

Canadian Churchman

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

VOL. 35.

TORONTO, CANADA, THURSDAY, JULY 23, 1908.

No. 30.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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The degree of D.D., honoris causa, was conferred on Wednesday, July 1st, Dominion Day, by the University of Oxford, at a Convocation which was specially held for that purpose in the Sheldonian Theatre, upon the following prelates: The Archbishop of York, Melbourne and Toronto and the Bishops of Durham, Winchester, Bristol, Ely, Bishop Montgomery, Bishop Graves of Shangher and Bishop McKim of Tokyo, the Bishop of Lahore and the Bishop of Carpentaria. The Degree of Doc. Litt. was conferred upon the Bishop of Calcutta, the Metropolitan of India. The recipients of the honorary degree of D.D. were

introduced to the Vice-Chancellor (Dr. T. Herbert Warren, President of Magdalen College) by the Regius Professor of Divinity (Dr. Ince), who discharged this onerous duty at the advanced age of 83, and after being professor for 30 years.

Special thanksgiving services were held recently in Lichfield Cathedral for the restoration of St. Stephen's Chapel and the reopening of the enlarged organ. The Bishop conducted the dedication service and the Bishop of Massachusetts preached the sermon. Many other Bishops and a large body of clergy joined in the procession, many of whom had been at-

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tending the Pan-Anglican Congress and took this opportunity of being present in Lichfield Cathedral. St. Stephen's Chapel contains the recumbent effigy of John Lonsdale, for fifty-one years Canon of Lichfield. The alabaster altar piece representing the scene of the Crucifixion is given in piam memoria by the Dean and his friends. The window, presented by a "grateful diocese," represents the martyrdom of St. Stephen. The whole forms one of the most beautiful of restored chapels. In the afternoon there was an organ recital, given by Sir George Martin, in the presence of a large congregation.

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- July 26.—Sixth Sunday after Trinity
 - Morning—2 Sam. 1; Acts 25.
 - Evening—2 Sam. 12, 24 or 18; Mat. 13, 24 to 53.
- August 2.—Seventh Sunday after Trinity.
 - Morning—1 Chron. 21; Rom. 2, 17.
 - Evening—1 Chron. 22 or 28, 20 to 21; Mat. 17, 14.
- August 9.—Eighth Sunday after Trinity.
 - Morning—1 Chron. 29, 9 to 29; Rom. 8, 18.
 - Evening—2 Chron. 1 or 1 Kings 3; Mat. 21, 23.
- August 16.—Ninth Sunday after Trinity.
 - Morning—1 Kings 10, 10 to 25; Rom. 13.
 - Evening—1 Kings 11, 10 to 15 or 11, 26; Mat. 25, 10 to 31.

Appropriate hymns for Sixth and Seventh 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.

SIXTH SUNDAY AFTER TRINITY.

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

SEVENTH SUNDAY AFTER TRINITY.

- Holy Communion: 304, 313, 315, 520.
- Processional: 179, 215, 306, 393.
- Offertory: 216, 243, 293, 604.
- Children's Hymns: 217, 233, 242, 336.
- General Hymns: 235, 239, 214, 523.

THE SIXTH SUNDAY AFTER TRINITY.

Success in life depends upon the recognition and following out of some definite purpose. In every walk of life we find men imbued with ambition and straining every nerve and muscle to accomplish their varied purposes. And ambition together with endeavour necessitate a rule of life which varies according to the purpose. What is to be the purpose of the Christian? Surely to obtain the good things which God has prepared for them that love Him. The work of the Church is to prepare us for the reception, appreciation, and eternal enjoyment of these "good things." The hosts of Heaven are continually praising and adoring God; and it is their love of God that inspires their joyful choruses. Therefore if we

would attain unto the good things which they now enjoy the love of God must be our ruling principle, and the service of God our chief delight. Sin is the separating principle. It separates us from our purpose and ambition, from our love and service. Therefore, in the Epistle for to-day we, who desire to obtain the "good things," are reminded of the obligation in the Sacrament of Baptism. In that holy rite we became "dead unto sin, but alive unto God through Jesus Christ." We must remain "dead unto sin," i.e., not recognizing its rule, not admitting the leaven, lest it separate us from the "good things." And this "death" is easily preserved while we live unto God through Christ Jesus our Lord. Thus realizing our purpose as Christian men and women we must make full use of our privileges as members of the Church of God. Thank God "for all the blessings, spiritual and temporal, both known and unknown, bestowed upon us in such rich abundance in the Church." All these blessings hasten us onward and upward towards the good things prepared for us by God. Think of the blessed warning, "Thou shalt not!" David welcomes the ministry of Nathan. For the erring King is taught to say, "I have sinned against the Lord." And Nathan's reply shows that true repentance makes possible the attainment of the "good things." "The Lord also hath put away thy sin; thou shalt not die." Do we appreciate the Church's warning as fully as David did that of Nathan? So let us examine ourselves in relation to every phase of the Church's being and activity. Many, on their own confession, do not find Holy Church helpful. There is only one reason for that, viz., ignorance of the character and work of the Divine Society established by Jesus Christ. Therefore must we learn that we may appreciate and be helped by our membership in the Holy Catholic Church. Remember the purpose of life—to attain unto such good things as God has prepared for us. And here the missionary thought claims consideration. If these good things are profitable, yea, essential, for and in our lives, why not also in the lives of all who are made in the image of God?

Parish Appointments.

Speaking on the subject recently on different occasions to two active Churchmen, both well past middle life, one of Irish and the other of English birth and both long resident in Canada, we could not help being impressed by the earnest manner in which each expressed his conviction that appointments to Canadian parishes should be given preferably to our own clergy. It seems to us that this is no narrow view, but on the contrary a broad and comprehensive one. Of course there are exceptional cases where a clergyman of marked ability, of unusual adaptability, and of pure life and sympathetic character has been able successfully to carry on parochial duties in Canada, after having spent the early and formative part of his life in parochial duty in the Old World, but it must be remembered that these are exceptional cases. Then again, is it not unfair and disparaging to the Canadian clergy, most of whom have spent their lives and labours in their own Church, to have men appointed over their heads, who have just come to the country, or who have had the perfunctory experience that a few months, or even a few years residence in it can give. We are free to say that no amount of scholarship, or experience in another country, or self-confidence, can supply the lack of intimate knowledge of the personal, domestic, social and public characteristics of our own people. This knowledge comes at first hand to their own sons, and at second hand to young men from other lands who have been long resident in our country, and who have had the wisdom and common-

sense to accommodate themselves to the conditions of their new life and home, and have grown useful and helpful and happy in the result. Let us in conclusion look at the matter not with self-assertion, but with self-respect from another standpoint. What would the Churchman of the Old Land say to the proposition that, from time to time, Canadian clergymen of mature years, and it may be of sound scholarship, because even this is possible in Canada, should be appointed to parishes in England, Ireland and Scotland, over the heads of their own competent clergy? It is a poor rule that does not work both ways. In writing on this vexed subject we by no means seek to disparage the splendid work done within the Canadian Church by some men, who were clergymen in the Old Country before coming to Canada. Men of their calibre would distinguish themselves in any country and under any circumstances.

Presentations at Marlborough House.

Amongst those who had the honour of being presented to Their Royal Highness the Prince and Princess of Wales, and also to Their Majesties the King and Queen at the Marlborough House garden party on St. John Baptist's Day, were the Hon. Mr. Justice Hannington, of Dorchester, N.B.; His Honour Judge McDonald, of Brockville, and Dr. N. W. Hoyles, K.C., LL.D., of Toronto.

Proportional Representation.

We read much in our Old Country papers of the agitation for and against votes (there are two associations) for women. It is right that in electing a representative the intelligence and morality of honest inhabitants should prevail. There always must be constant discussion and possibly constant change so as to admit desirable and keep out corrupt voters. The publication of the statistics of the recount provincial vote in Ontario directs attention to the fact that constituencies may be adjusted by a dominant party, so as to retain power with a minority of votes, while a controlling majority obtains sometimes a disproportionate majority of representatives. This was pointed out to be the case in England at a recent meeting of the Proportional Representation Society. Expression was given to a general feeling that the opportunity of getting recognition for the ideals of the Society given by the Government's Reform Bill must not be missed. Lord Avebury pointed out that in 1874, and again in 1895—that is, twice in twenty-one years—the minority of the electors of this country secured a majority of members in the House of Commons. That was a danger which would be obviated by proportional representation, for it proves that those who desire proportional representation do so in no party sense, and do not in any way wish to "jockey" the constituency out of their rights, but rather to give full and true weight to the popular voice. The authentic voice of the nation not at best, the voice of the "odd man" alone, and at worst, the voice of a minority masquerading as a majority should prevail. Lord Cromer in an impressive speech dwelt upon the need of giving stability to the national policy, and pointed out how a just system of representation would produce stability.

Village Church Teaching.

We are always glad to hear of our old friends and print a story which appeared in a letter to the Spectator, and which recalls our old friend Dr. Parkin, formerly of Upper Canada College, Toronto. The writer said: "I heard Dr. Parkin relate a narrative at the Royal Colonial Institute which ought to give encouragement to our rectors and vicars. He was replying to a speech made by Lord Milner on the Government of the colonies, and in so doing remarked that he had recently given a lecture before the boys at Eton on the

subject of the Dominion, and that subsequent to the lecture one of the masters approached him and said he would like to tell him the following story. He (the master) was a friend of Watts, who, while painting Mr. Rhodes, discussed big subjects with him, chiefly that of the moral training of the nation as it appears in the young men's character who leave the Old Country for the colonies. The painter asked of the great Empire-maker if he had thought over the subject, and as to where he considered the training came from. Mr. Rhode's reply was this: That he had given it much consideration, and he had come to the conclusion that it was the result of the village church teaching."

Imperialism.

It seems strange to the ordinary citizen of the British Empire that some men of British birth—who, in fact, owe most that they possess—whether it be name, skill, property, position, or what not, are content to rail at the word "Imperialism." Surely they can find better use for their pens than jibing at the men who not only rejoice in the fact that they are members of the British Empire, but who are proud of the distinction of having done anything in their power to prove their devotion and loyalty to it. We cannot help believing that the men who, whether in a humble or great way, have contributed to the spread of British civilization and the maintenance of British institutions about the world have been far truer benefactors of mankind than the militant radicals who have set themselves the task of pulling down the fabric of Empire and who whether wittingly or not have helped to sow the seeds of class bigotry and to unsettle the stable foundations of property. It is refreshing to turn from the vagaries of such men to the progressive and inspiring expressions of the great philosophic parliamentarian Burke: "A nation is not an idea only of local extent, and individual momentary aggregation, but it is an idea of continuity, which extends in time as well as in numbers, and in space. And this is a choice not of one day, or of one set of people, not a tumultuary and giddy choice, it is a deliberate election of ages and generations" and again: "We are members for that great nation, which, however, is itself but part of a great Empire, extended by our virtue and our fortune to the farthest limits of the East and of the West." Here speaks one of the foremost thinkers and reformers of modern times and at the same time a religious man and a loyal citizen of our free and expanding Empire. An Imperialist of whom no man need be ashamed.

The Church and Imperialism.

Without Imperialism, need we say, that the great Pan-Anglican Congress would have been but a dream to men of larger view. We are thankful to know that the history of the British Empire has from its earliest days given proof that men of large views, determined energy and unbounded faith in the beneficent destiny of their race, and the sacred mission of their Church have never been found wanting. And though there be men of British lineage who aver that the spread of our Empire is tainted with fraud and promoted by rapine we prefer to share the view of the great statesman already quoted that it has been "extended by our virtue and our fortune to the farthest limits" not only "of the East and of the West" but of the North and South as well. And an indisputable argument in support of this belief is the fact that into whatever uncivilized part of the world the pioneers of British rule have penetrated in the main justice has been tempered by mercy and the Church has borne the light of truth amidst the darkness of heathen superstition.

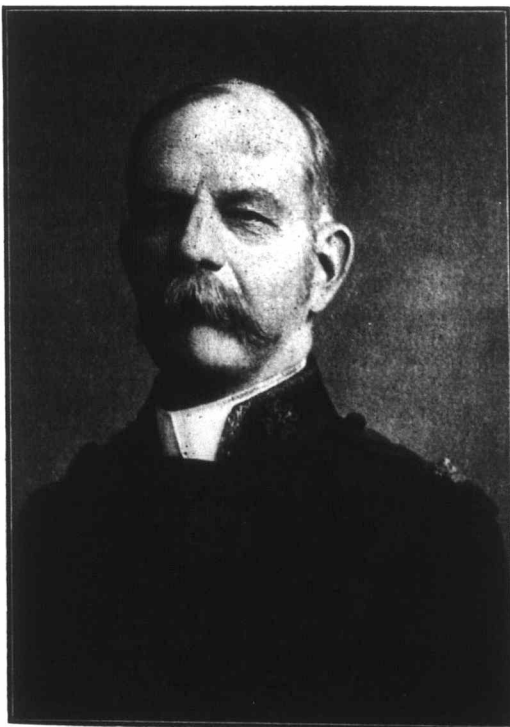
Church Credentials.

The argument was recently advanced in the law courts that a few people, who had agreed to do so, could appoint or ordain one of their number as their minister; and that such appointment or ordination was a sufficient compliance with the

requirements of the law. A curious commentary on this crude proposition is the march in the North-West of a party of armed men, who make public religious professions and yet at the same time by their conduct are making a public breach of the law and are reported to have threatened to use their weapons upon any one attempting to interfere with or arrest them. Rifles and revolvers are strange Church credentials in such a free law abiding country as Canada!

THE LATE CANON BALDWIN.

The Canadian Church has lost a winsome and unique personality in the death of the Rev. Canon Baldwin—known to a wide circle of warm friends by the less formal name of "Arthur Baldwin." To comparatively few men is given that happy combination of qualities of head and heart, that won for that devout and faithful clergyman the esteem of tens of thousands of his fellow countrymen, and the warm affection of all those who were brought within the inner circle of his ministrations, or who were bound to him by the ties of a genial and treasured friendship. It is now some thirty-six years since the young Oxonian, with a family name that will ever be distinguished in the annals of Canadian history, was appointed to the then newly formed parish of All Saints' in the city of Toronto—now one of the most progressive



The Late Reverend Canon Baldwin.

parishes in Canada—and to those who listened to the tones of the well-known voice taking part in the solemn burial service, a few short weeks ago, at the grave of one of the founders of that parish, Allan Maclean Howard, there was again revealed the secret of the power of the man and of the success of the work to which he devoted his life. The tones of the voice, now for a time hushed in death, revealed an absolute and immovable belief in "the resurrection to eternal life through our Lord Jesus Christ," and a tender, yearning sympathy for those bereft of one beloved and mourned awhile. Intense earnestness, simple and straightforward statement, and abounding sympathy were marked characteristics of the man, whether as pastor or preacher. To him may well be applied the beautiful words of Cowper in his poem descriptive of "A True Preacher:"

"Affectionate in look,
And tender in address as well becomes
A messenger of grace to guilty men.
I seek Divine simplicity in him
Who handles things Divine."

No more on earth in lighter vein will the bright eye sparkle and the merry voice gladden the hearer with some bright and cheery anecdote: or

story. Nor charged with sacred duty will they from the pulpit move and stir the hearer with thoughts of better things. Nor by the bed of illness, or at the open grave soothe the sufferer and comfort the mourner with tenderest sympathy and convincing assurance of love, eternal and divine. The chapter of his earthly life may fitly be closed in the solemn words of Milton, "Servant of God well done!" And as we face the future, for him, and such as him, the Psalmist wrote these words of unbounded faith: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with Thy likeness." We fain would close with the splendid promise of the evangelist: "He that overcometh shall inherit all things; and I will be his God and he shall be My son."

ECHOES OF THE CONGRESS.

