O IN THE RELIGIOUS WORLD

GREETING THE STRANGER

Instead of the usual sermon the foi- with him and some others coming lowing papers on the above subject are out of the church door. "Who is given here. One is from the Toronto that fresh Alec?" was his com-Home Journal and the other from the ment upon the commendable effort Halifax Wesleyan, and each will be to make him and his friends feel at found well worth a careful perusal.

"I have been," says the first, "an official in a city church for a quarter of a contury and have been in a position to judge of the attitude of the church to the stranger and can say that even in a large city where conditions are few.

Another phase of the question is "I have been," says the first, "an ofthat even in a large city where conditions make it difficult to create an attions make it difficult to create an atmosphere of warmth, there is ever a welcome for the stranger without respect to his or her social status. All this talk about the cold shoulder being given to the poor and neglect of the stranger is the product of morbidness. stranger is the product of morbidness. Ninety-nine times out of a hundred away with the thoughts I have rethe reason why people are not made ceived in peace, and turn them over to feel at home in a church is that in my mind as I go home. I hate they are so constituted that it would to have a lot of people rush up and be impossible to make them comfort- engage me in a conversation about able anywhere. It is just as unpromis- the weather and other irrelevant ing a problem to get the ice, moss, or matters, so I just get away as whatever you choose to call it, off peo- speedily as possible." ple of this kind in a drawing-room or One of the churches touched up at a picnic as in a church, and when by the magazine writer who gave you have done your best to be pleasant the "impression" referred to was they will run about telling how they "Tremont Temple." perhaps one of

As experiences are being quoted United States. She said that them more or less expanditly on the gramme that the pastor a good deal of this grumbling in and and his assistant would be out on 'Zion' comes. I have always lobby. The pastor was not been a thorough believer in the "glad appointed place and some hand" in church work and realizing young man" was shaking the sacrifice of a desire for personal say a dozen different sources,

courage and have tried not to finish remain to the Sunday School. ary church membership and especially with the superintendent and

different to strangers. The facts were these. She sat on the other side of the church in a seat near the door, and one of the ushers to whom I afterpossible to catch her by waylaying her will have little to say about

One Sunday morning I reached over I have touched only on the city upon, failures of this kind to reciprocate ordinary Christian courtesy.

On another occasion a man and his ject. wife were shown into my seat who appeared to be of the mechanic or farmer class and evidently members of some church as they both had Bibles with them. At the conclusion of the service I followed my usual custom of wishing them good morning and extending an invitation to return. I held out my hand for quite a while I held out my hand for quite a while before the man realized that I wanted often appointed, whose duty it is to Church is to teach the truth to all the to exchange greetings with him and I greet every stranger with a hearty handshake and kindly intentioned enhands with you. This is my seat and quiries. you will be welcome to come again at any time." He seemed still to be at a plan breaks down where so many loss to understand my act. Can you others of our well meant theories of wonder that such stupidity or lack of church work will fail. And that is in ordinary good breeding would forever failing to remember that all people are discourage most persons from ever repeating the experiment? It did not Broadly speaking there are two discourage me because, I regard it a classes of people who are found attendduty and am well enough accustomed to brushing against people of all kinds

There was a man connected with our They have been taught to expect it, and they probably give it in their own church for years, the head of a large family, and in business down town, who sat three or four seats from me in church and in ten years I knew him no hetter than if he had gone to a ever conscious, somewhat selfish person church in the other end of the city. When I met him on the street he would give a sort of a "duck" as he passed the effusive greeting is not forthcombelieve he was a good man and a kind father, but his diffidence was such have wide experience in this country hat he made absolutely no friends.

