. McKim, of Georgetown, in the diocese of Delaware, celebrated his 95th birthday last month. He was ordained Dean so far back as 1836 and except for a few years has served continuously in this diocese.

It is proposed to convert the small chapel at Twilight Park, Haines Falls, in the Catskill Mountains into a handsome church in memory of the late Bishop Satterlee who founded it in 1895. The chapel is dedicated to All Angels.

The Rev. R. A. Goodwin, rector of St. John's, Richmond, Va., was presented recently with a purse of gold containing \$500 on the occasion of the completion of 15 years' ministry in the parish, as a token of affection and esteem by his parishioners.

A screen of very rare and beautiful marble was dedicated on a recent Saturday evening at St. Anne's Church, Derby, as a memorial to the late Rev. Ferris Uterson, the first Vicar of the parish, who died last August. The cost of the work was about £215.

"This tablet is erected by his friend, Field-Marshal Lord Roberts, V.C., with whom he served in the Afghan campaign and the Burmese war." Such is the inscription on a brass mural tablet which Lord Roberts has placed in the new church at Stow Bridge, Norfolk, in memory of the late Vicar, the Rev. James Williams Adams, V.C.

The Church as a whole and more especially the University of Oxford, has lost a great and distinguished scholar by the death of the Rev. Charles Bigg, D.D., Canon of Christ Church, Oxford, and Regius Professor of Ecclesiastical History in the University, which took place at Oxford lately. He was appointed in 1901 in succession to Dr. Bright.

There has been erected over the grave of the Rev. W. R. Gardner, D.D. in Nashotah Cemetery a monument, the gift of the Nashotah Alumni. It is a Celtic cross of granite 4½ feet high and it stands on a granite pedestal and bears a suitable inscription. The monument stands next to that of Dr. Breck who was the great pioneer in Western missionary work.

The Archbishop and Mrs. Randall Davidson gave a garden party at Lambeth Palace in honour of the visiting Archbishops and Bishops. On account of bad weather this had perforce to take the form of an indoor reception. The Palace, which is full of historical interest was thoroughly explored by the guests, who, despite the continuous downpour of rain, thoroughly enjoyed themselves.

The Ven. Dr. Cheetham, Archdeacon of Rochester died lately aged 82. For 19 years from 1863 he was Professor of Pastoral Theology at King's College, London. In 1866 he was appointed Chaplain of Dulwich College and in 1879 he became Archdeacon of Southwark and three years later Archdeacon of Rochester. In the following year 1883 he was appointed a Canon Residentiary of Rochester Cathedral.

A beautiful little two-light window of stained glass has been inserted in the wall of the cloisters, Chichester, representing St. Nicholas, Bishop of Myra, with the symbol of three golden balls on a book (the Gospels written in letters of gold given him by the Emperor), and St. Richard of Chichester with chalice. In plain capitals is the simple inscription: "This window is given by a Wayfarer, 1908." All is in perfect taste.

An interesting ceremony took place on a recent Friday evening in the hall of the Church Institute, Ottery St. Mary, when Rev. Canon and Mrs. Pryke were presented with a set of canonical robes, a service of plate, and an illuminated album, containing the names of the subscribers, on the occasion of their leaving the town. Canon Pryke has been Vicar of Ottery St. Mary for the past eight years, and is taking up the position of residentiary canon of Exeter.

On July 21st the King and Queen received the Archbishops and Bishops who were lately attending the Lam-

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both Conference at Buckingham Palace. The Archbishop of Canterbury presented the Metropolitan separately to their Majesties who shook hands with them, and greeted them warmly. The general Body of the Bishops, some 200 in number, were then marshalled under their respective Metropolitan and passed in turn before the King and Queen. A loyal address, was during the afternoon, presented to their Majesties read by the Archbishop of Canterbury.

CANADA EXCELS BRITAIN.

It is noteworthy that the managers of the Franco-British Exhibition in London, England, advertise it as the greatest Exhibition ever held in Great Britain. It covers one hundred and forty acres and possesses forty acres of buildings. The Canadian National Exhibition at Toronto can exceed these statistics in every way, possessing two hundred acres of ground, fifty acres of buildings, and \$1,500,000 worth of fire-proof structures. It is safe to say also that in the matter of attendance Toronto can beat great London, for returns show that the average attendance per day at the Franco-British Exhibition only reaches thirty odd thousand, while the attendance at Toronto Exhibition averages to the eleven days during its existence fifty-five thousand per day.

A memorial to the late Dean Randall is being arranged in connection with All Saints', Clifton. The memorial takes the form of an addition of a large western porch, or rather "narthex," to the church of which he was the first vicar and the faithful pastor for five-and-twenty years. This narthex is to be built from a very dignified design by the late Mr. G. F. Bodley, R.A., at the cost of about £1,350—a sum which will include the provision of stained glass for the central window. Towards this sum the committee have raised £1,180, leaving a deficiency of £161.

The congregation of Christ Church, Gipsyhill, Upper Norwood, S.E., have presented the vicar, the Rev. R. C. Joynt, and Mrs. Joynt with a grand piano, a clock, and a cheque for more than £300. The presentation was made by the wardens at a meeting of the Church Council, and Sir Ernest Tritton was among those who spoke. The gifts were accompanied by a strongly expressed wish that the vicar, whose health has lately undergone considerable strain through overwork, should take a longer holiday than usual. An inscription states that these gifts were given "in recognition of thirteen years' loving and self-denying service.

