

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.  
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Vol. 34.

TORONTO, CANADA, THURSDAY, OCTOBER 3, 1907.

No. 38.

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### Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

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

Entry must be made personally at the local land  
office for the district in which the land is situated.  
Entry by proxy may, however, be made on certain  
conditions by the father, mother, son, daughter,  
brother or sister of an intending homesteader.

The homesteader is required to perform the homestead  
conditions under one of the following plans:

(1) At least six months' residence upon and culti-  
vation of the land in each year for three years.

(2) If the father (or mother, if the father is de-  
ceased) of the homesteader resides upon a farm in the  
vicinity of the land entered for, the requirements as  
to residence may be satisfied by such person residing  
with the father or mother.

(3) If the settler has his permanent residence upon  
farming land owned by him in the vicinity of his  
homestead, the requirements as to residence may be  
satisfied by residence upon the said land.

Six months' notice in writing should be given to  
the Commissioner of Dominion Lands at Ottawa of  
intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

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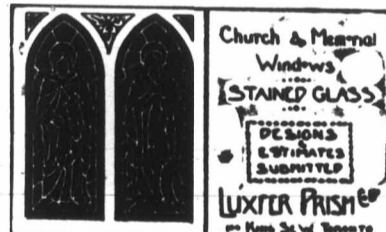
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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 3, 1907

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## Lessons for Sundays and Holy Days.

October 6.—19th Sunday after Trinity.  
Morning—Ezek. 14; Eph. 6, 10.  
Evening—Ezek. 18, or 24, 15; Luke 7, 24.  
October 13.—20th Sunday after Trinity.  
Morning—Ezek. 34; Colos. 3, 8.  
Evening—Ezek. 37 or Dan. 1; Luke 11 to 29.  
October 20.—21st Sunday after Trinity.  
Morning—Daniel 3; 1 Thess. 5.  
Evening—Daniel 4, or 5; Luke 14, 25—15, 11.  
October 27.—22nd Sunday after Trinity.  
Morning—Daniel 6; 1 Tim. 4.  
Evening—Dan. 7, 9, or 12; Luke 19, 11 to 28.

Appropriate Hymns for Nineteenth and Twentieth 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.

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.  
Processional: 290, 542, 603.  
Offertory: 165, 226, 446, 550.  
Children's Hymns: 333, 564, 569, 570.  
General Hymns: 296, 540, 541, 546.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.  
Processional: 270, 271, 306, 393.  
Offertory: 202, 210, 280, 285.  
Children's Hymns: 330, 334, 338, 342.  
General Hymns: 196, 217, 203, 285.

### THE NINETEENTH SUNDAY AFTER TRINITY.

The sick of the palsy is restored to health by a miracle. The Gospel records the act and states that sin is the cause of the disease, therefore sin is removed and the afflicted one recovers. Here human disease is a symbol of the moral condition. Rightly the Church emphasizes the truth that Christ gives good health, to the body and cures disease. In fact the exhortation in Matins and Evensong instructs us "to ask those things which are requisite and necessary as well for the body as the soul. While the visitation of the sick has the prayer "there is none other name under

Heaven given to man, in whom, and through whom, thou mayest receive health and salvation but only the Name of our Lord Jesus Christ." The words of administration at the Holy Communion also accentuate the body's importance by the expression "preserve thy body and soul unto everlasting life." Soul and body are closely connected. Disease of the body affects the spiritual state, while a sinful soul bears outwardly marks of indulgences. The Gospel teaches that sin, whether first hand or sin visited upon children in after years, is the original cause of disease, and sin is forgiven by Christ. Sin, "thy sins be forgiven thee," words of tenderness and love, be of good cheer, Christ goes to the very root of the disease—sin. This must first be cured. Then follows good cheer. In the organization then of Christ's Church this forgiveness of sin is provided for. In the Lord's prayer. In His charge to St. Peter. In the Church to-day is continued the charge, in both Matins and Evensong, the Visitation of the Sick, and in the Holy Communion, all provided for the forgiveness of sin through Jesus Christ.