The detailed accounts of the Pan-Anglican Congress, as they come to hand, fully confirm the impression that, in all the elements considered necessary in such cases, the great gathering has been a signal success. The attendance has left nothing to be desired, and the interest has been well maintained throughout. The money offering (of about \$1,600,000) has fallen somewhat below expectations, it is true, but it is far above anything of the kind ever raised before, and the fund it must be borne in mind is not yet closed. The primary object of the Congress, however, was not the raising of money, but the quickening of the life of the Church. The three predominating characteristics of the Congress, it seems to us, have been moderation, comprehensiveness and practicality, all typical Anglican qualities. The range of subjects was a very wide one, so wide, indeed, that it would have taxed the imagination of the expert in such matters to have broadened it. Every question, it would seem, that has the remotest or most indirect, though real, bearing upon or relationship with the work of the Church, was discussed. No one after this can say that the Anglican Church is not fully awake and alive to the great problems of the age, and is not earnestly desirous of contributing her share towards their solution. In conjunction with, we won't say in contrast to, the deep interest often rising to enthusiasm manifested, was the general moderation or "balance" displayed by most of the speakers. It is, by the way, a very common and disastrous mistake, that enthusiasm and moderation or impartiality or, to put it better, fair-mindedness, are mutually antagonistic and unthinkable, that to be in earnest a man must be onesided and intolerant. To this most unfortunate misconception, the general tone of the proceedings gave a very forcible refutation. Nearly all the utterances upon what may be described as crucial and burning questions, were characterized by great earnestness and outspokenness. The speakers, it is easy to see, were possessed with a strong and ardent sense of the vital importance of the subjects under discussion, but with few, if any, exceptions there was a marked absence of that wild invective and fierce declamation, which so often weakens and mars the effect of appeals of this kind against conditions that offend the moral sense. As a natural result of this wideness of outlook and moderation of tone the Congress may be described as intensely practical. It dealt or strove to deal with actualities, with questions upon whose vital and pressing importance all are agreed. It religiously avoided what may be called speculative questions, those questions which invariably aroused the spirit of controversy and ultimate bitterness, and wisely confined itself to the discussion of problems which all men and women of goodwill are profoundly interested in solving. Fault, we know, has been found in some quarters with the predominantly "secular" character of the subjects considered. A representative Roman Catholic organ has denounced the Congress as devoting its time and energies to

questions which have to do with the material, rather than the spiritual well-being of mankind. In the first place the Congress was not called together as a theological debating society. Had this been the case none would have been more ready, and rightly so, to ridicule the spectacle of a heterogeneous assemblage of Bishops, priests, laymen and laywomen, engaged in debating purely theological questions, than our Roman Catholic brethren themselves. This has been left to the Bishops in their own Synod. And as to the main point, where are we to draw the line between what is distinctively secular and distinctively religious. Every question that has a moral side to it is in a very real sense a religious one. For the Church to ignore such movements is to secularize and de-Christianize them. This has been the mistake of the past, and dearly have we paid for it. To utterly ignore the Socialist movement, for instance, is simply to play into the hands of the enemies of the Christian religion. The whole movement, whatever some of its supporters may advocate, is essentially inspired by what are distinctively Christian principles. Are Christian men to stand idly by and superciliously ignore Socialism and permit it to be perverted to its own ruin and the lasting injury of mankind. Exactly the same thing may be said of other movements of a like nature. Are they to be recognized and exploited for man's moral uplifting, or are they to be allowed to degenerate into mere "grab games." There is not a question to-day that is agitating mankind that does not possess its moral side, and upon which the Church is not bound to speak, or otherwise to remain recreant to her trust. The Congress recently closed has set a splendid example, and has established the fact that, so far as Anglicanism is concerned, the Church's life and work touches and embraces the whole range of human duties and interests. As Churchmen we have abolished that "blessed word," secular. For the earth is the Lord's and the fulness thereof.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

It is almost impossible for any one at this distance to form any adequate judgment concerning the discussions of the important subjects which were considered at the Pan-Anglican Congress. The leading Church papers in England devoted considerable space to reports of papers and speeches, but it was entirely inadequate. We are of course to have in due time a full and official record of all that was said and done, but it seems a pity that a much more extended popular report had not been provided for as the meetings were in progress. There is a time when people will read such matters and when that time has passed the matter is largely closed. Had the managers of the Congress guaranteed the expense of special issues of a Church paper during the Congress, an issue that would have given some adequate conception of the proceedings, the educative value of the Congress would have been far more widely felt.

During the progress of the discussions concerning the Church's missions to non-Christian races one of the most important principles laid down was the necessity for the adaptation of the method and the message to the people whom we hope to reach. Men of missionary experience from India, from Africa, from China, and elsewhere insisted that to win these people to the truth we cannot present it through a rigid ecclesiastical organization and what is more the truth itself has to be translated into native modes of thought. It was pointed out that one of the serious difficulties in the way of presenting the Christ to the people of India or China is that our conceptions of Christ are distinctly Western while

to appeal to them He must be presented from a different point of view. Some one pointed out that the Christ whom the Anglican Church presented to Eastern races was a sort of glorified Englishman, a presentation that, of course, failed to grip the native. Then our method of presenting the Christian Faith to these people seemed to give the impression that they who accepted it had to forsake their race and nationality. That, of course, is a serious matter. If a Chinaman felt that in becoming a Christian he was no longer a Chinese citizen, but a sort of foreigner in his native land, then we can understand how shy he would be of Christianity. The conclusion of the whole matter so far as we can grasp the purport of the discussion is this. Christianity must be presented from a racial and national point of view and the bearers of the message must be natives as far as possible. The people of the East must be the evangelists of the East and the interpreters of our faith to their modes of thought. The Scriptures, the Christ, the Church, the prayers, must all be presented in form and language understood of the people.

The discussion on the subject of Church reunion does not strike us as having set forward that problem to any appreciable extent. The reports, of course, are defective, but there appears to have been no attempt at grappling with the subject at short range. The Rev. W. H. Frere, superintendent of the Community of the Resurrection at Mirfield, was perhaps as definite and outspoken as anyone, although one would not expect him to be enthusiastic for union. He pointed out elements which the Anglican Church holds in common with other Protestant communions, and recognized a ministry of the spirit of which these communions were the evidence. Throughout the discussion there seems to have been much of this sort of thing, a desire to be polite and friendly to our neighbours, but no eagerness for reunion and no apparent hope that such would be possible in the visible future. There was, of course, a unanimous insistence upon the necessity of retaining the episcopate, but there was the usual diversity of opinion as to whether episcopacy is of the essence or only of the well-being of the Church. Just why we should be treated to a critical discussion of the theory of the episcopate whenever we consider reunion, is not clear to us. Within the Church itself that is an open question. At baptism, confirmation or ordination we are not called upon to declare any specific theory of the significance of the episcopacy and hence both in the laity and ministry of the Church the most diverse views prevail. Why then, as soon as we begin to discuss the question of a possible union with non-Anglicans, do we insist that our prospective allies must profess that episcopacy is of the essence of the Church? The fact of episcopacy, that is a different question. The fact and efficacy of the Sacraments are one thing; the theory of that efficacy is another. The reception of the canonical Scriptures is one thing, the interpretation of those Scriptures is quite a different matter. If then we insist that to effect union Presbyterians, Methodists, Baptists, and others must not only accept the fact of the episcopacy, but they must accept that fact as signifying a specific theory of the ministry should we not go further and insist that not merely the fact, but a specific interpretation of the Sacraments and Scriptures must be accepted also? So long as liberty of interpretation is allowed within the Church, we cannot with any show of justice or common sense insist upon greater orthodoxy from those about to enter than those already within the Church.

Another subject that was earnestly considered at the great Congress was Prayer Book Revision. The reports of that debate are specially meagre, but a friend who has just returned from the Congress informs us that there was an almost unanimous opinion that revision must come and come quickly. From India, Australia, Canada and

England itself there were the most pronounced declarations that our liturgy must be reviewed. In England they are in a most uncomfortable position. The Church being allied with the State revision has to be sanctioned by parliament, and as parliament is none too friendly to the Church many things that could be rectified in short order in Canada have to be met by some ineffective expedient in England. Canada cannot afford to wait for England to set her house in order. Besides we do not want to lose the power and self-respect that will come of the performance of a great task on our own account. The subject is evidently a live one, for it was discussed last week at the Lambeth Conference of Bishops under the following head, "Prayer Book Adaptation and Enrichment;" (a) Rubrics, Text, Lectionary; (b) Athanasian Creed. Surely this will stiffen the backs of timid Canadians who seem to think it a dreadful thing to suggest that our Prayer Book could be improved. The fact of the matter is that revision will have to take place if we wish to allay agitation. A movement of this kind cannot be waved aside, it has to be intelligently met.

It would appear to us from the reports that the papers were out of all proportion in English hands and that the tone of much of the discussion indicated that our English friends still think that the Church in England is pretty much the whole Anglican Communion. The best way that we know of correcting that error is to hold the next Congress or the next Lambeth Conference, say either at Washington or Ottawa.

Spectator.

Home & Foreign Church News

From our own Correspondents

ONTARIO.

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

Kingston.—St. George's Cathedral.—A handsome brass tablet, two feet by three, has been erected by Lieut.-Colonel Henry Smith, in memory of his wife in this cathedral. It is mounted on black marble and is placed near the tablet in memory of Sir Henry and Lady Mary Smith. The tablet bears the inscription: "In memory of Mary Gurley, wife of Lieut.-Colonel Henry Robert Smith. Born at Halifax, N.S., on December 23rd, 1844. Died at Kingston, Ont., 31st January, 1907. This is erected in warm remembrance of a good wife by the husband who loved her well and deeply mourns her loss." Surmounting the inscription is the Smith crest and motto: *Pour Bien agir il faut Bien Penser.*

During the Rev. Canon Starr's absence in England attending the Pan-Anglican Congress, the Rev. Graham Orchard of St. Alban's College, Brockville, has been taking his place with much acceptance. On Monday, 13th inst., he left for Brockville en route to Quebec.

Brockville.—St. Peter's.—On Wednesday, July 8th, a party of forty persons embarked in motor boats, kindly provided by Mr. A. C. Hardy, Dr. Bowie and Dr. Jackson and had a delightful run to Prescott. The cool breeze off the Canadian shore, tempered the brilliant sunshine, so that a more ideal day could scarcely be imagined. The Rev. H. B. Patton, rector of St. John's, Prescott, met the party, which repaired at once to the church for a short practice in order to become accustomed to the accommodations and surroundings. The close of this was made the occasion of a short address by Dr. Jackson and the presentation to Miss Hazel L. Noble of a testimonial of esteem and regard by the members of the choir. This young lady has endeared herself to the members of the choir by her personality and singing, and the choristers considered the occasion as a fitting one on which to make a tangible expression of their sentiments. Greetings with the members of St. John's choir, followed by a bountiful and dainty tea on the lawn about the church, brought the time well on to the hour for service. The choral service then took place with an address by the Rev. H. H. Bedford-Jones, rector of St. Peter's.

The Bishop and Mrs. Mills had the honour of being presented to H. M. the King recently.

Coe Hill.—At the Orange celebration on Saturday, July 11th, at St. Ola, in District No. Central Hastings, the following resolution was moved by the Rev. Bro. J. W. Forster, Anglican missionary at Coe Hill, and seconded by Bro. P. P. Clark, County Master: "Whereas, Christ prayed for His followers,—That they all may be one, as thou Father art in Me, and I in Thee, that they all may be one in us; that the world may believe that thou has sent Me.' Be it resolved that those in authority amongst the different Christian bodies should do all they can to lessen the evils resulting from division amongst Christians by holding conferences to try and bring about a bases of union agreeable to the Word of God and the early days of Christianity. We are fully persuaded that the evils resulting from divisions amongst Christians would be lessened by agreeing to prevent overlapping the same ground by weak congregations of different religious bodies. We suggest that Christian people use daily a prayer for unity. We hereby promise as members of the Loyal Orange Association to do all we can to promote unity and brotherly love amongst all Christian people. We ask that a copy of this resolution be sent to the religious press and the leading journals of the country." This resolution was put to the meeting and carried unanimously.

OTTAWA.

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

Hintonburg.—St. Matthias'.—The Rev. John I. Lowe, the rector of this church, was on Friday, July 10th, given an address and presentation, the event taking place in a most happy manner. The Sunday School teachers and members of the choir of the Church met at the residence of the reverend gentleman, and while Mrs. Peters read the address, a handsome toilet set was handed to the popular clergyman by Miss Peters. The address, after referring to the fact that the *raison d'être* of the presentation was the commemoration of the rector's birthday, went on to speak of the inspiration his four years' residence among his congregation had been to them. His example had always been that which made for the formation and ennobling of character and the donors hoped that the slight token of esteem which it was their privilege to present might be a reminder of the occasion of its presentation. The recipient made a suitable reply to the address.

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Montague.—A slight mistake was made in the figures given in connection with the proceeds taken at the picnic held at the above place on Dominion Day. The actual gross receipts were \$1,050, and not \$1,200 as reported. The Rev. John Fairburn has scarcely been three months in this mission, and from the proceeds of one picnic has swept away the entire indebtedness of the parsonage and Glebe, which was \$638, and he has a balance left over sufficient to sink a well. The parish and rector feel much rejoiced over their achievement, believing that the mission here is now placed upon a sound and progressive basis. This mission was organized only six years ago, and during that time it has built a parsonage worth \$3,000, and bought twenty acres of ground worth \$500. It has also built a new stone church at No. 31, costing over \$2,200, on which there is but \$230 debt. It is not by any means a wealthy parish, but it evidently has the work at heart.

TORONTO

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

Toronto.—All Saints'.—The funeral of the late Rev. Canon Baldwin, for the past thirty-six years rector of this parish, took place very quietly on Friday afternoon last. The first part of the service was held in the house and was conducted by the Rev. John Pearson, rector of Holy Trinity, assisted by the Rev. A. F. Barr, of Whitby, a former curate. The funeral was strictly private, according to the expressed wish of the deceased, and only relatives and a few close friends were present. There were two floral emblems, one a pillow from his congregation, and the other a harp from the Royal Grenadiers, of which regiment he was the chaplain. At the cemetery a large number of the clergy of the Rural Deanery had assembled, as well as a number of the leading laymen of the city, the former doing so at the request of the Rural Dean, the Rev. Canon Welch. All the foregoing met the body just inside the cemetery gates, and, headed by the choir of All Saints', they preceded the body to the grave.

The service at the grave was read by the Rev. Dr. Pearson and the body of the deceased priest was committed to the grave by the Right Rev. Bishop Reeve. At the close of the service the choir sang at the grave one of the deceased's favourite hymns: "Forever with the Lord."

The services in this church on Sunday last were especially in memory of the late rector. The Right Rev. Bishop Reeve preached in the morning, a special address was given to the children in the Sunday School in the afternoon by Mr. Despard, the Sunday School superintendent, and Tennyson's "Crossing the Bar" was well rendered by a choir of twelve of the boys. In the evening the Rev. Canon Dixon, rector of Trinity East, preached. The church was crowded at both of the services and the people were evidently deeply affected at the loss of their well-loved rector. The pulpit, reading desk and other parts of the church were appropriately draped with black, purple and white crape during the day.

Trinity College.—Mr. Walter George Raikes, a third-year student of this college, died suddenly at the Royal Victoria Hospital, Barrie, on Friday last. Deceased had just completed his second year and was taking a part Arts course in addition to the ordinary Theological course. He was suffering from an attack of typhoid fever and was only taken to the hospital on the previous evening and his death was most unexpected. He was in his 21st year. The deceased was a son of Mr. George Raikes, of Barrie, who is a member of the Diocesan Synod, and a well-known and highly esteemed resident of that town. The funeral took place on Monday afternoon last from St. George's, Shanty Bay. We beg to express our sincere sympathy with him and with the other members of the deceased family in their severe loss.

Trinity.—Mrs. Dixon, the wife of the Rev. Canon Dixon, the rector of this church, met with a serious accident on Thursday morning last on board the Chippewa when crossing the lake to Niagara on the occasion of the annual Sunday School picnic of the parish. She was about to descend the companionway from the upper deck when her foot slipped and she fell to the lower deck a distance of ten feet and she was picked up in a semi-conscious condition. Although fortunately no bones were broken yet Mrs. Dixon suffered severely from the shock as well as from painful bruises which were caused by the fall. At last accounts Mrs. Dixon was progressing very favourably.

St. Thomas.—A very pleasing event took place on Saturday evening, June 20th, when a number of parishioners gathered in the basement of the church to take farewell of the Rev. S. DeK. Sweatman, M.A., on the occasion of his leaving St. Thomas' to take charge of the work at St. Martin's. The rector made a speech in which he voiced his appreciation of the loyal, willing, and conscientious way in which Mr. Sweatman had worked as assistant priest in his parish, and concluded by presenting him, on behalf of the meeting, with a most comfortable-looking arm-chair and a massive brass ink-stand and stamp-case. Mr. Sweatman spoke briefly, expressing his thorough enjoyment of the work here and his gratitude to those who had combined to make the presentation, and especially to Mrs. Ord, who was the prime mover therein. Then, after the comfort of the chair had been practically tested by many of those present, and pronounced satisfactory, the meeting broke up.