A man came into our week-evening shipper is not particular about meetthat he made absolutely no friends. pervice the other night who ventured ing, shaking hands with, and talking the criticism that the meeting was to people in church. In fact they predead and the people slow. He did not know he was talking to anybody who knew anything about his history. the penitentiary three or four years ago through an employment swindle,

and had brought forth no fruits meet I remember overhearing a remark of one young man to another after the president of our Young

home. It makes one instinctively of the Saviour's injunction, think "Neither cast ye your pearls before

been slighted or haw cold you the best known "down town" churches of any large city in the along one line it might be well to give was announced in the church proother, so I shall endeavor to give con- meet strangers at the front of the crete examples of the sources whence pulpit at the close of the service fully what good can be dene both to with people in the hall. Remember old and young by a kind word, a smile the pastor had immersed four peoor a little friendly act, have sought to ple, had preached a sermon and put this theory into practice even at may have had an urgent call from comfort and quiet. I have demonstrated he must be on hand to carry out a

hew hungry the heart of the stranger printed programme. I have a distinct than a backward glance to see if he is usually is for a little recognition, and recollection of the first visit to Tremont in the majority of cases what splendid Temple when I was delightfully returns there are for a little outlay of surprised to have a young man touch me on the shoulder as I came Now, I have a fair amount of moral out and asked me if I would like to from a duty I believe belongs to ordin- did so, and was made acquainted to those identified with the management or spiritual work of a church. I confess, however, that I can fully understand from my experience how exmeeting at 6.30, and accepting it tremely difficult it must be for one with less courage to "maintain good works" of this character. I will relate a few incidents that throw some light

stranger in Boston and had nothit took a seat in a ratioway train me
atternoon beside a maiden lady of
doubtful years and in a conversation
that ensued it transpired that she had
been an attendant at the same church.

Tample the stranger in Boston and had nothdistinguish me from others
in the great throng that met that
morning to bear the late Dr. Lorrimer. I have always had a warm
spot in my heart for Tremont
Tample the stranger in Boston and had nothin the great throng that met that
morning to bear the late Dr. Lorrimer. I have always had a warm
spot in my heart for Tremont
Tample the stranger in Boston and had nothin the great throng that met that
morning to bear the late Dr. Lorrimer. I have always had a warm
spot in my heart for Tremont
Tample the stranger in Boston and had nothin the great throng that met that though not a member, for some five or Temple, though not a Baptist, and six years, and was surprised that I did you cannot wonder that I should not recognize her. She intimated that be not only surprised but pained at she thought the church cold and in- the sneer at one of Boston's best known religious institutions.

wards spoke of the above conversation man or woman whose heart is in said the lady made a "bee line" for the right place and who is not the door as soon as the benediction afraid to put hand or purse at the was pronounced, and that it was only disposal of the church in its work in the church lobby: It was the same, he is treated. We read in the book at the week-evening service; she was gone before the pastor or anyone else ed the asses stood by feeding. could get near her. She thought the Times have not changed much since the days of the patriarch.

churches because I believe these are ready being taken to devise means for hands with a gentleman and his wife, the ones accused of neglect of preservation from official interference. evidently well-to-do, believing that the the stranger and the poor. In the The claim that the shrine was an inrich as well as the poor need the touch average city church it is practical- ternational belonging and that France of brotherly kindness. The gentleman ly impossible for a minister to could not lay her official hands upon took the act in the spirit in which it know all his congregation, or even the place of so much piety, so many was meant, but the lady gave me the to know the strangers who come many miracles and such evidence of tips of her gloved fingers and a look within the church's gates. In the Divine power. that said as plainly as words might country, it is of course, different, have, "Pray, who are you, sir?" I and yet here a minister or his ofwas not hurt because my position in ficials may lay themselves open to the church and in society enables me a charge of "sheep stealing" if they to look with more or less complaisance get after these who visit their congregations. I would like to hear what others have to say on this sub-

"What," saiys the Wesleyan writer, "should be the manner of a pew-holder and regular attendant at church toward the stranger. The ideal atti-tude would ef course be the one that Francisco are sixty-five. would be best adapted to the indivi-dual visitor. It is doubtless true that the custom in many churches is to is thus referred to in the New Freeshow the stranger a very cordial wel- man:

But it has often appeared that this

ing church as visitors. sordial gretting and hearty handshake.