### Sincerity and Sympathy.

One could not help being struck by the widespread and heartfelt welcome extended by all classes of our people to the Bishop of London during his visit to Canada. In thinking it over we believe that it was largely due to the spontaneous recognition by our people of the sincerity and sympathy of the man. No one could doubt that Bishop Ingram believed with an intense conviction in the Christian religion. Nor could any one doubt that he was a loyal, resolute and well-grounded Churchman. But his religious belief and his Churchmanship were also tempered and adorned by an exquisite charity which blossomed in a noble, unselfish, and devoted life. His eager purpose was the good of all men, and he was seeking in the simplest, surest and most direct way to lend a helping hand in bringing it about. These kingly qualities stamp with the hall mark of true greatness each son of man who is honoured with their possession. They likewise give the surest, tenderest access to the human heart. They are well worth cultivating. Sincerity is a noble weapon, but sympathy is the delicate feather that guides it straight to the mark.

### Early Christian Writings.

We have read the fuller details of the recent wonderful discovery of early Christian manuscripts near Thebes. At Edfu on the Nile are the ruins of the grandest temples built by the Ptolemies, and also of an ancient Coptic monastery. During a recent excavation there was uncovered a part of the oldest foundation of this monastery, and in it a small receptacle which contained a volume of parchment manuscripts, black and shrivelled with age. Like most finds it passed through several hands, but has been saved. Though the ancient parchment is much worn it is all intact and readable. There are twenty-five leaves of Logia or the sayings of Christ, the life of an early Christian martyr, St. Menos, a translation into Coptic of a sermon by St. Cyril, Bishop of Jerusalem in the fourth century, which includes new, or to us new, quotations of the sayings of Christ, handed down by the early Christians from those who listened to his words during his earthly ministry. There are also parts of the Gospels in Greek and Coptic, with additions not found elsewhere. We await their translation and publication.

### Class Injustice.

The evidence presented to the Civil Service Commission goes a long way to prove a serious

injustice imposed upon a large and useful body of men by the changed economic conditions prevalent to-day. It is a sad reflection on our modern civilization that the man who carries a hod, or the printer who sets up type, should through aggressive self-assertiveness and an almost martial union be able to increase the cost of living by forcing his employer to increase his own wage while the great body of men, including the man who rents the house the hod carrier helps to build, and the man who writes the articles the printer mechanically prepares for the reader, have to pay the increased cost of living, and are powerless to enforce a corresponding increase in their own remuneration. This labour fetish with its weapons, "strike" and "vote," has brought about a serious class injustice with which our statesmen will assuredly have to reckon.

### A Remedy Must Come.

No reasonable man of generous spirit has other than a kindly feeling towards his fellowman who styles himself "a labourer." The honest industrious working man is one of the strong props of the State. It is true that in the past he by no means enjoyed the consideration and freedom which are his to-day—largely, be it said, through his own efforts. But it is becoming a serious question with many thinking men, some of whom have been proved friends of his, as to whether the great measure of freedom he at present enjoys is not leading him to treat other classes in the community with selfish indifference. "What is liberty without wisdom and without virtue?" asks Burke, and in reply he says, "It is the greatest of all possible evils." There must be fair play all round to ensure a wise, happy, well-ordered state. The employer, and the worker who does not call himself a labourer, "are just as much entitled to fair play as is the labourer himself, and in the long run they will be compelled in self-defence to organize and stand for their own rights at the hustings and in parliament.

### English Farm Labour.

Mr. Rider Haggard, whose novels are already becoming old, has since his return from South Africa, and his literary success, devoted his energies to a noble object, viz., the revival of English farming, and the bettering of the lot of the English farm labourer. He writes now pointing out the vast improvement in everything, but laments the exodus to towns, which it seems impossible to stem under present financial arrangements. In most districts there are, he says, no prospects on the land. "Small holdings are much in the air just now; indeed half the time of Parliament is taken up in discussing them. But this must be borne in mind. It is useless to give a labourer a small holding even on the most advantageous terms unless he has or can be provided with the equipment and capital necessary to its cultivation, and even if these are available, unless also he can then be sure of earning a decent living out of his little farm. Now in many of the English counties it is very hard to make farming show a profit to-day, even when all these requisites are assured. . . . This economic point is the kernel of the small holding question." Disappointments seldom come singly, and we have at this time the information that Lady Warwick has been obliged to close Bigods' Hall, near Dumow, which she has maintained at great expense for the last twelve years. For some reason the college has never been a great success in numbers or income. One cannot but regret the failure, as through it educated women acquired both a practical and theoretical knowledge of great value. Of 188 who passed through over 100 are still engaged in farming.