We were very pleased this week to receive a visit from the Rev. C. E. S. Radcliffe, of Brandon, Man. He gives a most eulogistic account of the progress of Church affairs in that town and he also spoke most hopefully of the prospects of excellent crops in the West.

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L'Amaroux.—St. Paul's.—Miss Edith Mason, the organist of this church, was recently presented by the members of the choir and the congregation as a whole with a dozen silver fruit knives and a dozen pearl handled knives and forks respectively, together with address from both sets of donors. The presentation was made at the home of herself and parents by the Rev. J. E. Ferning, the rector of the parish. Miss Mason has been untiring in her position as organist of the church and she has fulfilled her duties admirably. Mr. Mason replied on behalf of his daughter after which refreshments were served and a very pleasant evening spent by all present.

HURON.

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

Blenheim.—The members of the choir wore surplices for the first time on Sunday, July 12th. Special services took place to mark the occasion

KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

Lac du Bonnet.—St. John's.—The General Missionary of the diocese visited this place on Sunday, July 12th, and preached at both services. There was a celebration of the Holy Communion at the close of the morning service, and about sixteen partook of the sacred emblems. The work at St. John's is under Mr. Wallace Allison, a student from Wycliffe College, who has not only endeared himself to all the people, but has endeavoured by thorough consecrated work to build up the Church of God. A live Sunday School is also another encouraging feature of the work, and a Chapter of the Brotherhood of St. Andrew is likely to be established in the near future.

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Barwick.—St. Paul's.—The ladies of the Woman's Auxiliary held a sale of fancy and useful articles on the 29th and 30th of June. There was a large attendance, especially at the concert held on the evening of the second day. A good programme of vocal and instrumental music was rendered and very much appreciated. About \$50 was realized from the sale and concert which will materially help in reducing the debt on the church which now amounts to about \$65. The members of the Woman's Auxiliary are to be congratulated on the success attending their effort; all the more so, as there are but few belonging to the Woman's Auxiliary, and yet the few have done good work for the Church during the past two years. Mr. F. Cousins, the student-in-charge, is working strenuously to have the church clear of debt by the time the Bishop returns, so that it may be consecrated.

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Kenora.—St. Alban's Pro-Cathedral.—The members of the Boys' Brigade went into camp at Coney Island on July 13th, under the superintendence of the Rev. C. W. McKim, rector of the parish. On July 15th the Sunday School picnic was held to the same place and many visitors called on the boys' and inspected the tents which were found to be in a most orderly condition, reflecting great credit on all concerned.

RUPERT'S LAND.

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

Winnipeg.—The Senate of the University of Cambridge conferred the degree of D.C.L. upon the most Rev. the Lord Archbishop of Ruperts' Land on Thursday, the 16th, at a special Convocation.

NEW WESTMINSTER.

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

Vancouver.—St. Paul's.—The Rev. Harold J. Underhill, M.A., terminated a rectorship of twelve years on the last Sunday in June. On behalf of the congregation he was presented by the wardens with a purse of \$440 in gold, an illuminated address and a silver bowl. The teachers and children of the Sunday School presented a Prayer and Hymn Book and a suitable book to the infant daughter of the rector, with an inscription which would remind her in years to come of the esteem in which her father was held. The choir boys presented a painting of local scenery. Mr. and Mrs. Underhill have gone to Vernon in the Diocese of Kootenay for two months after which he will attend the General Synod.

The Rev. A. U. de Pencier, M.A., will take charge of St. Paul's Church on the 9th August. During the interval the Commissary-General, the Venerable Archdeacon Pentreath, is arranging to supply the services.

The thankoffering from the diocese amounted to \$1,510. The Diocese of Kootenay sent \$500.

St. Michael's.—The present building is being enlarged to seat 400 and removed to the side of the lot. Eventually it will be turned into a parish room, and a large permanent church built. Holy Trinity is also discussing plans for doubling its seating capacity, or as an alternative removing to another site and building a church to seat 600.

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New Westminster.—The Rev. C. W. Houghton, of St. Barnabas' Church, has exchanged for July and August with the Rev. J. H. S. Sweet, rector of St. James' Church, Victoria.

Personal.—The Rev. H. A. Butter, late vicar of Christ Church, Leeds, England, who recently retired on a pension from his parish, has taken up his residence for the present at North Vancouver.

On account of the serious illness of his wife, the Rev. R. S. Marsden, M.A., has had to give up St. John's School, North Vancouver, and return to England.

Yale.—All Hallows Schools.—The Canadian school closed at the end of June, Archdeacon Pentreath, Bishop's Commissary, distributed the prizes: Miss Beatrice Inkman, of Agassiz, has the distinction of winning the first gold medal given by the Royal Academy of Music and the Associated Boards; in competition with all Canada she passed with first-class honours in piano, violin, theory and harmony. Her whole training the past eight years has been at Yale. Dorothy Broad, of New Westminster, won the gold cross of the school. In the afternoon, on the lawn, a translation of a Greek play, "Antigone," was acted. It was remarkably well done. In the evening the Japanese operetta of the "Jewel Maiden" was presented in the school room. The Archdeacon of Kootenay, Mr. J. W. Schofield, M.P.P., and many other friends and relatives of the pupils were present. Thirty-four girls are on the waiting list for admission. The Indian school closed the following week for the summer vacation.

PAN-ANGLICAN CONGRESS NOTES.

(Continued.)

The Archdeacon of Ely said he felt that however successful the cures effected by new therapeutic methods might be, such curing was, he considered, fraught with serious dangers, and the Church should refrain from encouraging it in any way. The chief danger was religious; it was a complete reversal of Christianity to make physical health a supreme end, and to regard spiritual power as merely the means of attaining it. There was also a danger to personal moral character. Those who believed they could bring an unusual spiritual power to bear were in danger of being supercilious both in regard to ordinary doctors and to their patients. This habit of mind was likely to taint the sources of human sympathy. While holding that physical evils could be met by appropriate physical remedies, Archdeacon Cunningham added that for Christians who believed in the recorded cures in the early Church, there was no a priori objection to the possibility of such cures, but as there had been trouble in connection with the exercise of such powers long ago, there were obvious dangers in any attempt to cultivate them now.

The Dean of Denver was thankful for the existence of Christian Science. He was thankful for pain. Pain was the guardian of the body. If they had no pain they would not live a week; it intimated to them that there was something wrong with their physical constitution. Christian Science had to do with the pain of their moral constitution, and it stood as a rebuke to the doctors and to the Church. He believed that if they realized experimentally the righteousness and peace and joy in the Holy Ghost, which Christ could give them, they would live in bodily health and strength until their time came to pass from this earthly state.

Miss Whitehead (London) spoke as one who had shared in the benefits of Christian Science, and who, with the exception of the Sacraments, had never realized God's presence so deeply as in meetings of Christian Scientists.

The Rev. F. L. Palmer said that in presenting spiritual Christian Science he often found a ready response when he emphasized the need, in their spiritual life, of "the peace of God which passeth all understanding."

Professor Srawley (Ely), dealing with "Agnosticism, its Meaning and Claims," emphasized the fact that Agnosticism was, to a certain extent, a contradictory term; that it failed to establish the division between the knowable and the unknowable, for in the very act of drawing a line between them, the existence of a beyond was asserted. So that an agnostic, in asserting that God was unknowable, had already asserted what he denied.

Bishop Hamilton Baynes (Nottingham) argued that a child's knowledge of its father might not be, certainly was not, exhaustive or adequate, but it was real. In the same way, their knowledge of God was not exhaustive or adequate, but it was as real, he ventured to say, as anything they could know, because it was the pre-supposition of all that they did know.

Canon Alexander (Gloucester) pointed out some popular delusions about Agnosticism. It

was not new, as many believed, but existed amongst the Greeks, more than two thousand years ago, and it had been revived in our times with the sanction and support of a few distinguished names. Another popular delusion was that of an agnostic being a person who was entirely emancipated from all ideals of religious belief. The after-shine of Christianity was always visible somewhere in the character and temperament of those, at least, who had been educated among Christian traditions.

Canon Kennedy (Dublin) opposed the idea that everything which did not come within the range of sense-perception; that everything which they could neither see nor hear nor taste nor touch should be disbelieved in.

The Rev. Faithfull Davies pleaded for sympathy and prayer for the agnostic, and, above all, that Christians might show them that argument, which was, after all, the most powerful—the testimony of a life consecrated to the service of God, and lived by the influence of His Spirit.

Dr. A. Caldecott took as his subject "Pantheism and Christian Thought." He explained that Pantheism boldly attributed to the universe, taken as a whole, the series of infinitudes—eternity, self-existence, perfection, and the like, and that God alone existed. Against this idea, Christian Theism insisted that there was a difference as well as a likeness between God and His world, and that we should think about God and the world in terms of personality.

Professor C. H. Hayes (New York) pointed out that Pantheism, although it undertook to say that God was very near, fell short in that it did not teach that God was near in the sense that He would help us in our moral and spiritual needs.

The Rev. Dr. Figgis (Mirfield) contended that Pantheism was a hopeless Gospel, because it could never meet the requirements of a soul burdened with a sense of sin, and needing emancipation from it.

THE CHURCH'S MINISTRY.

Section C.

Priesthood of the Laity.—The second Session of the section dealing with the ministry of the Church was held in the Holborn Town Hall, under the chairmanship of the Bishop of Gloucester, yesterday, the morning meeting being devoted to a consideration of the important subject of the "Priesthood of the Laity, through Baptism and Confirmation." The moral claim of baptism and its due administration, and the layman's ordination in confirmation, were the special points to which attention was directed. There was again a large attendance, a considerable proportion of the audience being ladies. Three speakers were invited to open the discussion, the first being the Bishop of Stepney, who had no doubt that one voice of the Spirit, most clear and emphatic, was the call to the Church to revive, restore, and reassert the truth of the ministry of the laity. He preferred to use the phrase, "Priesthood of the Body," and believed that the antidote to whatever was dangerous in what was called "sacerdotalism" was not so much to depreciate the priesthood of the clergy as to elevate and dignify the priesthood of the body. Baptism he defined as the time when, in the Divine providence and purpose of God, each individual soul was chosen and called for the work of ministry, and confirmation of moments when each soul so called and chosen was empowered by the Holy Spirit for service. He pleaded for the assertion of the moral claim in baptism and an increase of the public administration of baptism in the Church, and deprecated indiscriminate administration. In speaking of confirmation, he considered that the real point was not the age of the candidate, but the capacity of the candidate to understand that he or she was being set apart for the service of God.

The Rev. M. C. Bickersteth (Mirfield) confined his paper to the subject of Baptism, with which he dealt very fully. He pointed out that there was no command of Christ to baptize apart from the command of Christ to make disciples. He submitted that the parents' consent to their children's baptism was useless unless it carried with it a consent that they should have a Christian bringing up, and that was best guaranteed by making the office of sponsors a reality. Baptism must not be made too cheap by giving it to those who were not qualified to receive it. He believed that disregard of the rules of the Church in the baptism of infants had had disastrous and far-reaching consequences. Baptism, he pointed out, was too often regarded rather as "an insurance against eternal loss" than as the beginning of Christian life on earth. It was sometimes said that to leave children unbaptized was running too much of a risk, but he would rather trust the little ones to the mercifulness of the Most Merciful than tamper with the terms of the covenant.

Mr. S. McBee, New York, in an inspiring address, emphasized the value of the laity in the spiritual work of the Church, and desired to see the priesthood of the laity taking its rightful position in the Church of God.

The general discussion was opened by Colonel Herbert Everett, who gave his experience of the laxity in the administration of baptism in many churches in the country, and expressed the opinion that great good would accrue from members of the Church offering themselves as sponsors for the children of the poorer classes.

The Rev. Herbert Kelly (Kelham) strongly advocated the value of lay work, because only a layman knew what lay Christianity meant, and only a layman could convert a layman. To the laity belonged the Church, and until they took it out of the clergy's hands and made their own Church no very great advance could be made.

Several speakers alluded to the belief prevailing amongst the poorer classes that baptism represents a kind of spiritual insurance, and stress was laid by all upon the importance of baptisms being held in public, the Rev. A. H. Saunders (of Highbury) declaring that he had never baptized a child in private. Canon Brooke, however, was prepared to baptize privately all those in extremis and all who come thoroughly prepared. He thought private baptism was the fault of the laity, who desired everything to be "short," and would not tolerate baptism in the evening service.

The Rev. W. J. D. Thomas (of Washington) mentioned some of the problems found in America, and the Bishop of Argyle and the Isles explained the position in Scotland. Tasmania, Newfoundland, Canada, Alaska, were all represented in the debate, the Rev. Thos. Jenkins, from the missionary fields of Alaska, explaining how, with the shifting population of his district, the parents were practically the only sponsors obtainable.

The subject as defined by the official programme was not very closely adhered to, especially the part dealing with confirmation, but it was pointed out by the chairman, in closing the discussion, that further opportunities would occur for continuing the discussion in the later meetings of the section.

Men and Women's Ministry—Their Due Relationship.—The Ministry of Men and Women, their due relationship in the organization of and co-operation in public and parochial work was discussed in the afternoon, the first selected speaker being Mrs. Creighton, who emphasized some of the points she had already dealt with in her published paper. Three things, she thought, needed special consideration, that some of the work hitherto regarded as women's work should be also undertaken by men, that some work hitherto regarded as belonging to men should be undertaken by women, and that men and women should learn to work freely together. Amongst the work which men might join with women in doing she placed district visiting and rescue work, believing that little advance could be made in the latter until men had their due share in it. She wished to see women's influence extended to administration work on Church Councils, Boards, and Committees, especially in connection with missionary work. She thought the clergy preferred a subservient spirit in women and did not make it easy for women of independent views and exceptional gifts to work with them, with the result that women turned elsewhere to find a field for their activities, not liking the atmosphere that hung about Church work.

With calm impartiality the four selected speakers were chosen, equally of men and women, and following Mrs. Creighton came the Archdeacon of Kingston. He thought the general competency of women was generally conceded, and, therefore, the Church should, while claiming their services, allow, as Mrs. Creighton asked, their voices to be heard and their influence to be felt in her councils, deliberative and administrative. These rights, however, involved further and fresh duties, the most important of which was training. The chief danger he saw in the co-operation of men and women in Church work was the close intermingling of the sexes and the possibility of unsuitable marriages resulting.

Deaconess Barker, the Head Deaconess of the Southwark and Rochester Deaconess' Institution, treated of women's work as deaconesses of the Church, defining a deaconess as a woman set apart for special ministry in the Church, the strength of whose life was the firm conviction that she had been called by God to minister to His people in spiritual things by virtue of her womanhood. The days, she declared, had passed when anybody could do parish work; and educated, trained women were of the utmost importance as part of the lay ministry of the Church. The labours of a deaconess made great demands on the mental, physical, and spiritual

life, and she must be allowed time for rest and personal development, and not be treated simply as a parish drudge.

Canon C. E. Brooke followed with a short paper, in which he said that anything interfering with family life should be discountenanced by the Church; but this precaution being taken, the Church and the nation stood to gain enormously by the large army of women workers at present existing, and the more co-operation there was between men and women in public and parochial work the better. Canon Brooke uttered some shrewd remarks on the few "weaknesses" of women that needed watching, but spoke so amusingly that the ladies to whom he spoke were really sorry when the ringing of the inexorable bell brought the speaker to a stop. An animated discussion followed, in which, however, only two women—Deaconess Knapp, of New York, and Mrs. Stacey, of New South Wales, took part, although the whole afternoon had been entirely occupied in discussing the woman's side of the question.

The chairman, in closing the meeting, said there were four stages with regard to women's work in the Churches: First, there was the utilization, then came the recognition, next the organization, and now the realization of the necessity for training.

THE CHURCH'S MISSIONS IN NON-CHRISTIAN LANDS.

Section D.

This section resumed the consideration of the question of Missionary Methods, in the Caxton Hall, this morning, under the presidency of the Bishop of Zanzibar. Having dealt on the previous day with the Evangelistic side of the subject, it now considered the question from the point of view of Medical Missions. The inclement weather had a marked effect on the size of the audience, the hall not being much more than half full during the opening devotional service, which was conducted by the Right Rev. Bishop Ingham.