First, there are those who expect a home church. Of course this class contains various grades, all the way from the cheerful seeker for a genial and hearty greeting, to the sensitive and who will go away mad vowing that "there is no religion in that church," if the effusive greeting is not forthcom. Testaments. Today, in a era of so-

But there is another class those who

This class, too, contains its extreme types, i.e., those who are plainly averse to meeting strangers in church Now it ought not to be difficult for any person of average tact and discernment to detect the sort of a person a stranger is. At ceast by a giance o two to come somewhere near a right decision. We have seen a few stupid and awkward mistakes in this matter, and have heard of many. People's Society had shaken hands

congregation. How they do it was a lightly over the backs of the seats, and another striding briskly down the aisle during the period of silent prayer previous to the recessional. At the door the hand of every one is shaken and to nearly all, especially strangers, a word of pleasure at seeing him. This pleases many. But it also displeases many. And their faces show plainly, often their whole manner, whether they are pleased or not. We have heard of one minister whose practice this was the was deservedly popular in most ways) between whom and the young men of his congregation it became a

first. The boys won. It is, no doubt, offensive to many to see a minister hurrying to the church door and shaking hands with the entire congregation. A regular performance of this nature tends to destroy the freshness and significance of a most beautiful and courteous act. In time interest, the smile becomes mechanical, and theh and loses its sprightliness And then is seen the bane of all church

life—an empty form. But, on the other hand, the minister need not hold himself in dignified aloof-There is a golden mean. It some people can worship God with more profit by meeting people and shaking hands, then for those people, let hand shaking become a part of public worship to be provided by the church workers. If others do not find shaking hands with strangers such an aid to devotion, let us not offend them by thrusting it on them. And always "All are welcome,"

A Methodist minister should be, and usually is, one of the most approachable men in the world. Often, no doubt, at the close of his he has poured out his own soul and drawn back the curtain from the sacred places in his nature, he would well enough like to run away from everybody in a feeling akin to shame. · But he will be glad to see anyone who wishes to see him, and in whom the wish is strong enough to be mor

gaining in the race to the door. Doubly-ay inexpressibly glad, will he

In such a case he knows only one example, that of his Divine Master to whom none ever applied in vain.

ROMAN CATHOLIC

FATHER SHEA, OF Montreal, who has recently returned from Europe, according to the Witness, thinks the situation in France is not so desperate as has been represented. The Church authorities appear to have decided to accept the situation, and there seems to be less much turmoil than when the hostile laws were first put into operation. While at Lourdes, however, Father Shea saw 10,000 people from all over France and all seemingly apprehensive of what might take place during the coming spring when Government hostility towards that famous shrine may make itself felt. Steps were al-

BY THE DEATH OF Archbishop Williams, Archbishop Ryan, of Philadelphia, becomes the dean of the American hierarchy, he being seventysix years of age. Cardinal Gibbons is seventy-three, and next in point of vears, is His Grace of St. Paul, Archbishop Ireland who is seventy. Arch bishop Keane, of Dubuque, is sixtyeight and Archbishop Farley, of New

THE VALUE OF THE written Word

nations. This mission the Church has carried out with marvellous success. Even as the sunlight is diffused over the world so does the radiance of Catholic doctrine extend to every

The most ancient way of spreading Catholic doctrine is by the "Spoken Word." "Hear the Church" was the mandate given to the first Christians and that command has lost none of its authority.

The Scriptures have always been sacredly treasured for the Church, Only for the saving care of the Catholic Church the manuscripts of the two Testaments would never have come down to our times. For ages before the invention of printing monks were employed in the monasteries of Eurcalled "Higher Criticism" and amidst the babel of a thousand conflicting sects it is to the Church that men will have to look for clear and definite teaching on the subject of Divine Inspiration of Scriptures.

THE ANGLICAN.

ARCHDEACON LUCAS, of Fort Simpson, Canada, is en his way to England for eighteen months' furlough After nearly sixteen years among Indians and six years' work, he has produced a distionery containing 10,000

"IT WILL BE MY DUTY to repel able success is attending Rev. Archi-

reaching the church door before the fense against the law of God and the the Sunday services revive memories Church" as to have married a deceased wife's sister or deceased sister's husband, is a public announcement made by Dr. Belcher, vicar of Frampton gatherings. Cotterell, England.