**T. C. Patteson.**

The younger generation may wonder at the strain of eulogy that has come from the leaders of the press at the death of the late T. C. Patteson, postmaster of Toronto, not so their seniors. Most of us have with rugged Carlyle and chivalrous Kingsley a strain of hero worship in our blood. Even in these modern days the man endowed with those brilliant and masterful qualities which mark him out as a good type of a dominant race, and in whom they have been by no means dormant, cannot lack due appreciation. In many and varied ways Patteson maintained the traditions of the cultivated English gentleman with strong sporting proclivities. He excelled in everything he took in hand. In cricket, journalism, horse breeding, postal affairs, and many another field of effort he stood in the front rank. Courageous and generous to a fault the familiar figure with bent head and intent look will not soon be forgotten. A vanishing type it may be, but one which has none the less made a gallant effort to maintain the traditions of British honour, manliness and service under the old flag in the New World.

**Toronto University.**

Amongst not only scholars but thoughtful men interested in the intellectual development of Canada the question of a successor to President Loudon has been one of more than ordinary concern. It was felt, especially in Ontario, that the standard raised by men of the caliber of Dr. McCaul, Sir Daniel Wilson, and President Loudon should not only be maintained but if possible advanced. The installation of Dr. Falconer has made clear not only the high esteem in which the university is held at home and abroad but it has given the people at large an opportunity, through his published address, of forming an opinion of the new president. This opinion is eminently favourable. We are glad to see the spirit of the scholar tempered and broadened by a certain statesman like quality of mind which recognizes that the true mission of the scholar is to uplift and advance his fellowmen, and to this is added our gratification at the expressed conviction of the new president in the closing words of his admirable address "that help comes from the unseen to him who seeks faithfully to do his duty."

**A Celtic Reunion.**

Towards the end of this month it is intended to hold in Edinburgh a gathering under the presidency of Lord Castletown to forward the interests of the Celtic race. The Congress is to be attended by delegates from Scotland, Wales, Ireland, Brittany, the Isle of Man and Cornwall. The mention of Cornwall reminds us of reading years ago of the death of an old woman who was the last to speak the ancient Cornish Gaelic. The opening ceremony is to be the laying of the charter stone, the Lia Cineil, at which many distinguished people are to be present. It is said that the stone is always placed in position before the Congress begins. Perhaps some Gaelic reader will tell us whether the ancient standing stones to be found all over the British islands are planted for this peaceful purpose; tradition generally designates them as marking the site of some bloody but long forgotten battle. These modern congresses bring together persons interested in the study and development of Celtic languages, music, art, etc., and incidentally give the members opportunities of making friends at excursions, concerts, etc., and conversing in the more prosaic modern tongues.

**The Care of the Children.**

Some crimes of murder and suicide of an unusually shocking character have induced our contemporary, the "Australasian Churchman" to take up the subject. The conclusion come to is the

same as in this land, the need of better discipline for the young. We condense from the article as follows: "We exercise a right to speak out a word of warning and advice to our readers, both adult and young, and hope that it may not be in vain, but bear good fruit in all. First, we must face a truth that hereditary inoculation (shall we call it?) plays a most important part in crime. The mind and life of the parents undoubtedly influence, in degree, the children; the environments and companionships of friends and mateship affect the actions; the books, booklets and papers which are so easily obtained are assimilated into the thoughts and words and actions, and have for generations borne fruit bad and good, even such as has been the nature and character of the works read and digested. Such rubbish as is sown broadcast on the waters of life must return evil. Where is the home influence for good? Where today do we see the parental authority and love for right and moral teachings? Where are the children trained? In the home? Alas no! how little of the endearing of parental advice for good, and care of the young during those years when the young mind is so flexible, so soft in moulding that every word and action is indelibly marked and leaves an imprint sooner or later to be re-printed in the life as it expands. Remember this life is but a schoolroom after all, a nursery, wherein we should always be learning the child-like and innocent teachings of good and holy children, and men and women who have simply lived in the love of God and in the shelter of Christ's fold. Endeavour to inculcate the only power to overcome hatred, bitterness, covetousness, malice, uncharitableness and those coarse and vulgar habits, those cruel and hard words and blows which do so much harm and injury to others, and above all to oneself if indulged in, and that power is the all-conquering and subduing power of love. The love of Jesus, the love of God."