The chairman, in the course of a few introductory remarks, said that in some places medical missions were a direct agent in missionary work, while in other places they only had an indirect influence. The latter was the case in Zanzibar, because they did not take advantage of a man being sick and anchored in a hospital ward to preach the Gospel to him, whether he was willing to be taught or not. Prayers were said, however, in the wards every day, and one of the clergy especially devoted himself to private intercourse with every patient; and in that way the hospital was made, as far as possible, of assistance to the teaching of the Church. Medical mission work among Mohammedans had a most telling effect, as it made them realize that Christianity also cared for the bodies of people, which was one of the distinctions between it and Mohammedanism; and that gave the native a bias in favour of listening to the teaching of the missionary. The people by such means came at last to realize that the missionary had no private ends of his own to serve, but that he did acts of mercy from disinterested motives. Nurses and lady doctors possessed a great influence with the women, and brought them into touch with the Church, because they had access to the women who lived secluded lives, and whom no male doctor or missionary could by any possibility come in contact with. It was essential that all medical missionaries, whether male or female, should be in sympathy with the work, so that when a patient was brought into the hospital he realized he was coming into a Christian atmosphere. In his Lordship's opinion, medical work as the hand-maid of the definite teaching work of the Church was of the very first importance.

Dr. H. White (C.M.S. Missionary in Yezd, Persia), presented the first paper on "Pioneer Medical Work." He first of all stated that missionaries in a Mohammedan country went to preach a Gospel that was not welcomed by the people, while their lives depended upon the goodwill of the powers that be. But one touch of nature still made the whole world kin, and it was true nowadays that all a man had he would give for his life. If the medical missionary was able by God's help to raise up from a bed of sickness the wife or child of a man in authority, he would henceforward have a powerful friend for himself and the work, and obtain an opening for the Gospel for all time to come. The pioneer must be a man with faith in the living God; he must be willing to treat native doctors as fellow-practitioners; he must begin in a small way, and make certain of success in operating; he should get something in the way of fees from the beginning, and thus help to support the Society; he should make use of native material for dressers; and, above all, he must continually

pray. Yezd, which was once one of the most turbulent cities in Persia, now had two well-equipped hospitals, with ninety beds, and more than half of the money annually required for their upkeep was raised by the fees obtained from the patients.

Medical Missions as part of a Settled Mission was the point of view of the subject taken by Dr. E. F. Neve, C.M.S. Medical Missionary in Kashmir. He first of all emphasized the point that the opposition to mission work in Northern India was partly political and partly religious, the natives naturally being opposed to an increase in the number of Europeans in the country. The medical mission, however, was of great utility, because it was of enormous value in promoting a feeling of friendship and amity; and people of the highest rank in the land had been treated in the hospitals. The feeling of friendship had grown to such an extent that the duty on drugs previously charged had now been remitted, and the principle of a grant in aid had been recognized, although owing to the shortness of funds the money had not yet been forthcoming. Medical missions were also of great value because of their extraordinary attractiveness. They drew people from all quarters, who were thus able to hear the Gospel story. They were also an object-lesson of the relation of Christianity to philanthropy; and they appealed to many Europeans in the East who had little sympathy with mission work. It was important to remember that a medical mission at a settled station must be regarded as a base from which pioneering work could be carried on.

Dr. Mary Scharlieb, in dealing with the medical missions as a way of reaching the women, stated it was her personal experience that there was no difficulty in getting access to any native lady's heart and exciting her sympathy in missions. The need of medical women missionaries and nurses in all parts of the world was enormously great, because it was frequently the case that it was only the medical woman or the nurse who could get admission, not only into the zanasas, but also into the hearts of the timid creatures who frequently scarcely knew their own minds and needs, either spiritually or physically. Owing to their isolation and the impossibility of getting a second opinion, the lady medical missionaries must have the highest possible qualifications. Mediocrity succeeded very well in England if it was united with nice manners and a kind heart, but it would not do on the mission field; and it would be unjust to the people to allow half-qualified people to treat them. It was essential also that the lady medical missionaries should have some training beyond that of the mere professional work; they must have the true religious ardour in their own hearts, because they could not make other people warm unless they were hot themselves.

The Bishop of Uganda, who opened the discussion, urged that medical work should be brought into the closest possible relation with the life of the Church; while the Bishop of Lahore, who followed, stated he was certain that if the womanhood of Christian England realized the amount of suffering and misery due to the unskilful treatment by the native doctors, on the one hand, and the inability to call in qualified male aid on the other, they would rise up in their strength and do everything in their power to relieve the physical suffering, and brighten the lives of their sisters in the country on an adequate scale. Dr. Eleanor Dodson (Ghazi), the Rev. T. Coles (Madagascar), Mrs. Creighton, Miss Gollock, and Miss Jukes also joined in the discussion, Mrs. Creighton expressing the opinion that in a well-established hospital a doctor could not be expected to do very much evangelistic work, and that it might, therefore, be desirable to have an evangelist in the hospital, whose special work it would be to pray with and teach the patients.

The chairman briefly summed up the discussion, and closed the session by pronouncing the Benediction.

The Edification of Converts.—The Bishop of Durham presided over the afternoon meeting in Caxton Hall, when the subject of "The Edification of Converts" was discussed. The meeting having been opened with prayer, the chairman, in the course of a few introductory remarks, said that Edification literally meant house-building. Applied to the convert, it meant a process which inevitably came after the first evangelization of converts, and it was such work which did not find its way into the missionary reports, because it merged into the general pastoral activities of the Church of Christ.

The Bishop of Travancore, the first speaker, dealt with "The Church Life of the Individual." He emphasized the point that the subject was one of pastoral work, the shepherding of souls already admitted into Christ's Kingdom. The convert entered the Church as a nursery and a

training home, being trained to be a sober, peaceable, and truly conscientious son of the Church of England. As to the works of the convert's life, for one thing, he would be a student of the Bible; God's words, not man's, struck the key-note of his devotion. In the second place, he would be a man of prayer; he was taught a definite belief, and he was given the full advantage and blessing of the two Sacraments, together with the right and gift of Confirmation. He also enjoyed a well-ordered and duly-appointed ministry, while the influence of the Church on the home and family life of the convert would also be apparent, for the fulfilment of Christian marriage obligations lay at the root of all well-ordered Christian society.

Bishop Oluwole, whose theme was the Church life of the community, gave a sketch of the various parochial, district, and diocesan organizations which existed in Western Equatorial Africa for the carrying on of Church life. The Prayer Book of the Church of England, translated into the vernacular, was used; but the time might come when it would be necessary to compose a Prayer Book more in accordance with the native's natural way of thinking and speaking. Native hymns were sung, but as they were sung to English tunes they did not match. Music was a great part of the worship of his people; they sang before their idols at their festivals, but when they were converted, and came to church, they stood dumb because English music was sung. The training of the native clergy also required careful consideration. At present they had to pass examinations similar to those required for the clergy in this country, and when thus trained they were less effective than preachers who had not been through such study. That difficulty could only be remedied by the promotion of vernacular education and the dissemination of vernacular literature.

The Rev. Roland Allen, Miss Bird, and the Bishop of Melanesia also spoke.

Section D 2.

Industrial Missions.—Interest in the subject of Industrial Missions was very evident this morning by the large concourse of most attentive listeners gathered in the council chamber of Caxton Hall, under the presidency of Bishop Tugwell.

The first speaker, Mr. T. F. Victor Buxton, dealt with the Industrial Missions as a pioneer agency, laying stress upon the object of developing Christianity among the converts. He said that manual training should be given a larger place in the curriculum of mission schools, and that technical training for particular trades might be given at certain centres; but it was undesirable that missionary societies should take up workshops necessitating capital outlay and involving trade. This, he thought, could better be done by supplementary organizations. He instanced various companies already formed for helping the work of different missionary societies, and he pointed out that these companies afford openings for Christian business men in the mission field, and an opportunity for investing money in the extension of Christ's Kingdom.

The Bishop of Chhota Nagpur discussed the point as to how Industrial Missions are to be made to provide work for Christians. He held that all employees in factory schools should be Christians. These organizations should be used, not to gain converts from heathenism, but to train young people in both manual dexterity and Christian character. In the selection of trades, those only should be adopted which will give a reasonable prospect of employment at a living wage.

The Bishop of New Guinea dealt with Commercial and other difficulties. He pointed out the difficulty of spiritualizing the secular and of disarming the suspicions of the white settler that the natives were being trained to undersell him.

In the subsequent discussion there took part the Bishops of Madras; St. John's, Kaffraria; Falkland Islands; Bishop Oluwole and Canon Mullins (Grahamstown). Bishop Tugwell summed up. All agreed, he said, that industrial work is most desirable. How is it to be developed, and who is to develop it? Bishop Ridley had said the less the clergy had to do with it the better. Unfortunately, the chairman himself was president of an industrial institution. He had twice tendered resignation, which was not accepted, because there was no one to take his place. The most valuable suggestion (mentioned by Mr. Buxton) had been made by Canon Harford, namely, that some central body should be formed in England to take up the whole question of Industrial Missions throughout the world. Mr. Buxton's suggestion as to investment was worthy of emphasis. One question that had been put—the chairman was thankful it had not arisen in

West Africa—if fully stated would be, Have we any right to give the black man, without expenditure on his part, a training which will enable him to compete with the white man? That may be arguable; but we are prepared to give to natives every opportunity of developing to the utmost of their powers those gifts with which God has endowed them. Some had said that Industrial Missions were needed in Africa, but that is a debateable point with regard to countries such as India. With that he could not agree. The question of occupation for women he felt himself incapable of dealing with. But, as Bishop Oluwole had pointed out, at the urgent request of Africans we are introducing that kind of work.

Literary Translation.—In the afternoon the Bishop of Pittsburg presided over a meeting in the Council chamber of Caxton Hall for consideration of literary work as it affects the Church's missions in non-Christian lands.

The first speaker was the Rev. A. Taylor, Secretary of the British and Foreign Bible Society. He said he might at least assume that every member of the section debating this subject believed in the necessity of providing vernacular versions of the Holy Scriptures for all mankind. We may not assume too readily that this is an axiom in Church policy. It seems strange to us, continued Mr. Taylor, that at the beginning of the nineteenth century there were scholars who declared a profound conviction that it was impossible to convey in such a language, say, as Chinese, the moral truths of the Bible. The records of a century, however, only demonstrate the falsity of that verdict, and the modern Chinese Bible is a triumph of consecrated scholarship and skill.

The Rev. E. McClure said that the Bible must be accompanied by the living voice of the teacher. Prominence must also be given to the necessity that in all the translations the Prayer Book should precede the Bible. Is it not a great superstition to regard the Bible without note or comment as being superior to one with note and comment? "The Bible, pure and simple," is elevated into a kind of idol. But it does not explain itself; it needs comment. The speaker said that on the morrow he had to appear before a Treasury Commission taking evidence with regard to the necessity for starting in London a great Oriental College for the instruction of people who had to do with Oriental countries in relation to England, and he would have much to say in urging the necessity for this project. If it were accomplished, it was time for the great missionary agencies of the Church to take advantage of it, to see that a number of young men are prepared and fitted for missionary enterprise.

Other speakers from the platform were the Bishop of Osaka, upon "Theological and Controversial Literature"; the Rev. W. G. Walshe, upon "General Literature"; followed by Miss Gollock, who read a paper touching the same department, prepared by Miss de Selincourt, of Allahabad. Bishop Ridley and other friends in the body of the hall took part in the discussion.

THE CHURCH'S MISSION TO CHRISTENDOM.

Section E.

"The Church's Duty to Her Exiles."—A large gathering assembled in the Hoare Memorial Hall this morning under the presidency of the Archbishop of the West Indies, who was supported by the Archbishop of Toronto, the Bishop of Brazil, the Bishops of St. Alban's, the Bishop of Waiapu, the Bishop of Colombo, the Bishop of Keewatin, the Bishop of Perth, Bishop Taylor Smith. The subject down for consideration was "The Church's duty to her Exiles" in India and other lands—officials, planters, navvies and workmen across the seas, and soldiers far from home.

Sr James Bourdillon, K.C.S.I., late Lieut.-Governor of Bengal, observed that before the Province of Bengal was partitioned in 1905 it extended over an area the size of Spain, with a population of 78½ millions. The total Christian population was 278,000, out of whom just 50,000 were Europeans and Eurasians, the respective figures being 28,000 and 22,000. Of the European Christians two-thirds, and of the Eurasians one-third belonged to the Church of England. Unlike most of the Provinces of the Indian Empire, it was not the case in Bengal that a large proportion of the European Christians were soldiers, in that Province there were but two military stations for British troops. Outside Calcutta and its vicinity they had from 12,000 to 13,000 European and Eurasian members of the Church of England scattered all over the Province in perhaps 200 different stations, and for the spiritual care of this great company they had twenty clergy of their Church. Besides the twenty stations where they resided there were

some eighty others which were occasionally visited, leaving half the stations where Europeans resided without any religious ministrations whatever. Such a state of things was lamentable, and showed an urgent need of reform. (Applause.) The great requirements of the case were two—they needed more men, and men of the right sort. The question was one of funds and better knowledge and advertisement. A difficulty was that when a man was engaged to go out and minister to his brethren in India, he was engaged for five years, and after that there was no promise of employment either in India or at Home. They should ask all Bishops and patrons at Home that five, ten, or fifteen years' approved service in foreign lands should place a man in at least as good a position as his brethren who had never left the British Isles. It was painful to mention that not a few of the men who had been accepted by the Additional Curates Society had proved unworthy or their calling, and unfitted by birth, manners, and education for the positions in which they were placed. It would be better to have no clergy at all, and to let the work be done by devout laymen, than to have the clergyman who failed to keep the respect of their congregations. (Applause.) Such men did much mischief, which it took years to eradicate. If the right men were sent, nowhere in the whole world would they get more responsive congregations than in India. (Applause.)

The Bishop of Colombo narrated experiences among British planters, and urged the duty of the Church towards them. In Ceylon, he said, there were about 15,000 European planters scattered over 7,000 square miles. Nearly all were British. With few exceptions they were men of gentle birth, recruited largely from our public schools, belonging to religious families, and were children of God. He desired to make it plain that men were greatly needed from the homeland for religious work among these people, and they should be some of the best. (Applause.) It was his daily anxiety to get two or three men to go out to the work. He did not want inferior men—they were no good; he did not want learned men; but he wanted men of deep conviction. (Applause.)

Mr. W. Parsons, for many years secretary to the Chamber of Commerce in Calcutta, appealed for due provision for the spiritual care of the industrial army of Englishmen who were going to India in connection with the railways and other industries in increasingly large numbers. The great problem was not to propagate the Christian religion among non-Christian races, but how to keep the white man himself Christian in distant parts of the earth. Mr. Parsons directed especial attention to the good work done by the Indian Church Aid Association (of the council of which he was a member) in raising funds for the Indian Bishops, and representing their needs in England, and he earnestly appealed for extended support for its work.

The Bishop of Keewatin, who could not understand an Englishman being regarded as an exile while he remained in any portion of the British Empire, dealt with the necessity of more effort among the navvies, lumbermen and miners in his diocese. People thought that the region in which he lived was always very cold. He could tell them that he saw more sunshine in his part of Canada in twenty-four hours than he had seen in England for six weeks. (Laughter.)

Col. J. E. Broadbent, C.B., pleaded for true and sustained interest in the soldiers of India on the part of the Church, and for more attention to young soldiers before they went abroad.

Bishop Taylor Smith, Chaplain-General to the Forces, asked Pan-Anglicans to keep constantly in mind their soldier-brethren, who, by force of circumstances, had to lead an unnatural life away from the softening influences of the hearth and home.

The Bishop of Tinnevely and the Bishop of Perth, among others, took part in the discussion. The latter caused amusement by alluding to the type of parson's wife which was not wanted in Australia. In one instance, the clergyman applying to him was all right, but in one of the references the writer mentioned, "The wife cannot get on at Home. She does not suit English society; but from what I know of Australia, she will do very well over there." (Laughter.) "Well," added the Bishop, "we don't want women of that kind in Australia." (Laughter.) No one in the world appreciated more than Australian people the presence of a real lady in the parish. (Applause.)

The Chairman, in summing up the discussion, observed that several suggestions thrown out might be forwarded to the Lambeth Conference for consideration. The debate showed the dangers and difficulties surrounding the religious and moral life of English people going

abroad and the need of providing for them spiritual ministrations and moral assistance.

The Archbishop of Toronto presided at the afternoon session, when the subject of the Church's duty to her "Exiles" was resumed, with special regard for emigrants, sailors, and travellers at ports of landing. The questions raised were, "How far has the Home Church any duty to emigrants beyond their care on the high seas and at ports of landing?" and "What can be done to strengthen the various missions to seamen?"