> REV. A. GALTON is perpetual curate of Edenham, Bourne, Lincolnshire. His spiritual adventures have been exafter five years of priesthood in that Leone, 1; The Transvaal, 1, and China Church he returned to the Church of 1. England. He recently preached in Westminster Abbey and gave a vivid account of the massacre of St. Bar-

many of these were led to change scientious convictions; a larger number ence and beauty of the Episcopal service. It is not that principles once contended for are being abandoned. It is not due to indifference, for I think the religion of today is as earnest as, and more aggressive than, that of fifty years ago. But the churches are becoming better acquainted with each other; they co-operate more largely in religious and philanthropic enterprises; their members mingle more freely in social ermon, in which, for his people's sake, intercourse, and in all there is increased regard paid to the accessories of worship and for those truths and observations which belong to our common Christianity.

THE PRESBYTERIANS.

REV. DR. ROBERT CAMPBELL. Moderator of the Presbyterian General Assembly, has just returned from England and Scotland, who speaking be to met anyone who needs comfort or of the new work undertaken by the advice or who is seeking the life of Home Missions of the Presbyterian service to God and the world—the Church of Canada in bringing students minister at Washington, created such Sniffeling and Sneezing Colds to this country, said: "The secretary, Rev. Dr. E. D. McLaren, of Toronto, visited Great Britain and Ireland last spring, seeking young men students at least mission work in Canada, with country in case any do not find things according to their mind, or do not prove suitable for the work. Already 50 of these young men have arrived and have been sent forward to different mission fields in Canada. Arrangeshould they finally resolve to remain

> THE TORONTO PRESBYTERIAN great revival two years ago. Mr. Wil-Free Church Conucil of England to investigate the rumors of reaction, has made a by no means cheerful report. He visited thirty-seven places in South Wales where the revival fire burned hottest and found sad declines in all of them. In mining towns the conditions are particularly bad and the public houses are regaining much of the custom which was lost, Church leaders attribute the sad condition to their own failure to devise any lines of definite activity to develop the the American woman's dress. I think Christian life of the converts and to the women wear too much about their attach them to the church. It is true feet and too little about their shouldin Wales as it is true everywhere that solid and abiding Christian character ly and their party gowns are not cannot be built up on emotional ex-

THE GENERAL ASSEMBLY of the Presbyterian Church in India includes 16 Presbyteries, with 372 elders, 14,830 communicants, and a baptized community of 47,201.

THE BAPTISTS.

THE FREE BAPTIST ASSOCIA-TION, of Indiana, at its recent session, adopted a resolution in favor of the nion of Baptist and Free Baptists. The question of union will be considered by the General Conference of Free Baptists now meeting.

THE BAPTISM OF A PRIEST on Sept. 22nd., in the French Baptist church, Montreal, is described by the Maritime Baptist as, "a very interesting and impressive service," and was witnessed by a large and attentive audience, many of whom were Roman Catholics. The ceremony was performed by the pastor, Rev. Mr. Therrion, and the candidate was the Rev. V. G. Bigajski, D.D. Dr. Bigajski, is thirtythree years of age, a man of fine physique, gracious and distinguished nanners. He is also a man of high literary attainments and great oratori-

eal powers, but he shines more through the qualities of his heart and the godliness of his character, than in any other way. He was born at Krakoria, Poland, graduated with the degree of Divina Divinttas at the University of Vienna, Austria. For two years he was engaged as a missionary in Africa then attached to the "Progaganda of the Faith," in Rome. guished membor of the Society of Jesus, He passed gradually from Romanism to the faith of the gospel, and came to America to evangelize his fellow countrymen who are settled here.

REV. THOMAS SPURGEON, who has been taking his cure at Garmisch,

in Bavaria is now in Austria and making progress. His birthday was comnemorated as usual by thankofferings at the Metropolitan Tabernacle. The amount given totalled £531. Remarkand have heard of many.

from the Lord's Table any known by bald Brown's ministry at the TaberSome ministers make a practice of nie to be guilty of so scandalous an ofnacle. The crowds going to and from

of C. H. Spurgeon's days, while the open-air services on the Tabernacle

SEVENTEEN NEWLY ordained missionaries have just been sent out by the Weslayan Missionary Society and appointed thus to the following citing. He left the Church of England fields:-India, 6; West Indies, 6; Briin 1880 for the Church of Rome, but tish Guiana, 1; Hunduras, 1; Sierra