**The Old Catholic Conference.**

Like others who try to keep informed on passing events we confess to feelings of great despondency over the unfortunate course of events in ecclesiastical matters in France and Italy. A very common error exists in Anglo-Saxon countries that the people will transfer their allegiance to some other body in case of persecution. But in these countries only one Church is understood to exist by the mass of the people. A change will necessarily be a slow process. Some think that the old Catholics will take the place of the new Papal body, and so the account of the Seventh International Conference will be read with interest. This Conference was held at The Hague this month, and was well attended by old Catholics from the several countries. There were also present Anglican and Orthodox priests and laymen, amongst them Chancellor Lias and General Kireeff, the latter being commissioned by the Metropolitan Antonius of St. Petersburg to bring the Congress his good wishes. With the Frenchmen had come a representative of la Petite Eglise, while another from Portugal was desirous to come under the jurisdiction of the old Catholic Bishops. Each day's proceedings opened with solemn High Mass. The first thesis on the agenda stated that the catholicity of a church is proved by the purity of its faith and the Apostolical succession of its Bishops. It was unanimously adhered to. Dr. Van den Bergh read an address on the relations between Church and State; this subject, which formed the second thesis, found the approval of the Conference too. In the course of the first public meeting Bishop Herzog, of Berne, drew attention to the fact that Catholic reform within the Roman Church was impossible, for the new Syllabus slew it. Bishop van Thiel, of Haarlem, said the French Reformers now contemplated the holding of a Conference in December and the eventual election of a Bishop. The Utrecht Declaration of the Old Catholic Epis-

copate was at the present moment being presented to them for signature, and there was hope for the foundation of a National Catholic Church in France. A Declaration to the Roman Catholic Reformers in Germany, Italy, and France was passed. It states that the Conference cannot see any possibility of success without the Reformers leaving the jurisdiction of the Pope of Rome. It begs them not to cling to an un-Catholic notion of unity, and says that by joining the old Catholic ranks they will best preserve the oneness of the Church under its supreme Head, Jesus Christ. The resolution was passed with great applause. The next Conference is to be held in Austria.

**Pilgrims and Puritans.**

A correspondent of the "Guardian" sends the following useful historical note on a subject on which few, if any, are familiar: "I alluded to the extraordinary mistake of President Roosevelt in calling the men who touched land at Provincetown and settled Plymouth in 1620 Puritans, when, in fact, they were Pilgrims. The error was the more noticeable, because the British Ambassador, Mr. Bryce, who followed the President, used the right term. We are now told that the President at the time confessed the error, which would be found in his address as it had been given to the press, saying that a Massachusetts man had called his attention to it, and that he had not noted the distinction between Pilgrim and Puritan. Some of us have been trained lately to believe Mr. Roosevelt an infallible doctor universalis, and others of us have thought that he knew the history of his own country well; and it is rather a shock to find that he did not know, or did not remember, that the men who settled Plymouth were Pilgrim Separatists and Independents, and that those who came later to Salem and Boston and founded the colony of Massachusetts Bay were Puritans who claimed that they still were members of the Church of England. The difference showed itself in matters of organization and civil polity. The Pilgrims wished for no union of Church and State; and at Plymouth there was no religious test for the exercise of suffrage or the holding of office. The Puritans held to the union of Church and State; and as soon as they could control the membership of their company, after their arrival on these shores, they admitted no men to citizenship who was not a member of the Church which they had 'purified' from prelacy or superstition; and this rule held until the charter was vacated by the courts at home and a Royal Governor was sent over. In like manner the colony of Connecticut was Separatist, like the Pilgrims, and imposed no religious test except that the Governor must be a Church member; while its sister colony of New Haven was Puritan and ecclesiocratic, and gave the citizenship to none who were not recognized members of the Church. In Massachusetts the Puritans prevailed; in Connecticut the Puritan colony was merged under Royal Charter in that of Independent principles. In this lies the key to much of the civil and religious history of New England."