The Rev. H. E. Elwell, Emigration Chaplain to the S.P.C.K. at Liverpool, said it was by no means to be looked upon as a new venture of the Church of England that provision was made for bringing home to her sons and daughters, as they travelled by land and sea to settle away from their own country, the need and necessity of the worship of Almighty God. On the other hand, such travelling had been used as an opportunity for direct mission work and for bringing home to countless souls the essentials of the Christian faith. There was evidence in the archives of the Society for Propagating Christian Knowledge that work in this direction was engaged in nearly two hundred years ago. The speaker described the efforts made at the port of embarkation, on the voyage, and at the destination for ministering to the spiritual needs of emigrants. Some of the clergy he knew met the emigrant trains as they would say on "spec," and it would be well if this were regularly done, at any rate during the season. He was sure it would pay. The first welcome was so important and lived long in the memory. It would go far towards settling a man in his old Church in the new country. The speaker mentioned that he was at liberty to say that the Canadian Bishops were to meet the Emigration Committee of the S.P.C.K. next week with the view of considerably strengthening the number of chaplains who met the ships on arrival in Canada. (Applause.)

The Rev. G. F. Wilson, Superintendent of Missions to Seamen, maintained that the Church's imperial opportunities were bound up with England's sea power. It was because England was the greatest maritime nation in the world that she was given and could fulfil her great evangelistic mission to the world. Her sailors and her ships created her chances, and were the channels of her vast wide-reaching opportunities. They required special men, chaplains, and Lay-Readers and some ladies set aside for this work, and these should study the sailors' ways and habits. Furthermore, they wanted special institutions in the sailors' haunts with a little church attached to the building. (Applause.)

An interesting discussion was contributed to by the Rev. Harold Edmonds (Birmingham), Lieut.-Col. H. Everitt (London), the Rev. Leonard Dawson (Bradford), Mr. L. T. Christie (Gibraltar), the Rev. Ward Cunningham (Halifax), and Miss Mary K. Grimes (London).

The subject was next treated from the standpoint of the children and their education, the following question being raised: "In centres where good schools are provided by various denominations, is it not incumbent upon the Church to make a great effort to provide schools, equally good, for her own children?"

The Bishop of Guiana urged that where Church people abroad could not get all they wanted with regard to the schools, to watch their opportunity and take the next best. Where they could not start a separate school, let them try for a hostel or boarding house, under an influence that would make for good. The smaller their committee, the better they would be able to seize their opportunities, since they would be less afraid to undertake responsibilities. They must be bold in this matter of education for the children of those who were termed our "exiles," and their schoolfellows. (Applause.)

Archdeacon Ford, of Lucknow, said that in India practically all the European schools—if they excluded that of Kurseong—were run upon the voluntary, denominational system. There was no religious question in the sense of the difficulty now awaiting solution at home. In every school religious instruction of some definite kind was provided, and was satisfactory as regarded those for whom it was primarily intended. Even in some endowed, and avowedly undenominational, institutions, it was open to the clergy, under certain conditions, to provide religious instruction for their youthful flock. The question of the support and really efficient working of the schools of a distinct Church of England character was their difficulty, and it was one which caused their Bishops the greatest concern, especially with regard to schools for the middle-class boys. Anglo-Indians were unhappily not wealthy enough to do all that was needed. In India and South Africa there was a need, the

satisfaction of which could now to some extent be met if those who had the disposal of the great thankoffering would assign some portion towards the creation, or at least the inauguration, of a great fund for the education of the children of their communion of European descent, exiled in India and the Colonies, in the principles of their own religion.

Miss L. Phillimore (Oxford) called for volunteer teachers who could go out paying their own expenses, or for those ready to finance teachers who had not the necessary means to go.

The Chairman wound up the debate. In the Province of Ontario, he observed, the education of the children was undertaken entirely by the State, but religion was divorced from it. Constant efforts had been made by the Church to induce the Government to introduce some kind of religious instruction; but the answer was that they were bound to carry out the wishes of the people. The matter of religious education was as burning a question in Canada as in the Mother Country. It was very hard that people should have to pay taxes for public schools and have to support Church schools as well; but Churchmen had to do it if they wanted their faith to be taught strongly. His Grace incidentally mentioned that cricket was simply kept alive by the schools and the Church in Ontario. (Applause.) With regard to the emigrants, the discussion had served to emphasize the duty of the Church at home to exert influence with the emigrants as they went out, and importance was attached to the letters of commendation.

The proceedings were adjourned until the next day.

THE ANGLICAN COMMUNION.

Section F.

Things Essential and Non-Essential.—The Bishop of Gibraltar presided at the crowded meeting in Section F, at the Large Hall of the Church House, Westminster, this morning. In opening the proceedings and the consideration of "Things Essential and Things Non-Essential," the chairman said they would deal with the historic Episcopate in the afternoon. They were anxious now to consider what things were essential and what were not essential in the Church. In view of the admitted fact that disunion was a terrible evil, they were not justified in putting up barriers which would stand in the way of the most complete union and fellowship. They desired to see what were the outside limits of possible variety. Not that they wished to alter their own rules in order to make others agree with them. They were bound, however, to consider what was permissible in variety within the Christian Church. Their tendency was to think that the things they had been used to all their lives were things essential, and that the things they did not like were not essential. If they started with either of these assumptions they could only come to conclusions that were wrong. What they had to bear in mind was that the Lord Himself knew what were the things essential, and which were not the things essential. It was only as they surrendered themselves to the guidance of the Holy Spirit that they could obtain a proper idea of their responsibilities.

Canon Henson, of Westminster, said that Christian Society to-day had to face a novel situation of extreme and manifest difficulty. They might set aside the notion that the Creed or any single creed formed a statement of absolute truth that was final and sufficient. Creeds were admittedly based on Scripture and drew their authority from the fidelity with which they summed up its teaching. The Scriptures could no longer be used in the old simple manner for the purposes of appeal. Before their authority could be advanced the questions raised by critical scholarship must be frankly answered. Those questions carried far and cut deep. In judging what concessions could be made to the demands of modern circumstances, the Church could not be mistaken in requiring that the general lines of Apostolic tradition must be sustained. The modern Church, in view of the many blunders of the past, ought to be extremely slow in rejecting as inconsistent with essential Christianity teachings which were honestly and reverently offered although novel and unlearning.

Canon A. J. Worledge (Chancellor of Truro Cathedral) was not sure that in 1908 the Lambeth Conference would be able to speak so certainly as it had done at former sittings, of the general loving character of the Scriptures as containing all things necessary to salvation. But they could not make any compromise in regard to the two Sacraments "generally necessary for salvation," and it was impossible to abandon the threefold ministry inherited from Apostolic times.

Dr. A. W. Robinson, Vicar of All Hallow's, Barking, contended that Christianity was not

merely the religion of a Book, and that they must have more than the Bible and the Creeds. They must have faith and fellowship.

The Rev. W. M. Grosvenor, D.D., delegate of the Diocese of New York, argued in favour of freedom of scholarship and intellectual research. The problems of modern life were too complex to be solved by individualism. It was only by a large catholicity that they could hope to make progress.

Canon G. H. Wescott, from Lucknow, the last selected speaker, referred to the obligation laid upon Indian Christians to accept the marriage law of England as a condition of admission to Holy Communion, as well as the acceptance of the Apostles' Creed.

In the course of the discussion, the Bishop of Fredericton (Eastern Canada), Col. Ferguson (from the Diocese of Gloucester), the Rev. L. J. Donaldson (from Nova Scotia), the Rev. C. Triffet Ward (from Colchester), Mr. Eugene Stock, Bishop Price (Bishop of Fuhkien, China), and others spoke.

The Bishop of Gibraltar, in summing up, said he would be quite willing to agree with those who said that the Creeds as we had them to-day were not in their nature absolutely sufficient, but, as loyal and true Churchmen, if they desired something that was not there now, they were bound in honour first to obey that which was there. (Applause.)

The Historic Episcopate.—At the afternoon meeting, in Section F, the question for discussion was the Historic Episcopate—including the points as to what it connoted which it would be possible to surrender, and what variation, if any, might be possible in the interests of unity.

The Bishop of Gibraltar, who presided, said the subject they were to consider that afternoon went very deeply into the work of the Church, for it touched them everywhere. What were the things that they felt they should live and die by? Let them discuss the question as wisely as they could.

The first paper, by Professor Gwatkin, was read in his absence by the Rev. L. J. Percival. The writer spoke highly of Episcopal government in England, but argued that any claim that the Episcopacy, as we understood it, "was of the essence of Christianity," was a defiance of the teaching of Christ. He was in favour of a modification of its powers and jurisdiction.

The Rev. Reginald Stephen (Canon of Melbourne Cathedral) said whatever might be the result of this Conference they must have learned a great deal to help them on the road to re-union. In England the system of benevolent despotism might be best in practice, but it was false in theory, and could not be permanent. In Australia the control of the Bishops was itself controlled by the Councils and the Synods.

The Rev. Dr. Niver (delegate of the Diocese of Baltimore) argued that the episcopate could not be conceived of apart from its Government and power of ordination. The definition which appealed to outside bodies in America was that it was the leadership in ecclesiastical affairs. They stood there on the platform of historical faith and order, with wide liberty for local and natural aspirations.

The Rev. W. H. R. Bevan (Canon of Bloemfontein) wished to see the working Bishop, the working clergy, and the working laity all striving together for the spreading of the true Gospel and the building up of the Church. In his opinion the historic Episcopacy was the best way of maintaining religious and general respect.

Earl Nelson said there was nothing in the historic Episcopate which should stand in the way of re-union. It would rather tend to the preservation of unity. The true line of the Episcopate had been preserved in our Church, and to forfeit such a claim would not only cut them off from other bodies, but estrange them from those portions of the Lutheran Church which, although they had lost the direct succession, were desirous of recovering it.

The Rev. W. H. Frere, the Rev. J. C. V. Durell, the Rev. Charles Sadleir, from the Falkland Islands, Canon J. Harford, of the Diocese of Liverpool, the Rev. Dr. Castersen, of New York, Mr. W. E. Ranby, delegate from Cape Town, and the Rev. W. Curtois, of the Diocese of Lincoln, took part in the discussion.

The Bishop of Gibraltar said the debate had been of a very practical kind. One thing was clear—that the Episcopacy was a very adaptable system. They would need, however, to realize that the ministry was the ministry of the Church, and that it stood for the real truth. If God, however, had given them the truth He had given it also to others, and they looked forward to the day when all would find that place in the Catholic Church. Not till then would they all be what God intended them to be.

The Archbishop of York pronounced the Benediction.

THE CHURCH'S DUTY TO THE YOUNG.

Section G.

Religious Education of the Young.—"The Church's Duty to the Young" was opened at Sion College to-day.

The Bishop of Kensington presided over a large gathering. The points of discussion were, "Results of Secular Systems of Education" and "Efforts to Supplement those Systems." After prayers and a hymn, the chairman welcoming the delegates, said the organizers of the Congress would have committed an unpardonable error had they left out the subject of the section. Upon the young of the land lay the whole future of the Anglican Communion.

A paper by Dr. Caufield, Librarian of Columbia University, New York, which was read by Mr. Ellison, was, in the main, a defence of the American secular system of education. He held that religious teaching should be done by the Church and in the homes. Banks and other places did not begin their days with prayers, neither did factories with recitation of a portion of Scripture. A school where religion was not taught was not necessarily irreligious.

The Bishop of Auckland agreed with the last sentiment of Dr. Caufield's—he had never heard of a person who did disagree with it. Dr. Caufield's paper divided life into that false and wholly mischievous division of secular and religious. Banks did open with prayer (private), and so did other places of business, because of what they had learnt at school of faith in God.

The Rev. W. G. E. Rees, Vicar of Pendleton, Lancs, declared that although Dr. Caufield was confident as to the success of the American system of secular education, large numbers of other American authorities were proportionately pessimistic. He asked them to look at the result of secularism in France. Youthful criminality was on the increase. He showed that where secular systems of education obtained there immorality, criminality, etc., was rampant. The Rev. A. C. Hoggins, of New Zealand, also testified to the evil results of secularism.

The Rev. Douglas Ellis, chaplain to the Bishop of Grahamstown, said the educational system of Africa was not nominally secular, but he showed that it was practically so. He advocated a system of "Community Schools," and illustrated the excellent work of the Community of the Resurrection at Grahamstown.

Miss Clara Grant, head teacher of Devons Road L.C.C. Infants' School, made an excellent speech, which was characterized by a depth of subtle humour and wit. She deplored the apparent lack of interest that East End clergymen took in the schools of that district. What a change would take place, said Miss Grant, if the clergy made friends with the teachers and parents of the children. Miss Grant was decisively in favour of religious education for the young, and said it would not do for Sunday Schools to do the work that ought to be done by day schools.

The Bishop of Pennsylvania said that, although the American system was far from perfect, it was the only one at present possible. The Bishop of Pretoria also spoke in favour of community schools. The Archbishop of Ruperts' Land said he was going to meet Presbyterian and Methodist ministers in the autumn, and try to settle points of difference in educational opinions. They were going to start a system of propagandism.

Canon Pringle, of Brisbane, deplored very strongly the petty bickerings of Church people at home. It surprised Colonials very much. He quoted the words of Bishop Moorhouse, who once told the clergy that through the secular system they ceased to be clergymen of the Church of England, but missionaries to the heathen. The Bishop of Queensland, Archdeacon Webber, of Florida, and the Rev. Dr. E. D. Duhring also spoke.

The Chairman, in summing up the discussion, expressed the opinion that if teaching were left to the teachers in their own discretion, a great deal of good would result.

Methods of Religious Training.—The Bishop of Ohio presided over the afternoon deliberations at Sion College.

Dr. Gow, Headmaster of Westminster School, spoke as to the methods adopted in most public schools. Boys usually read over the Old Testament, and did not touch the New Testament until they could read it in Greek. They tried to make boys Christians and loyal Churchmen, but it was easier to make a boy a Churchman than a Christian. Boys should be taught that there was a God who took an interest in men, and that sin was treachery to God.

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Dr. Fry, Headmaster of Berkhamsted School, emphasized the necessity of parents realizing their responsibility in regard to teaching their children. Parents should also not forget the strength of the temptation of the boy at school to impurity. It was a most hopeless thing for a parent to think his boy was above that sort of temptation.

Miss Holmes Orr, of Johannesburg, said they had no religious education controversies or difficulties in South Africa. The parents brought their children to, and left them entirely to the care of, the teacher. Mr. E. E. Selwyn, of King's College, thought Cambridge boys at school were taught too much of detailed Bible history, rather than reasons for Christian faith. What mattered the dimensions of the Temple—even in cubic feet (laughter)—if a boy did not know why people went to the altar there? The Rev. W. H. Parkhurst, warden of a college in Capetown, spoke as to the methods of teaching which obtained there. They had persons of all colours and all ages. Most of these were trained to be teachers, one of their chief sources of instruction in that direction being theological lectures.

Miss Wigram thought that in religious teaching—especially of the Catechism not enough use was made of the Bible. Miss Wolseley-Lewis also thought that parents should make themselves the religious confidants of their children in a greater degree than was usual. Girls would not then, as was now most common, go to their teachers rather than their mothers for the solution of religious and other difficulties. Miss Phyllis Dent, trained as a teacher at Cheltenham Training College, pleaded for more trained teachers—especially kindergarten—in Sunday Schools. The Rev. W. H. Campbell said the solution of the teacher's problem lay in the discovery of the adolescent. They recognized the value of adolescence in the Church by confirmation. The Rev. Spencer Jones said that children should be given a certain amount of responsibility while they were young—they took much more interest in their work if they were made pupil teachers, etc., before they were grown up. The Rev. Percy Dearmer emphasized the Prayer Book rubric that clergymen were supposed to do the teaching themselves in the Church. The Rev. A. C. Hoggins thought that was impossible abroad where a clergyman had six or seven churches in his care. The Rev. F. Dormer Pierce, D. Kingsmill Moore, and Dr. Duhring also spoke.

The Chairman impressed upon clergymen the necessity for realizing their responsibility for the souls of the children entrusted to them and the account of their stewardship that they would have to give.

EVENING MEETINGS—THE CHURCH'S MINISTRY.