THE CHRISTIAN WORLD grows tholomew and tells the story of the of the three branches of the Methodejection of the Nonconformist 2,000 in 1st family. "If only two of the Meth-1662. Mr. Galton is evidently now odist Churches had been united the ecclesiastically a Radical of the Radi- journalist would have called it a marriage. But there were three, Perhaps the best metaphor is that which first fort than you have, and our clothes FROM BISHOP RICHARDSON'S suggests itself-the confluence of three are much more sensible and modest, address to the Synod in Fredericton streams into one river, broad and deep cooler in summer and warmer in win- McLeod, the scripture reading by C. it is learned that 1,300 have, during the with swift-flowing current. The Methecclesiastical year, been received into odist New Connexion was a placid, communion with the Church, willow-shaded stream that flowed sharply criticized my Mr. Wu. "The "And I, if I be lifted up from the earth, "many of whom had been brought up deeply in a narrow channel between collar," he says, "is uncomfortable and will draw all men unto Me." in the communion of other religious high banks, broadening at rare inter-bodies." Commenting on this an out-vals into a pool. Its clear waters mir-easily blown off and the first rain saying that such was Christ's promise sider remarks: It is doubtful if very rored the stately theological swans on its surface. The United Methodist Free their church connection because of con- Churches were a broader stream, more turbulent, carrying plenty of cargo were probably attracted by the rever- and passenger boats, and running through 'the busy haunts of men.' The Bible Christian Methodist may be likened to a Devon or Cornish river like the Dart or the Fal, short in its course, from source to sea, but with picturesque windings, and plenty of changing scenery on its banks. It also afforded excellent 'fishing for men.'

> Rev. George Jackson, of Sherbourne street Methodist church has written to pastor at the close of his three years' ministry at his present charge. The eminent Scottish divine will return to

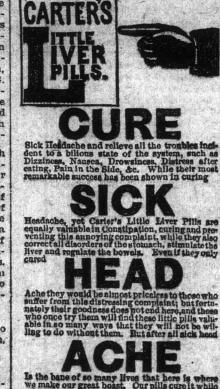
SATURDAY SERMONETTE

AS OTHERS SEE US.

Mr. Wu Ling Fang, who when China's a sensation in diplomatic and social circles is to be sent back to Washington by his emperor. Mr. Wu, as he is generally called, was when in society who might be disposed to undertake a kind of "enfant terrible." You never No remedy compares with Catarrhoknew what he was going to say next. zone for cold in the head and nasal cathe right of returning to their own He was very friendly and cordial with tarrh. It soothes and heals the inflamnewspaper men and evidently enjoyed ed mucous membranes, prevents sneezbeing interviewed. The reporters at ing and coughing, clears away the first thought that it was barbaric "stuffed up" feeling in the forehead. vanity; like a great many men, not so If you haven't used Catarrhozone get yellow, he wanted to see his own name it today and try it on your next cold. Hev. 6, M. in print, but after a while, as they You'll be surprised at the efficiency of ments will be made by which they will be able to continue their studies in a summer season, and so qualify for viewers say that "for ways that are viewers say that "for ways that ways that "for ways th were so frank and cutspoken and his questions were so embarrassing that a good many were tempted to chastise him—in some diplomatic way—but his regrets to read that there is a decided smile was so "childlike and bland" when falling off in Wales from the condi- he asked a woman her age and how tions which prevailed there during the many children she had, and why she was not at home taking care of them frid J. Rowland, sent by the National that even the ladies laughed and said

"it was only Mr. Wu's way." As Mr. Wu was educated at Oxford and as he has lived three years in Charlotte and as he has lived three years in Washington he must know something of American society, and his criticism of our civilization, cannot very well be laughed at. As he holds up mirror and we see ourselves from his point of view, we may ask ourselves Preachers of the Day Were Rev. Jos Here are some of his criticisms of

ers. Their street gowns are not cleanmodest. How absurd it is," he says, "to see a woman trailing yards of useless material over the side walks, while her after its recent renovation and redecoruseless material over the ground, and ing, afternoon and evening. Large it is very ungraceful when she has to pick up her skirts in her hands and carry them to keep them from picking. The sermen last evening was preachquite as caustic. He says: "We Chin- from the scriptures. ese may be behind the times in some things but I don't think we can learn much about proper dress from he that serveth." the Americans. We have more com-



CARTER MEDICINE CO., NEW YORK.



for comfort, they are over-dressed." and kindness found in their per-He criticizes as "barbarous" the public vearing of costly jewelry." There are many other things Mr.