**A Curiosity in Church Finance.**

The anomalous position of Church finance in England has received a fresh illustration by the summons of the proprietors of Hay's Wharf to pay £200, their share of the rate in support of the rector of St. Olave's, Southwark. The rector is Canon-missioner of the diocese, and receives £600 per annum stipend from the parish and £120 rent of the rectory, which he does not occupy. It was urged by the defendants that the Church is neglected, that there is no resident clergyman, and on one Sunday last year the services were omitted. The magistrate gave judgment in favour of the rector, but the defendants intend to appeal. The entire question of the diversion of parochial endowments to non-parochial objects, without an Act of Parliament, is causing

much discussion, and this is the greater when the money is raised by a yearly rate. This Church is said to be unnecessary, and a movement is on foot to try to arrange for the sale of the site and the devotion of the proceeds in a regular manner to Church work.

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#### A LITTLE PLAIN TALK ON THE HURON JUBILEE.

The Diocese of Huron has just celebrated the fiftieth anniversary of its founding by various appropriate functions. The "Churchman" joins with the rest of the Church in the Dominion, and especially in Ontario, in congratulations upon the actual and tangible results of half a century's work, as evidenced by the large increase in clergy, parishes, revenues, church buildings, and such like. And the record in itself undoubtedly makes a somewhat imposing display. Evidences of growth abound on every side. The Church, speaking after the manner of men and by the only data available in such cases, has most assuredly gone ahead. The Church of England in 1857, in the region now ecclesiastically known as the Diocese of Huron, has during the period in question, incontrovertibly "progressed." She has lengthened her cords and strengthened her stakes and spread herself widely. No one can pretend to deny that this is true in a sense. But Churches like individuals must be judged by their opportunities. Has the progress of the Church in the Diocese of Huron been commensurate with her opportunities? Are matters to-day with her, from what we know of the general advance of the community, and that of her sister communions, what might fairly be expected? Numerically how does she stand? If we take the ratio for the whole province, which seems reasonable enough, it will be found that from possibly the first, and certainly from the second, she has fallen to the fourth numerical position among the various religious communions, and this in spite of immigration preponderantly Anglican, not to mention the natural increase of the population. There is reason to believe that the leakage has now been stopped, but that it was allowed to go on decade after decade, as with dreary uniformity the census returns to the end of last century testify, is surely indicative of a grievous inability to rise to and grasp the opportunities of the hour. The numerical decadence of the Church in Ontario, it may be said is an old story and there are mitigating circumstances to be taken into account. It has been urged with sound force that the custom of lumping all the nondescripts under the head of "Church of England," placed us in a false position. True as this is, the fact, however, remains that the Church of England in Ontario lost even its nominal hold upon these people. Making every allowance it must be acknowledged that the numerical position of the Anglican Church in Ontario to-day is explainable on only one ground. With her sister dioceses in the province, therefore, Huron we fear must take her share of the blame for bygone derelictions. And then in the matter of education. The founding of the diocese and of Huron College were almost simultaneous. What is the position of this excellent institution to-day. Has it fulfilled the destiny mapped out for it by its founder over twenty years ago? The late Bishop Hellmuth took the initial steps for its transformation into an university. A medical school was opened and an arts course inaugurated. Since then matters have remained in statu, or if anything slightly retrograded and the prospects for a Church university in this, the centre of one of the richest regions on the continent seem now hopelessly overcast. Then what of the two splendid schools for boys and girls, also the creation of Bishop Hellmuth. While similar institutions have flourished and are still flourishing in all parts of the Dominion east of the Great Lakes, these establishments on the joy