The Albert Hall.—The Archbishop of the West Indies presided at to-day's evening meeting at the Albert Hall, when the building was again crowded. Many Bishops were on the platform, prominent among them being the Bishops of Stepney, Ipswich, and Kingston, while Sir John Kennaway occupied a seat in the front row on the platform. The Chairman opened the proceedings with a word of practical advice to the speakers, charging them to address the centre of the hall. After the hymn, “All hail the power of Jesus' name” Canon Bullock Webster conducted the devotions.

Quite an ovation was accorded to the Bishop of London, who said that to be ordained and to give oneself for the service of God and man was the most glorious and happy thing in the world. Up and down the land, however, there were thousands to whom God was speaking, but who had not answered that call. It was, he said, the greatest calamity for the man and the greatest disgrace to the Church if any man did not answer to the call simply on account of inability to pay the necessary educational expenses. In such times of stress the Bishops would be grossly neglecting their duty if they lowered the standard of the ministry, for once that was lowered it would be impossible to raise it again. He advocated the establishment in every diocese of a body of men, clergy and laity, who would make it their business to find out the vocation of every young man in the diocese. It should be a first charge upon the alms of the charitable to equip men for the ministry. It should also be insisted throughout the Anglican Communion that the greatest honour a parent could have was that a boy should ask to be ordained.

An interesting and thoughtful paper on the place of women in the work of the Church was read by the Bishop of Winchester. A new age, he said, had given the Church a new womanhood. Was the Church making full use of these new

opportunities? He enumerated the many ways in which good work could be carried on by women, but pointed out the necessity of careful study of the great social problems of the day. The woman worker required to be trained in subjects such as poor law and relief. The work of the Church must not be lowered by a woman's display of ignorance as a teacher, or by her practice of dole-giving in the name of charity. The age asked for knowledge and training.

“The Relation of the Priest to his People” was enlarged upon by Sir John Kennaway, who took the place of Lord Hugh Cecil, who was prevented by indisposition from attending. The parson's influence would not be in proportion to what he said, but what he did. It must not be said of a parson that he was too busy as a minister to have time to be a man. The housegoing parson, he continued, brought a churchgoing people, and he emphasized the importance of utilising the services of the laity in parish work.

The Bishop of Pennsylvania having spoken, the Archbishop of Melbourne expressed the conviction that Church finance was in “an awful muddle” in almost every diocese in the country. He referred among other things to the pension scheme of the Ecclesiastical Commissioners, arguing that no scheme could be considered adequate which was not compulsory. In his concluding observations, the chairman expressed agreement with the remarks of the Archbishop of Melbourne concerning Church finance.

St. Paul's Cathedral.—“The Church's Ministry” was the subject of the discourses at the gathering in St. Paul's Cathedral last night. Again the building was densely crowded. The service was opened by the singing of the hymn “O Thou who makest souls to shine.”

The Primus of Scotland, in an introductory address inviting to Penitence, said that from every part of the Anglican Communion there arose the cry for workers—clerical and lay—but the supply was wholly unequal to the demand. The Empire of our Ascended Lord and King saw opportunities for extension everywhere, and calls for men and women to go and do the work, and that could only mean that our Lord Himself was calling for workers. Surely that call was not to remain unheard and unheeded. If we were to have ministers and workers, the whole body must be instinct with the thought of ministry and service.

The Bishop of St. Davids delivered an address upon “The Church's Ministry.” The subject, he said, brought home the corporate ministry of the whole body of the Church. The essential solemnity of our responsibilities was that they were responsibilities for the acceptance of the gifts of God. All were called upon to be God's fellow workers. That was an inconceivable gift, a manifestation of God's love, and a proof of the trust which He put in man. We have reverently been told to keep our thoughts fixed on the Cross of Christ, and it was a marvellous privilege that even weak and simple men and women were called to be God's fellow workers. There should, therefore, be blended with penitence a thankfulness for the loving truth so reposed.

Dr. Grosvenor followed with a powerful address on “The Ministry of Laymen,” in the course of which he said that the Church was depending altogether too much on the clergy, and just so long as that dependence ruled its action, the Church would stand before closed doors. The only way in which the Church could enter through those doors was first, to win to Jesus Christ the layman who held the key to the hearts and wills of his brothers who lived behind those doors. The Church must win to Jesus Christ men who were absolutely one with the men of their own class, and their own work. One or two really great labour leaders, politicians, lawyers, actors, business men, bankers, who were true to their own order, and true to Jesus Christ, would open for the Church more doors than a thousand sermons.

The Church House.—The Bishop of Massachusetts occupied the chair.

Canon F. Weston spoke of our having lost sight of self-sacrifice as a real part of the Christian life, and urged that we should put aside the idea of success as merely making money or a name, and look upon it as nothing more nor less than sacrifice. Having thus defined individual success, they must consider what was meant by parental success, which was simply parental self-sacrifice. Many young men wishing to enter the ministry met with the greatest opposition from their parents. True parental success was self-sacrifice.

Deaconess Knapp, head of the Deaconess School in New York, spoke of the call of the ministry to women. The Apostles required not only religious fitness in a deaconess, but correct judgment and wisdom; and we nowadays had come to feel as they did. A devout spirit was not in itself

a qualification. Freedom to take up the work was another test of vocation, and for fitness for the work we had still the Apostles' definition “of good report, full of the Holy Ghost and wisdom.”

Mr. G. A. King said he would pass a few candid criticisms on the clergy. (Laughter.) He sketched what he considered the ideal in the relations between clergy and laity. There was first the pastoral relationship, with its twofold task of protection and provision. The clergyman should himself go into questions of false philosophy, lax morality, and inaccurate criticism in order that he might put on one side what was worthless. The second great relationship in which the clergy stood to the laity was that of teachers, which meant not only education, but also encouragement. In the ideal parish there would be a great deal more employment of laymen and clergymen. Finally, the most important relationship between clergy and laity was that of commanding officer and army.

Canon Carnegie, of Birmingham, replied by making a few criticisms of the laity. Even the typical layman was not without his faults. The ordinary Churchman, whether High or Low, was far too much dominated by the spirit of sacerdotalism, but not the right kind of sacerdotalism that recognized that the whole Church was a society of priests. This meant that there was no essential distinction between the office of the clergy and the office of the laity, but not that those offices were interchangeable. Too much was left to the clergy, who were, moreover, continually harassed for want of money, and had to pay for a great many things for which they ought not to pay. Secondly, the layman did not take his Churchmanship seriously enough. He did not take Church work in the same way as the Army or Navy, for instance. Yet the laity were a magnificent asset, only they must be taken at their own level and worked up to it.

The Archbishop of Brisbane chiefly devoted his remarks to the need of securing the clergy freedom from pecuniary anxiety if they were adequately to perform their work; and pensions in old age if they were to retire when incapable of properly carrying on their work. These difficulties were felt in Queensland as well as here. He suggested that Canon Bullock-Webster's scheme for co-ordination of Church funds so as to avoid these difficulties should be seriously considered. It seemed to him workable.

THE CHURCH AND HUMAN SOCIETY.

Section A.

Thursday, June 18th.—**The Drink Traffic.**—The utmost interest was taken in this morning's discussion in Section A. at the Albert Hall, on “The Drink Traffic.” A large audience gathered under the presidency of the Bishop of Columbia, and remained unthinned to the close of the meeting, although the discussion was protracted until a quarter past one. Even then, and in spite of the expedient of cutting all who took part in the general discussion to a bare and rigidly adhered-to five minutes, the Chairman had not nearly exhausted the list of those from all parts of the world, who had desired to speak.

The Earl of Lytton was the first of the selected speakers. He laid especial stress on the primary importance of influencing and educating the individual, and of raising public opinion, and on the considerable diminution in drinking that could be effected by well-considered local effort in this direction. As regarded the action of the State, Parliament was one of the worst places to discuss such a question as this. Parliamentary debates were the despair of the earnest reformer. There was very little hope from legislative action, except so far as it conferred powers on other bodies, and provided funds to enable them to carry out reforms. He relied on magisterial action and local experiment. A sound temperance policy should have two objects—to prevent people wanting to drink, and to limit opportunities for the abuse of desire and the State should be guided by the one governing principle of the cultivation of self-respect in the individual.

His Honour Judge Herbert S. McDonald, having dealt with prohibition as experimented with in Canada, the ingenuity with which it had been evaded, and of the unlikelihood of total repression being successful, the Bishop of Kensington spoke in strong support of the Government's Licensing Bill. Referring to Mr. H. J. Torr's preliminary paper, the Bishop cordially endorsed his insistence on the importance of personal influence. For fifteen years he had presided over the temperance work of the Diocese of London, and he regarded as the one essential factor in reform the force of a strong and educated public opinion. But legislative action must not be regarded as the opposite

of personal influence. Public opinion was educated by legislation. The Bishop denied that temperance reformers, in the matter of legislation, aimed as a body at total prohibition, which had failed and he believed always would fail. Nor did they aim at making everybody a total abstainer or desire to cover the drink trade with abuse and contempt and to make out that those who engaged in it were worse than other men. What temperance reformers were really aiming at was to effect a considerable reduction in drinking facilities, as rapid as was consistent with justice and on a uniform system; to secure the State's complete control of the traffic; and to clear the air that the voice of the people might be heard and their will carried out. On these grounds the Bishop supported the Licensing Bill, and he showed how it only offered an improved application of the principles underlying the legislation of 1904.

The Rev. H. W. Anson spoke of the remarkable progress of the "no license" movement in New Zealand. Every three years every elector had the opportunity at each Parliamentary election, of recording his or her vote as to whether licenses in the particular Parliamentary district should be retained, reduced, or abolished. The growth of the vote for "no license" had been most remarkable, showing an increase of over 100,000 votes out of a total of less than 400,000. In thirty-nine out of sixty-eight constituencies a bare majority had been obtained, but a three-fifths one was required before the existing system could be overthrown. The speaker believed that even in England there might be a future for "no license."

The Bishop of Croydon started the general discussion by calling on our American and Colonial visitors to help us by candid criticism of our shortcomings in regard to our drinking habits and by giving us the benefit of the experience of their own countries in the carrying out of reforms.

The Rev. W. S. Conybeare, of Cambridge, House, discussed the club danger. The Rev. W. J. Denziloe Thomas, Diocese of Washington, U.S.A., warmly defended prohibition. The Rev. Barton R. F. Mills, Assistant Chaplain of the Savoy, recommended the States' acquisition of the liquor trade as a better and honester way of dealing with the question than the Government's Bill proposed, and argued that his alternative was a financially practicable one.

Miss Brandreth, a temperance worker in South London, regretted that local public opinion was not better backed up by legislation. Preb. Harris, Hon. Diocesan Secretary for the Diocese of Hereford, reminded us that many things which were assured could not be done were matters of fact in Australia. The Rev. J. Anderson Robertson (of St. Mary's Cathedral, Glasgow), spoke of the horrors of drink in the slums of that city.

The Bishop of Utah came as another fervid supporter of prohibition. The Rev. E. C. Carter, (Vicar of St. Luke's, Whitechapel), Archdeacon Osborne, (North Carolina), the Rev. Erlich Jones, (some time Organizing Secretary of the South African Church Temperance Society), and Mr. John Studholme, (of New Zealand), also took part in the discussion, which was at length closed unwillingly by the Chairman, who expressed his keen appreciation of the meeting, and his opinion that its feeling was summed-up in the conviction that the time had come when the power was to be given to the people to say what should be done with the drink traffic.

GAMBLING AND SPECULATION.

Section A.

"Gambling and Speculation" was announced as the subject for the afternoon discussion of Section A, but the speakers confined themselves, in the main, to that consideration of fundamental moral principles which an earlier speaker there had recommended as the best business in which the Pan-Anglican Congress could engage. A consequence was that the question of "speculation" received less adequate treatment than might have been desired.

The Bishop of Montreal presided, and the first address was given by another Colonial Prelate, the Bishop of Bunbury, who quoted Ruskin, Kingsley, Spencer and others in the attempt to arrive at a satisfactory definition of the evil of gambling, and failing exactness, pressed home the conclusion that the Christian man with a conscience, would have no desire to sail as close to the wind as possible. The difficulty was that so many Christian people shut their eyes to the evils involved, and sophistically explained away the real motives for gambling. Those motives were bad, and the influence exercised by the practice was demoralising. Was the Church to sit still in the presence of the evil? There were no short cuts to the desired end. They had to deal not only with gambling, but with the gambling spirit. A strong

combination was needed to counteract the powerful interests opposed to us, if we were to secure legislative reform, but moral restraint would prove more effective than that of the law, and for the creation of a sound public opinion were needed straight preaching from both clergy and laity, with practice coinciding with preaching; the support of the Press, to which the Bishop earnestly appealed in the name of the Pan-Anglican Congress; and the influence of pure womanhood.

"Speculation" had for its chief—if not only—exponent the next selected speaker, Mr. S. H. M. Killik, a member of the London Stock Exchange, and he also found great difficulty in exact definition, though he made it clear that he had no sympathy whatever with gambling of any description. Still, he felt impelled to defend the existence of jobbers on the London Stock Exchange and the bulk of their operations, which involved only as much speculation as other legitimate trading did. The main thing to be said against speculation was the tendency it might have to develop into gambling, and this the Stock Exchange did its best to discourage. The chief evil was to be found in the operations of outside brokers.

Mr. John Hawke, Hon. Secretary of the National Anti-Gambling League, read a powerful and eloquent paper on the Press and Gambling, dealing not only with the support given by the newspapers to betting, but with the gambling schemes with which various popular journals seek to increase their circulations. He intimated that the authorities were keenly and practically alive to this evil. The last of the special addresses was from the Rev. P. N. Waggett, S.S.J.E., who went to the root of the matter, and showed in his characteristically scientific and convincing way that gambling was anti-social and anti-human, for it was an abandonment of the essential characteristic of all advancing human life, and struck at the root of the whole system of purpose by which we were called in the providence of God to defeat the forces of evil. It was the type and root of all our social failure, which resulted from a gamble with the lives of the people.

In the general discussion the following then took part:—Miss A. Deane, who dealt with gambling among "Society" women; Canon Groser Beverley (West Australia), who recommended total abstinence from cards—at least for the clergy—pointing with approval to the example of Nonconformist ministers; Mr. MacInnes (Carlisle), who drew a distinction between speculation in stocks and that in produce, to the advantage of the latter; Mr. George H. Jenkins (New South Wales), who mentioned the Betting and Gambling Act passed by that Colony, resulting in the suppression of all betting except on race courses; and Mrs. C. Frewen Jenkin.

The Chairman, in closing the meeting, said that whatever differences of opinion there might have been on minor details, he was perfectly justified in saying that the voice of the meeting was unanimously opposed to gambling.

CHRISTIANITY AND MORALITY.

Section B.

This Section resumed its sittings at Kensington Town Hall this morning under the presidency of the Bishop of Calcutta. The subject discussed was "Christianity and Morality as criticised in the West."

The Bishop of Ossory, in introducing the subject, showed that all that ancient Greece could teach them about the relation of man to the State, all that Japan was teaching about the power of a pure, patriotic devotion, all that Confucius taught as to the importance of benevolence, loyalty, reverence, and faithfulness, found their fulfilment in that supreme idea of a kingdom of love in which the purpose of God for the regeneration of human society and the salvation of the individual was to be accomplished.

Dr. Hastings Rashdall (Oxford) compared Christianity with legalistic religions. He described the latter as being a form of religion which supposed a code of rules regulating belief, worship, and life to have been at some time or other promulgated by a supernatural religion, a code which those who professed that religion were expected to accept simply and solely on authority, without any existence of their own reason or conscience. On the other hand, Christianity was, he said, a religion of the Spirit, by which he meant that it asserted that there was in the human mind a power of attaining to a knowledge of what was true in religion and in ethics, and that it required no individual to accept as coming from God that which did not commend itself to his own reason and conscience.

The Rev. H. H. Kelly (Director of the Society of the Sacred Mission, Kilburn), described morality as a slow growth from acts to habits,

and from habits to character, and it varied in its development. But Christianity was always the same. The moral ideal of the world was pride enlightened; of Christianity penitence. The difference was not an accident, but a necessary consequence of the revelation of God, given not to men's progress, but to their helplessness.

Dr. A. R. Whately (Guildford), emphasized the truth that they must yield to the absolute claim of Jesus Christ upon their wills, His absolute call to self-surrender with no reservation. If they preached that, it would in the long run promote morality, instead of throwing it back. Christian morality was based upon and must be judged by and through the Christian religion.

The Rev. T. A. Lacey (London) offered a criticism upon words uttered by Dr. Rashdall, that "Our Lord did not explicitly teach the rudiments of morality because they were already in existence." Was it not true to say, remarked Mr. Lacey, that the moral work of Christianity was not to preach a revealed morality, but rather to inspire with a new spirit the morality which existed universally among men?