Wu says about our civilization that will make us think and ask ourselves the question: "Who is civilized?" When I look at Mr. Wu's long useless "queue" as useless as the long street skirt, and his wife's cramped docked feet, I think he is the heathen. When I look at the things Mr. Wu points out the Metropolitan Methodist Church, de- as barbarous on your wife and mine clining the invitation to become their and I look at the black sweltering clothes and your tight uncomfortable collars, I begin to think that perhaps the heathen is nearer home.

Can be stopped in a few minutes and permanently cured in one hour by inpermanently cured in one hour by in-haling fragrant healing Catarrhozone. FOX CREEK CHUNCH

McLeod, Rev. R. W. Ferguson and Rev. W. Camp

The reopening of the Charlotte street A, in the afternoon, United Baptist Church, West End, neck and shoulders are bare? It is ation, took place yesterday. The event worse than absurd when she drags that | was marked by special services, morn-

up dirt. Those long skirts should be ed by Rev. Joseph McLeod, D.D., of cut off. There is no excuse for them." Fredericton. Rev. J. H. King and Rev. And I think all but the "lady-like" R. W. Ferguson also took part in the men will say amen to that paragraph. evening service, the former leading in Mr. Wu's criticism of men's dress is prayer, the latter reading the selection

The main theme of the sermon was showed the necessity of service in life. The Jews had said, when told that they must serve, that they were bond-"Ye are the servants of the things that discussion. The same was true at the resent time and as a result one must the committee on mairinge and divorce be careful of what he did, for that he was read, it being practically the same

had to serve. "A man," said the preacher, "must be a Christian seven days of the week or he is not a Christian at all."

religion were entirely separate, but there was no necessity why they should ing the sanction of the church. so be. Christianity should enter into government, whether if that of the and to concur in the action of the parish or of the Dominion. The preacher alluded to the pouring in of immigrants through Canadian

ports and their settlement in the Northwest. He appealed to the young manhood of Canada to so conduct itself that when the balance of power should be transferred to the West the population would be so schooled in the use of the ballot that it would know how to vote right. The dignity of service was dealt with finally. Service was noble even in which was discussed at length, finally

the humblest. Roberts, French, and Buller were the names that stood out prominently in the record of the late South African war, but Tommy Atkins was the man that flid the work. Service was required of everyone in this world and it was service

o'clock. The prayer was by Rev Dr. T. Clark. Rev. R. W. Ferguson The high collar and silk hat are preached the sermon from John, 12:32:

to the church and disciples. In the Mr. Wu criticizes our homes as well character of the Saviour were to be There is too much bric-a-mrae in found all things necessary for man. them, they look stuffy, and do not make First and foremost sympathy, love fection in Christ's nature. Second. there was salvation from sin to be found only through Christ. Third, the surety for the future was in Christ. The morning sermon was preached by Rev. W. Camp. C. T. Clark deliv-

ered the prayer, and the scriptures were read by Rev. R. W. Ferguson in the absence of the paster, Rev. Mr. Fletcher. The congregation of the Charlotte

street church have now an edifice to be proud of. Extensive been made to the building have The interior has been repaintand a system of electric lighting installed throughout. All the windows in the body of the church are now of stained glass. Two of these are memorial windows. One is in memory of the late Dr. Hartley, presented by the congregation, the other in memory of Albert C. Smith, donated by Mrs. A. C. Smith. The committee in charge of the renovation was Rev. M. E. Fletcher, J. D. Coes, John M. Trecartin, J. R. Webb and H. Colby Smith.

NOW CLEAR OF DEBT

MONCTON, N. B., Oct. 13.-At serve ices in his church at Fox Creek today, Father Robichaud had pleasure in informing his congregation that ... their beautiful church property was now entirely free from debt. Ten years ago the Fox Creek people began the erection of a large ctone church to replace the wooden edifice, which had become too small for the congregation. In 1904 the new church, which cost nearly fifty thousand dolars, was dedicated by Bishop Casey. Since that a new hall has been built and other improvements to the property made. In view of the big undertaking for a rural district, it was therefore with great satisfaction that the congregation today heard that their church indebtedness had disap-

Rev. G. M. Campbell spent today in the city in the interests of the Canadian Bible Society, preaching in the First Baptist and Central Mothodist churches and addressing the Y. M. C.