The following memorials and gifts have been added to the equipment of Emmanuel Church, Elmira, N.Y. The chancel window representing the Messiah, a memorial of the late Mrs. Hill, transept window representing the Madonna and child presented by St. Martha's guild, an altar of quartered oak, the gift of Mr. C. E. Bruce, a pair of Eucharistic candlesticks, given by the boys of the parish who clubbed together for the purpose. The brass lectern was a gift of a friend of the parish. The crowning gift of all, making the appointments of the new church complete for the worship and the praise of God, was that of a pipe organ, donated by Grace Church, another sister parish of the city.

JOHN WANLESS & CO.'S CLEARANCE SALE.

John Wanless & Co. are known throughout the continent as one of the largest jewelry firms in America. They have been in business in this city over 68 years, the firm having been established in 1840. From the very beginning they made their motto "Quality First," a genuinely real business maxim. Merely to mention that a clock, a watch, a ring, or any piece of jewelry, art bronze, or cut glass came from John Wanless & Co. was to stamp it at once as absolutely of superior quality.

Now that their property has passed from their ownership, and another firm will conduct a new business on the premises, John Wanless & Co. must be out of the building by the

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We extend to them a cordial invitation to visit our office.

The market has had a strong advance during the last few weeks, but there are still many good investments in Stocks and Bonds which are selling below their normal value.

We give special attention to mortgage investments and just now can secure first class, safe loans that yield the investor a good return.

If you are in the city, call at our offices. Otherwise write us.

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1st of October. Hence, they have begun an immense rush clearance sale of all goods in stock, including jewelry and diamonds, watches and clocks, cut glass, art bronzes, table silver and fancy umbrellas and leather goods.

The features of the sale are that the stock is very large, the quality the very best in Canada, and on account of the shortness of the time left in which every article in the store must be sold, the prices are so reduced as to effect a complete clearance within the allotted time. In fact, no opportunity of the kind has ever before come the way of buyers who want the best quality at the minimum of price. This sale affords the chance of a lifetime.—The World.

The Rev. Charles Hobley, of Lichfield Theological College, who was ordained on Trinity Sunday at Rochester Cathedral to the curacy of Strood Parish Church, has for twenty-five years been schoolmaster to the choristers of Lichfield Cathedral. A son of his is already in Holy Orders, and holds a curacy in the Black Country.

The new oak stalls for the use of the choir and clergy in the Parish Church of St. Mary Ottery were dedicated by the Rev. Canon Pryke, Vicar, at the morning service on a recent Sunday, in the presence of a large congregation. The cost of the work has been borne by Miss Mary Dickinson, and the stalls were in memory of her father, the late Rev. Frederick Binley Dickinson, who for many years resided at the Manor House, Ottery St. Mary, and took a great interest in the welfare of the town and the church.

The Dean of Cloyne, the Very Rev. W. J. Wilson, and Mrs. Wilson were made the recipients recently of a very handsome presentation from the parishioners of Templebreedy, Crosshaven, County Cork, the Dean's old parish, where he has laboured so faithfully for over sixteen years. The presentation—which consisted of a gold watch to the Dean, and a pearl pendant and chain and a handsome china cabinet to Mrs. Wilson—was accompanied by an address, in which testimony was borne to the affection in which the Dean and Mrs. Wilson

are held, and to the regret of the parishioners at their departure from amongst them, and expressing the heartfelt wishes of all for their future.

**CREATIONS OF HUMAN
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One of the many attractions at the Canadian National Exhibition, and the principal attraction in the industrial section, is the Process Building, a magnificent structure, in which are shown some thirty factories in operation. There are silk weaving, manufacturing braids, ribbons, neckties, cotton spinning, boot making, glass cutting; weaving of scarves, nets and sashes in all colors; weaving of quilts; manufacturing of jewellery; wheel-making and bicycle making; gas producing, diamond cutting, wire weaving, wood carving, pattern making, dynamo construction, printing, binding and lithographing and from a dozen to a score of other industries in full operation, the same as in the ordinary factories.

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SESSION OF 1908-1909

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

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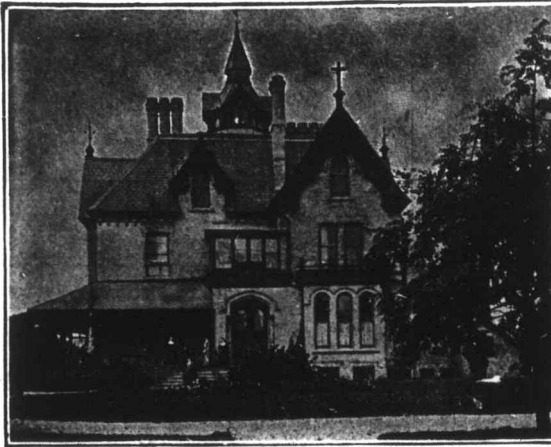
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The Rev. Canon William Moore Ede, M.A., rector of Whitburn Sunderland, has been appointed Dean of Worcester in succession to the late Very Rev. Dr. Forrest.

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