The Rev. F. G. Given Wilson held that the method of our Lord's teaching was not to deal with particular questions of morality, but to disclose fundamental principles. If our Lord had engaged Himself with particular cases of morality, Christian ethics would have long since passed away. It was because He resolutely refused to be entangled in particular disputes of the time that His teaching had survived to the present day.

The Bishop of Southwark said they must remember, in regard to the question under consideration, not only that they had our Lord's Beatitude on the meek in spirit, but all the splendid impulse to virility of life that came from courage and fearlessness, which were as true features of the Cross as its patience and submission.

The Rev. H. Marston, specially referred to criticisms, such as those of Tolstoi, levelled against the ethics of Christianity, and spoke of them as starting with a monstrous a priori disadvantage; these criticisms were against the whole tradition of eighteen past centuries of the world's history against the most magnificent moral achievements which the history of the world recorded, against the teaching of men who, both in theory and practice, had accomplished inexpressibly great achievements for the advancement of mankind.

The Bishop of Rhode Island said he thought the Church was responsible for the fact that the world looked askance at the ideal which Christianity had set up, and asked the question whether Christianity could furnish a morality which would satisfy the world and the ages. The Church had held up a narrow ideal—an ideal which was not warranted by the dictates of Jesus Christ.

The Rev. G. H. Aitken thought it was impossible for them to regard Christian morality as something which stood apart from that morality which had been given as a guide to the consciousness of mankind throughout the ages.

The Bishop of Bombay, referring to the question of legalism in religion, maintained that the Church, as a society, had every right to make her laws, if she knew she was making laws expressive of the spirit of Christ. These laws were of no absolute value in themselves, though they were of much educative and expressive value.

CHRISTIANITY AND MORALITY.

Section B.

The Bishop of Exeter presided at the afternoon session, when the subject of "Christian Morality" was considered in the light of Eastern criticism.

The Bishop of Calcutta mentioned two special reasons why Christianity did not naturally commend itself to a Buddhist—first, because of the Buddhistic belief, as opposed to that of Christianity, that each individual passes through a succession of existences, and secondly because of its belief in the enormity of killing animals. He believed that the Buddhist would be brought over to the Christian religion not so much by argument or persuasion as by the subtle influence of Christian civilization.

Dr. St. Clair Tisdall, speaking upon "The Faith and Legalistic Systems," showed that in the very respects in which these systems, especially the caste system of Hinduism and the religious laws of Islam endeavoured to satisfy certain requirements of human nature, Christianity accomplished what they merely aimed at.

The Rev. T. Imai (Japan) declared that if the Japanese nation was to be made willing to accept the Christian faith, Christ must be preached to it not only as an infinite Lover of the whole human family, but also as the greatest Lover of the individual family and as the noblest Patriot.

The Rev. E. R. Ryerson (Japan) summarized a paper written by the Rev. C. H. Shortt on Non-Theological Biblical Systems in Japan—Buddhism, Confucianism, and Shintoism, the writer of which expressed a hope that Christianity might take their place, and so avoid the coming in of a system of government ethics. Mr. Ryerson went on to show that commercialism, industrialism, and individualism were growing movements in Japan, which it was the duty of Christianity to try and shape aright.

The Rev. W. Gardner spoke on Moslem criticism of Christian morality, especially of Christ's Incarnation, and of His suffering, which Islam regarded as weakness. Until that view was removed the Moslem would never be persuaded to accept the Christian faith.

The Rev. Roland Allen emphasized the fact that the Chinese did not so much criticize Christian doctrine as they criticized, and often with sufficient cause, the way in which Christians represented Him whom they professed to follow.

The Bishop of New Westminster spoke of the fear of evil spirits that dominated the Buddhist religion of the Singalese, and deprecated in strong terms the attempt at present being made to spread that religion in England.

The Chairman, in a few closing remarks, deprecated Mohammedanism as the most formidable critic of Christianity.

RIGHTS AND DUTIES OF THE LAITY.

Section C.

Church Government.—There was a good attendance at King's Hall, Holborn Restaurant, this morning, when, under the presidency of the Bishop of Stepney, the subject of the "Church's Ministry" was continued, the particular aspect in this instance being the rights and duties of the laity in regard to Church government in Synods and parochial councils. The invited speakers were Dr. N. W. Hoyles, K.C., (Principal of the Ontario Law School, and Vice-President of the Bible Society and the Church Missionary Society), the Bishop of Salisbury, and Dr. C. M. Barlow.

Dr. Hoyles' paper set forth, from the point of view of the layman, the present ideals, methods of government, governmental defects, and suggestions for future work, instituting a comparison between the English and Canadian Churches. In England it was admittedly difficult to overtake the work to be done, and yet there was a vast and energetic body of laity who should be pressed into service of the Church, a service they were quite willing to enter. But he did not think there was any serious desire on the part of the laity to take any great part in the spiritual as against the temporal work. He strongly urged, amid applause, the priesthood of the laity, which was already largely admitted in practice.

To the Bishop of Salisbury was accorded an extension of time in which to deal with the subject of the position of laymen in Synods. His Lordship gave a learned historical summary of the subject, and showed that the Church of the United States was the first to create a governing body outside the clergy. He looked forward, he said, to the time when the Representative Church Council would be a legislative as well as a deliber-

ative assembly. The Labour Party, for its own sake, ought to come into closer touch with religious associations. He reminded his hearers that the Church of England was part of a larger whole. He hoped the meeting would discuss the means of securing the consultation of the working classes. He looked to the Church of England Men's Society in this country, and similar bodies elsewhere, to secure the return of working men. As to the admission of women, he expected to see their presence welcomed before very long on Diocesan synods or conferences.

Dr. Barlow dealt, in an able paper, with the importance of organization, declaring that the Church without organization was unthinkable. He strongly desired that the Pan-Anglican Conference should be a recurring decimal, with regular meetings every tenth year. For many years it had been thought that laymen should be admitted to a larger share in the authority of the Church, its present system having been described as monarchical in theory, anarchical in practice, and he looked forward to the time when Parliament would delegate to some such body as the House of Laymen, some of its powers of Ecclesiastical legislation.

The discussion then became open, and was summarized by the President. Colonel Seton Churchill declared that questions of doctrine were thought by many to be outside the layman's province, yet he would not care to see the Church's affairs managed by the Representative Church Council. The future of the Church required that decisions of policy should not be left to the Bishops and clergy exclusively, and he urged laymen to rise to the height of their responsibility in the matter.

The Archdeacon of Halifax put in a strong plea for the general formation of Parochial Church Councils, based upon their great success in the West Riding of Yorkshire, and they must be democratic in character, and the clergy must really trust the representatives on them.

The Bishop of Pretoria sketched the methods of Government and Church work in South Africa, in which there was a very strong representative element. He did not think it wise for the parish to appoint its own priest, because the communicants could not know who was the best man for the parish. The Council did that.

Sir Morgan Crofton spoke as a representative of Ireland, where, owing to the Church being disestablished, the government was democratic, and the adhesion of the laity very real.

Bishop Jocelyn (Coadjutor of Jamaica), gave a clear description of the methods carried out in regard to Church government in Jamaica, remarking that women were not elected on to the Council, which he regarded as wise. In 1870, when the Church was severed from State control, the voluntary gifts to the Church amounted to £300, whereas last year they exceeded £17,000.

Mr. H. J. Torr, in a speech of great eloquence, which was frequently applauded, pleaded for a return of the layman into living active membership and realization of responsibility in the Church, for which the speeches which had been delivered by representatives from abroad should be a great stimulus.

Canon Meredith followed on behalf of the Episcopal Church in Scotland, and Mr. Shoolbridge spoke of the methods employed in Tasmania. The Archdeacon of Demerara and Mr. Hutchings (a Rhondda Valley working man), also spoke, while Canon Brown put in a plea, based upon a gratifying experience, for lady representatives on Church Councils.

The chairman wound up the discussion in a striking speech, in which he insisted on the rate-paying qualification giving place to the spiritual in all parish and Church government, and the great need for popular representation. He declared that a greater danger to the Church than sacerdotalism was "parsonism"—the rule of one man, whatever might be thought and decided by his parishioners.

ORGANIZATION AND DEVELOPMENT OF MEN'S MINISTRY.

Section C.

The consideration of the question of the Lay Ministry was resumed in the afternoon, when the Bishop of Stepney again presided. The first selected speaker was the Rev. A. H. Thompson, Six Preacher in Canterbury Cathedral, who in an interesting paper on the "Organization and Development of the Ministry of Men," dealt with Readers. It might be taken for granted, he assured his hearers, that the Reader movement in the Church had come to stay and grow, for which we might be profoundly thankful. The answer to the question so often put—"Why did they view this movement with such hopefulness and gladness?"—was that lay-work in the Church

was first called into existence and was recognized owing to the dearth of clergy and the development of life in town and country parishes with which the clergy were unable to cope. Personally he welcomed the Lay Reader movement, because it was the beginning of a yet larger stirring of the whole body of Christians to see to that work which it was set to do; and he believed that in the Providence of God the necessity arose in order to teach the whole Church its responsibility and concern in the work. Rightly to value the work they needed to go back behind the really superficial necessity to the real *raison d'être* of lay-work—to realize that even if men should offer themselves for Holy Orders in sufficient numbers to meet adequately the requirements of the time, it would be retrogression and a step to be deprecated and resisted, that laymen should no longer be encouraged to offer themselves, and meet that recognition which they received at present. The lay-work was not only of the *bene esse*, but of the *esse* of the Church. The development of lay-life was the special dispensation of the Spirit, and, in a way, therefore, the special task of the Church.

The Rev. E. R. Ford followed with a well-thought-out paper, in which he referred to the payment of Readers which, in many cases, was totally inadequate. Although there had been a decided improvement in the matter of stipends during the past ten or fifteen years, the men were not yet able to look forward with confidence to a living wage, plus sufficient margin to enable them to make satisfactory provision for sickness and old age. If the Church continued to encourage men to devote their lives to her service, in whatever grade of the Ministry, it might be, she ought to see that they were properly paid, and the question of Old Age Pensions for Church workers should be seriously faced. The solution of the difficulty might possibly be found in some central combined system that could satisfactorily perform a task which all felt ought to be undertaken, and which yet appeared to be too large for each individual organization by itself.

A paper on the same subject, dealing chiefly with Church Army Evangelists, by Prebendary Carlile (who has only recently recovered from a severe illness), was read by the Rev. E. Rainbow, the head of the Training Department. The evangelist, if his message was to reach the ears of the perishing, must speak to them in language which they could understand: his words must be simple, yet words of fire. The calm ordered round of Psalm and Litany, of Creed and Collect, did not appeal to the outsider. It was for this reason that those to whom, more than a quarter of a century ago, came the idea of the Church Army, conceived of it primarily as a means whereby working men could be sent out as evangelists to other working men, speaking the most momentous truths in language familiar and plain, and winning a hearing by methods of to-day, likely to attract the man in the street.

An interesting discussion ensued, which was opened by Lieut.-Col. H. Everitt, a London Diocesan Reader, who said that although the Reader Movement was as yet in an experimental and probationary stage, rapid progress was being made towards establishing the readers upon a good foundation. *Festina lente* should be our motto, because every false step made at the outset was an impediment to true progress, and there were not wanting signs of danger if we were not careful on our road. We must look to our ways, keep our eyes upon the signals, and our hands upon the brake.

Mr. Parkhurst, of Cape Town, narrated the methods employed in training the coloured people in South Africa to become catechists, evangelists and readers; Mr. G. Kirkpatrick (Toronto) mentioned that there was no antipathy whatever to lay readers in Canada; the Bishop of Southwell voiced the thankfulness of the Diocesan Bishops for the great Reader Movement; and Mr. Cyril Deunderdale (Glasgow) spoke of the great help which the Lay Readers—whom he termed "the sheep dogs of the flock"—were to the clergy of Scotland.

Other speakers followed, among them the Rev. Walter Bentley (Brooklyn), who made an impassioned appeal to the Church Army to start a branch in America in order to democratise the Church in America. The chairman, having briefly summed up the discussion, the meeting terminated.

MISSIONS AND GOVERNMENTS.

Section D. I.

The Bishop of Durham presided over this Session when it resumed its Sessions in Caxton Hall, this morning, June 18th. In view of the important subject to be discussed, viz., "The Relation of Missions and Missionaries to Governments, and of Governments to Missions and Missionaries," there was a large attendance. Following the opening devotional service, which was con-

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ducted by Bishop Ingham, the first paper read was by Sir Charles Alfred Elliott, late Lieutenant-Governor of Bengal, on "The Attitude of British Governments Abroad towards Missions within their Territories." Proselytism was the business of missionaries, but Government officers were bound in their official capacity to abstain from it. Its officers were not authorized to speak to the people of religion, and that was the noble field which it was given to missionaries to occupy. In education also missionaries had done good service and had stimulated the Government to greater exertions; and they had established secondary schools and colleges in which they were able to do what the Government could not do in its own schools and colleges, viz., to bring the Christian truths and the teaching of the Bible to bear on the minds of the young. In medicine they had also greatly assisted the official staff by establishing hospitals and dispensaries, and the missionaries were able to give help by interpreting the feelings and views of the people to the Government and of Government to the people. In return it was right for the Government to impose certain limitations on the conduct of missionaries. For instance, it was bound to point out the danger of missionaries taking sides in local politics; and it might fairly demand that they would not embarrass it by entering into regions on the Northern frontier of India, where the Government had no jurisdiction, and where, if they were captured or slain, it would have to send out an expedition to rescue them, or to punish the assailants, or undergo great loss of prestige. Further, at the present time, when so much disloyalty was being implanted in the minds of boys at the ordinary schools and colleges, the Government might fairly expect that they would especially set themselves to preserve the boys of the missionary institutions (which were largely supported by grants of public money) from being infected by the taint of sedition. The attitude of individual missionaries and officials to each other was not as friendly and sympathetic as it might be, and it was a melancholy sight to see a station where the English officials and the missionary community did not mix.

Sir W. Mackworth Young (late Lieut.-Governor of the Punjab), who followed, dealt with the question of the attitude of the missionary towards Governments abroad. He said the aim of the British Government, whether at home or abroad, was the well-being of the people committed to it, and the missionary was heart and soul in accord with that aim. The Government method, however, was incomplete, because it did not aim at the establishment of Christ's kingdom in the hearts of men, but it was natural for the two agencies to co-operate and regard each other as valuable auxiliaries. Referring to the unrest in India, the speaker said that the interesting movements towards indigenous missions were not altogether actuated by love for souls, but were due partly to a strong racial desire to emulate the Christian West. That attitude constituted one of the greatest problems with which the British Government had ever been confronted, and upon the way in which it was treated would depend the future of British rule in India.

A paper on "The Attitude of the Missionary towards the Governments of other Christian States" was submitted by the Bishop of Madagascar, who stated with real regret that as a nation France was—he trusted for the moment only—non-Christian. While the English missionaries in Madagascar had had difficulties, neither they nor the convents were persecuted, though the right to educate, especially those which Government schools could not hope to reach, had been seriously curtailed. Missionaries dealing with a subject race under a civilized European Government should, in his opinion, publicly and privately pray for the civil rulers of the land.

The Bishop of Likoma, who also presented a paper dealing with the same question, said that when they went to foreign countries English missionaries must remember that they were guests and ought to conform to their laws and rules, so far as they did not violate treaty rights or conflict with their faith and Christian principles; they must inculcate in the converts respect for the Government and the law, and must be non-English and non-political.

A paper on "The Attitude of the Missionary towards Governments of Non-Christian States" was to have been submitted by the Rev. C. H. Stileman, but in his absence through illness it was read by Canon F. C. Smith.

In the discussion which followed the Rev. Irwin H. Correll (Kyoto), Archdeacon R. H. Walker (Uganda), the Rev. D. K. Shinde (Bombay), Miss S. Mulvany, Canon Farquhar, the Rev. E. H. Etheridge (Mashonaland), Mrs. Herbert Hodges, and the Bishop of St. Albans took part, the latter emphasizing the importance of mis-

sionaries who were working in foreign parts being loyal to whatever Government had control of the country. It was also his opinion that it was contrary to the highest interests of the State and the best interests of the Church that there should be any interference with the administration of justice on the ground of the persons concerned being native Christians.

The Chairman briefly summed up the discussion, and the Archbishop of Sydney having pronounced the Benediction, the meeting adjourned.