MARRIAGE OF DIVORCES

RICHMOND, Va., Oct. 11.-Greater activity in restricting the marriage of divorcees, a more widespread movement against the child labor, the much mooted phrase, "the American church" Dr. McLeod took as his text part of in a preamble to the constitution and Luke 22: 27: "But I am among you as the question of providing for suffrage bishops as against missionary bishops were among the measures urged at to-"service of action." The preacher first day's proceedings of the Episcopal convention.

The constitutional preamble was voted on by dioceses and adopted by men to no one. The answer had been, the house of deputies after an hour's In the house of deputies the report of

as that presented to the house of bishops several days ago, in which the activity of all Christian bodies in reor he is not a Christian at all. He stricting the marriage of divorced permust be a Christian in his family rela- sons is endorsed. It urges the utmost tions, in business and when he votes vigilance and discipline in the church or he is not a Christian at all." in securing perfect safeguards for the Dr. McLeod went on to urge that sanctity of the marriage vows. It Christianity be carried into politics, especially sets furth that diverced per-Some people thought that politics and sons are at all times anxious to have their past records made clear in seek-

The resolution to accept the report bishops, was laid on the table until the receipt of a message from the house of

The house of bishops adopted a resolution presented by Rishop Greer, of New York, condemning child labor and calling upon employers and parents to legislation and better enforcement of the laws.

Th bishop of Vermont, chairman of the house committee of suffrage bishops, today presented his report, being laid on the table for further consideration. The eastern part of Oregon was admitted as a missionary district.

CASTORIA. The Kind You Have Always Bought PENSION SCHEN

Favor Distribution Amou Government to Teacher More Years' Sa

WOODSTOCK, Oct. 12.-County Teachers' Institut October 10th and 11th, in solidated School building ville. Over 70 teachers In order that the teach come better, acquainted oyster supper was tende were in town on Wedne On Thursday morning opened with an addre Teaching, by Pres. C. I A., He dealt with his four heads: (1) Thorou (2) Ability to Centrol; Impart Instruction; Out of School. Inspecto lowed, dealing largely w Consolidation. Rev. J. H. A. Anderson teachers and gave many

On the first afternoo Squires, B. A., of the Flo solidated, delivered an dress on How to Manag dealt largely with means of developing th The Pension Fund wa

Beverley P. Armstrong representing the Annui Canada. (After a brie committee was asked to matter at next sessio visit to the Sloyd room Miss Pickle gave an to a class of boys. An enthusiastic pub held in the evening wit by Rev. J. H. Ander Ross, Inspector Meag Pierce, J. Kid Flemmi General Jones, inter number of musical sele The solicitor general he could not speak for yet as a member of the thought it would be t ute the amount asked nuity Company amon who had taught 15 ye On Friday mornin adopted a resolution f ers who have taught

Annuity Company. The Physiological Aspects of Some Sub discussed by Dr. D. W trated his talk wit the blackboard. A class of girls in prepared and served for the institute and all who had doubted adding this branch to On Friday afternoo Barnett of Hartland and instructive pape A hearty vote of th

ward the amount asl

ed all who had aided stay in Florenceville The place and date was left to the execu Officers for the er elected as follows: Pr B. A., Florenceville; Baldwin, Centreville; Estabrooks, Woods members, Minnie S. stock: Nellie Harmo

Bitter Contest in Canteste

PRINCE ALBER After a short and the by-election her sary by the resign General Lamont, B rights candidate, w by a majority of Liberal. There are dred contested ball the eventual result

Mr. Turgeon, who the position of atto Saskatchewan gove signation of his par mont, is a son of Gloucester county.

\$3,000 BLAZE

SACKVILLE, N noon today fire w of the large Manufacturing Co was extinguished of at least \$3,000 * is somewhat of a the blaze originate foundry an hour break, but found that time. Fire se in one of the mer near the coal bin The building, i mounting shop, rooms, was saved forts. There was did not . cause th the works, and t orders will be fil firemen were rett cett, blaze an alar in the Church of

In this casemond