MISSIONS AND NATIONAL CUSTOMS.

Section D 1.

The Relation of Missions to National Customs was discussed at the afternoon session, over which the Bishop of Durham presided, the first selected speaker being Archdeacon Moule (C.M.S. Missionary in China from 1861), who dealt with the question of Ancestral Worship and other Chinese customs. He first of all quoted an admission made by a Buddhist priest to a friend of his that Buddhism was all wrong, because its votaries were rendering to the creature the worship that was due to the Creator, God; and then proceeded to deal with the subject under three heads: firstly, the pure origin of ancestral worship; secondly, its deterioration and its modern idolatry; and, thirdly, the hope that the Church might supply a Gospel which would eventually, for the whole nation, take the place of ancestral worship. One point at which the question intimately touched missions, because of the difficulty of getting converts, was that every Chinese clan had ancestral property, which was charged by the necessity not only of keeping up the ancestral tombs, but of performing ancestral rites. If a member of the clan became a Christian and said he could not conscientiously perform the ancestral rites, he could not have a share in the ancestral land, although a compromise by Imperial Order was obtainable, but it was not satisfactory, because the man was branded as having broken the family line.

The Rev. H. Pakenham Walsh (S.P.G. missionary at Bangalore) submitted the next paper on "Caste in India," which, he said, had been aptly described in the words that whereas social distinctions in England divided a fluid society by imaginary horizontal lines, caste distinctions in India divided it into watertight departments by actual perpendicular lines. The Church must help all those bands of Hindu reformers who were working for the relaxation of caste rules, but she must avoid giving offence to caste prejudice outside. It must be remembered that a social problem was mixed up with a religious one. There were social grades in this country, and caste had hitherto been the only system of social grade in India—a very imperfect and unscientific one, no doubt, but, at any rate, not snobbishly considering the question of riches, as was largely the case in this country. Nothing, however, must be yielded to caste prejudices, which cut at the essential unity of the Christian Church. He thought, however, that missionaries had no right to obliterate family traditions, history, and self-respect, which, it was true, might degenerate into pride, but which were, in themselves, a virtue and an inspiration. English people needed to suppress caste spirit in their own hearts and lives, and be far more ready to mix with, and eat with, native Christians of all ranks.

Slavery and other African customs were the subject of a forcible speech, which was most sympathetically listened to, by Bishop J. Johnson, an African prelate, who emphasized some of the points he had already dealt with in his written paper. He contended that slavery in any form was hateful, but if all slaves were immediately emancipated he was afraid much trouble would ensue. The attitude which should be adopted, in his opinion, was that the masters should be exhorted to be kind to their slaves, and the slaves exhorted to be faithful to their masters. By making it plain to the masters that the Lord did not approve of such conduct, the evil would gradually die out. There were native customs, however, which needed to be retained if the Christian religion was to become indigenous. The native should be allowed to have a native name when he was baptized, because if the convert was forced to take a Christian name it often had the effect of dissociating the people from the Christian religion. The English marriage service was not appreciated by West Africans, and needed re-modelling to meet native needs.

Miss K. H. Nixon Smith (Sikoma) also read a paper on the same subject, in which she supported the views Bishop Johnson had expressed with regard to slavery. She contended that some native customs must be suppressed altogether, including the initiation dances, with which so much evil was mixed up that there was little hope of redeeming them; while other customs must be corrected and modified.

A most interested and animated discussion followed, which was opened by Bishop Tugwell, who stated that the whole future of the Church in West Africa depended on the marriage question, and it was of prime importance to inculcate into the minds of the people there the sanctity of marriage, which was the spring of a nation's life. The Bishop of Zanzibar also supported Bishop Johnson's views on the slavery question. Mrs. Oluwole called attention to the drink traffic, the spread of Mahomedanism, and the evil of polygamy, and also emphasized the sanctity of marriage. The Rev. E. H. Whitley (Chota Nagpur) referred to the danger to young people of both sexes of native evening dances, while the Rev. D. K. Shinde controverted the statements made by Mr. Walsh with regard to the caste system in India. The Bishop of Melanesia having spoken, the chairman summed up the chief points of the discussion, and the meeting concluded with the pronouncing of the Benediction.

OPIUM AND LIQUOR TRAFFIC.

Section D. 2.

Opium and Liquor Traffic.—The tone of the addresses and the discussion at this morning's meeting in the Council Chamber, Caxton Hall, clearly indicated, as the chairman, Bishop Tugwell, put it, that opium and the liquor traffic involve the question between revenue and righteousness.

Dr. Caldecott said it was a difficult point, for the aspects of the opium question were constantly changing, though happily in the right direction. The period of ten years promised for the gradual reduction of the traffic does not answer the strong demand for a speedy close. If the Chinese favour a shorter period, England is bound in honour to follow. The Indian Government should understand that they must not continue cultivation of the poppy for ten years; it must stop, and the sort of revenue gained by it must never be looked forward to again. In the Crown Colonies the consumption of opium had dangerously increased, and our Government should have the matter firmly in hand.

Sir Matthew Dodsworth referred to the past help of the Nonconformists in this movement, and the Church, started by the Congress, should stand with equal firmness against the evil. The Rev. C. E. Pander described things seen in the opium dens of Bombay. Opium smoking reduces the people to the condition of useless, helpless logs. The Rev. Mackwood Stevens (North China), referring to the remark that Nonconformists had been the backbone of the movement, protested that they should not rashly belittle the Church; for if lax at home it had not been so in China. Even now, if the time for prohibition were shortened, it would mean misery, starvation, and ruin to hundreds and thousands in India.

Speaking upon the second topic for consideration at this Session—"The Evils of the Liquor Traffic Abroad"—Dr. Harford said that the character of the spirit trade with West Africa was entirely different from that which exists in this country. The liquor imported, for example, was cheap potato spirit. This is not only working complete havoc, moral and physical, among the people of Southern Nigeria and other parts, but is absolutely detrimental to commerce. He claimed that England could stop this trade in Southern Nigeria; and he hoped that other nations would join in further action to promote this end.

Bishop Tugwell spoke, from the chair, upon the same subject. He emphasized three points in connection with the liquor traffic in West Africa: that it is commercially unsound, that it is socially destructive, and that it is morally indefensible.

Section D. 2.

Status of Women.—The Bishop of Shanghai presided over an afternoon meeting in Westminster Palace Hotel, to give practical consideration to the Status of Women in Heathen and Mohammedan Lands. There was a large attendance, and the tone of the meeting was most earnest.

Dr. Prithu Datta gave an interesting general statement of the condition of things that obtains chiefly in the Central Punjab, showing that, socially and religiously, women there are subordinate to men, while they are not competent to inherit ancestral property, beyond subsistence allowance. The lot of Hindu child widows is pitiable. Both Hindu and Mohammedan reformers had set to work to introduce education among women, and to remove various restrictions upon them. The Church of Christ has won a great moral victory already throughout the world, raising woman to be the true helpmeet of man, his companion and his counsellor in life, that the two together may be heirs of the grace of eternal life.

(To be Continued.)

British and Foreign

In the ancient church of Pevensey a clock has been erected in memory of Mr. Henry Boniface, for thirty-eight years churchwarden of the parish, and on Monday Archdeacon Sutton dedicated the memorial. Subsequently the Vicar of Eastbourne unveiled a tablet commemorating the golden wedding of the Vicar of Pevensey, which was celebrated January 19, 1908.

At Hatfield Hall, Durham, recently, the Rev. Canon Fowler, vice-president of the Hall for many years, was presented with a portrait of himself, in recognition of his fifty years' connection with the University. There was a large gathering, including the Dean of Durham, and the presentation was made by the Bishop of Exeter, who was a former principal of Hatfield.

Mrs. Sumner, who celebrates her diamond wedding this year, having been married to the Bishop of Guildford in 1848, had a Mother's Union reception lately in the Church House, and, standing between the Archbishops of Sydney and the West Indies, spoke to representatives from all parts of the world of the Society she formed twenty-one years ago, and listened to testimony to its value from every quarter of the globe.

A Maori priest once said, "Christianity and civilization do not always mean the same thing." He meant the white civilized man was not always Christian. The saddest truth of which Congress-goers have had to hear so repeatedly is the disgrace which so many white men bring on the name of Christianity when they go abroad. Speaker after speaker has deplored the awful results to the savage which contact with Europeans has brought him.

The trustees of the Cathedral of St. John the Divine, New York, have received from Dr. Malcolm McLean the gift of a stone from the Cathedral of St. Columbia in Iona. The stone, a cube of dark sandstone about a foot and a half in dimensions, was taken from the ruins of a section which was built about 1206 A.D. It was secured last summer for Dr. McLean from the Duke of Argyll through Alexander Ritchie, custodian of the church. It will probably be set in one of the walls of the Gaelic Chapel at St. John's. The New York Cathedral has already a prized memorial of Iona in its sanctuary—a little bit of the High Altar of St. Columba. This relic was gifted by St. Andrew Church, Glasgow, which has a piece of the precious marble embedded in its altar.

More money needed to save Canterbury Cathedral! The Lambeth Bishops, when they meet at Canterbury, will see the Bell Harry Tower free from scaffolding, but they will be shown the many and great defects discovered in the two West Towers. During the repairing of the world-famous steeple an examination was made of the rest of the Cathedral, and it was discovered that extensive work, involving an expenditure of £25,000 is absolutely necessary if the mother church of England is to be saved from ruin. The Dean and Chapter have only three-fourths of their nominal income, and are without funds to pay for this new claim. The Ecclesiastical Commissioners offer £5,000, and Dean Wace appeals for \$20,000, which he is confident he will receive.

An exceedingly interesting event took place on Sunday, June 28, at Brunton, in Somerset. It may be remembered that last year the King

sent by the Bishop of London a Bible to the parish of Brunton, in Virginia, U.S.A., to commemorate the 300th anniversary of the founding of that colony. Among the first colonists were some from Brunton, in Somerset. The name of Thomas Ludwell is prominent; he it was who initiated the building of the church at Brunton, in Virginia, and monuments to him and his son still exist there, while his name is commemorated in the "Ludwell Elm," an old tree standing in the parish of Brunton, Somerset. The Rector of Brunton, U.S.A., is a delegate from Virginia to the Pan-Anglican Congress, and on Sunday last he visited the original Brunton, and preached in the beautiful old parish church. He dwelt with enthusiastic eloquence upon the indissoluble tie which binds us to our brethren on the other side of the Atlantic. The Rector was accompanied by his churchwarden and the President of the William and Mary College at Williamsburg, Virginia.

Meeting of Archdeacons from Five Continents.—There was a most noteworthy and interesting meeting held on Saturday, June 20th, of representative Archdeacons from five Continents present at the Pan-Anglican Congress. The meeting was convened by the Archdeacon of London, with the cordial approval of the Archdeacon of Canterbury (the Bishop of Dover), and was held in the Chapter House of St. Paul's Cathedral. Archdeacon Armitage, of Halifax (N.S.), in a brief statement, explained the object of the gathering, which, he said, was of the nature of a Conference. An able address, outlining the position, privileges, and duties of the office of an Archdeacon in primitive, mediæval, and modern times was given by the Archdeacon of London. The discussion was taken up by Archdeacons Potter, of Cyprus; Webber, of Florida (U.S.A.); Lucas, of Mackenzie River (Canada); Clark, of Niagara (Ont.); Forsyth, of Chatham (N.B.); Ker, of St. Andrew's, Montreal; Ward, of Egypt; Neve, of Blue Ridge, Virginia (U.S.A.); Fortin, of Winnipeg (Man.); Balfour, Quebec (Canada); Robinson, of Dunedin (N.Z.); and Richardson, of London (Ont.). On the motion of the Archdeacons of Halifax (N.S.) and Cyprus, it was resolved to form a Society of Archdeacons for the Anglican Communion in order to make the office more useful in the Church, and to gather and disseminate information in regard to the office and work of Archdeacons in the Church of Christ. The Archdeacon of London entertained the visiting Archdeacons at lunch, and the meeting extended to Archdeacon Sinclair a very hearty vote of thanks for his excellent paper. The Conference was held at the request of a number of

Archdeacons from the United States, India, and the Colonies. It is understood that about two hundred Archdeacons were present at the Pan-Anglican Congress; and as many were shortly returning home, and the suggestion was only lately made, there was not time to invite the English Archdeacons not in London, before whom the results of the Conference were laid.

On the afternoon of the same day the Archbishop of Canterbury and Mrs. Randall Davidson gave a garden party at Lambeth Palace. There was a large gathering present which included most of the leading delegates to the Pan-Anglican Congress. Great interest was taken by the visiting Bishops in the ancient library, with its rare manuscripts, and throughout the afternoon the galleries, with their historical portraits, and the Guard Room were thronged with visitors, many of whom ascended the Lollards' Tower. Among those present were the Archbishop of York, the Bishops of London, Bangor, Llandaff, St. Alban's, St. Andrew's, Missouri, New York, Pennsylvania, Ohio, Madagascar, Montreal, Nova Scotia, Bishop Oluwale, Bishop Montgomery, Bishop Taylor Smith (Chaplain-General to the Forces), the Lord Chief Justice, the Earl and Countess of Elgin, the Master of the Rolls, Field-Marshal Sir George White and Lady White, Sir Lauder and Lady Brunton, Sir Dyce Duckworth, Lieut.-General Baden-Powell, the Greek Archimandrite, and some hundreds of the clergy and their wives and daughters.

In response to an invitation issued by the clergy and church-workers of Stepney Parish Church, a goodly representative number of Pan-Anglican delegates journeyed to the East End on Saturday afternoon, June 20th, and met in the Rectory garden. From here, after partaking of tea and light refreshments (kindly provided by Miss Sharp, the leading lady worker), visits were paid to the fine old Parish Church of St. Dunstan and the daughter church of St. Faith. St. Dunstan's Church, although now almost hidden by the countless rows of monotonous-looking houses and narrow streets, is full of historic interest, and contains many evidences of the romantic ages through which it has stood. It is still the official mother church for all who are born or live upon the high seas, which fact, together with many other ancient connections, makes it specially worthy of a visit; the old Dame Rebecca Hilton Memorial, with its famous "Fish and the Ring" tradition, being of special interest. St. Faith's Church, commenced under the able organization of Dr. Hoskyns, Bishop of Southwell, when Rector of the parish, is a fine specimen of a modern church, and is the centre of a noble work which is being carried on in this, one of the poorest localities in the East End. Particularly interesting also were the calls made at the blocks of workmen's dwellings, the walk through the slum district, etc., the delegates being much struck by the various things seen. Among those present were Bishop Graves, of Nebraska, the Dean of Barbados, Dr. Wilkinson, of Wall Street, New York, as well as many others, representing Australia, Canada, Chota, Nagpur, South Africa, etc.

EDUCATION AT TORONTO FAIR.

A great deal of extra attention is being paid by the Committees of the Canadian National Exhibition, Toronto, to the Applied Arts Department and to the exhibit by Public School children. The Committees have been greatly strengthened by the addition of gentlemen prominent in educational work in the City, and as a consequence, it is expected that the general character of the exhibit will be a good deal in advance of that made in previous years.

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It is estimated that the 1,500 horses that will be on view at the Canadian National Exhibition, Toronto, will be worth not less than \$750,000.00, while the cattle will run up to \$250,000.00, thus between horses and cattle we have \$1,000,000.00 worth of Live Stock that will be on view at the Exhibition. To this has to be added \$100,000.00 for sheep and swine.

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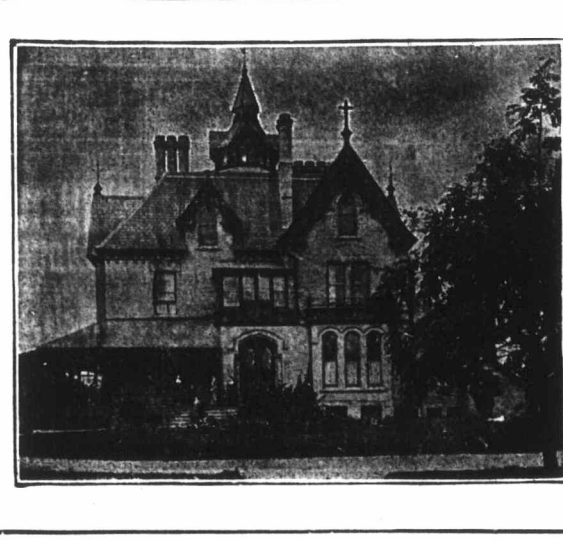
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