and pride of the Church people of the Western Peninsula have passed clean out of existence, and are now only a memory. What again of the cathedral so grandiloquently named, and so richly endowed. Within the last twenty-five years the Roman Catholics, surely incomparably less able than our own people, have erected a splendid cathedral in the city of London, while we continue to be perfectly satisfied with a patched up parish church, in size, architecture and massiveness easily surpassed by at least half a score of Canadian parish churches. Other reflections along the same line suggest themselves, but we forbear to press the matter further. Now we have written in anything but a spirit of carping criticism, and from no desire to in any way detract from the good and admirable work done, or to throw any discredit upon the personal character and efforts of those engaged in the work of the Church in the Diocese of Huron. In this respect they will hold their own with any body of clergy in any of the two hundred odd dioceses in our far flung communion. They have been the victims of a system, now happily we have reason to believe undergoing a process of adaptation to actual conditions, and their failure to "grow with the country" would have signaled, we fully believe, the efforts of any other class of men similarly handicapped. We do not say this merely for the purpose of "saving the face" of the clergy of Huron, but in all sincerity and in sympathy for a body of men who have suffered from the mistakes of others. Nevertheless it is none the less true, that the prevailing note of the Jubilee of the Diocese of Huron should be the determination to avoid past shortcomings and mistakes rather than self-congratulations upon what has already been accomplished.

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#### AN HISTORIC CONVENTION.

An exceptional, and in a sense, a surpassing interest, attaches to the approaching Convention of our sister Church in the United States, to be held this month in Richmond, Va. The Convention of 1907 will doubtless take high rank among the historic conventions of the American Church, and this for at least three reasons. In the first place it marks the three hundredth anniversary of the planting of Anglican Christianity on this continent, in the second place it will be rendered notable by the visit of the Bishop of London, and lastly from the intrinsic importance of some of the questions that will come up for discussion and possible final settlement. In regard to the first mentioned and primary object of the Convention we may expect a good deal of natural jubilation over the expansion of the Church throughout the United States during the century and a quarter of its independent corporate existence. And most undoubtedly on the face of it the progress of the American Church, during this period, so far as statistics can testify justifies all the enthusiasm that its recital will doubtless evoke. The growth of the Church, since, say the middle of last century, if not phenomenal, has been quite extraordinary, and without making any odious comparisons, is probably, when all the special circumstances of the case are taken into account, unprecedented in the history of American Christianity. "On its face" only, however, for what it might have been, had wiser counsels prevailed in the old colonial days with the home authorities, almost strains the imagination. The American Church to-day would have probably as far outnumbered the Mother Church as does the Great Republic the Mother Country. But all this belongs to ancient history and to the dreary category of what may be called "The lost opportunities of the Church of England." So far as American Churchmen themselves are directly concerned, hampered and handicapped as they were by bygone blunders, their work as evidenced in the results achieved is a splendid one, and so far as

self-congratulations under any circumstances are permissible, is a just and reasonable cause for rejoicing. The visit of the Bishop of London apart from the attractiveness of his own personality upon which we have already more than once dwelt, is especially interesting. As has been already pointed out the Church in the whole of North America in pro-revolutionary days was under his jurisdiction. Especially was this the case in Virginia where the Church, established by statute, was denied Bishops. Perhaps in no portion of the Church in America was the Bishop of London in so close touch as with the Virginian Church. For the first time in the history of our Anglican Christianity does the Bishop of London visit this ancient portion of his diocese, wherein strange to say raged, as fiercely as it ever did in Puritan New England the popular opposition to the appointment of Bishops. Indeed it has been plausibly asserted, that one of the leading minor causes of the American revolt was the rumor, that a Bishop was shortly to be appointed for Virginia. The Bishop's visit will suggest many very fascinating trains of thought and it is an historic event of no mean importance. The visit certainly has been long deferred, but "better late than never," and if it is the first it will not be the last. Some important matters also come up for discussion at the Convention, notably the canon on divorce and remarriage. A determined attempt is to be made to get the American Church into line with ourselves by the unconditional prohibition of the remarriage of all divorcees. We cannot help hoping that our brethren will adopt this simple, if drastic, solution of a problem with which they have been wearisomely tinkering for so many years. No doubt there is something to be said on the other side, but in a country where the grounds for divorce are so flagrantly and notoriously insufficient, the only safe course, it would appear to us would be the prohibition of such marriages altogether. Individual cases of hardship may occur, but relief can be obtained elsewhere. The Church must be governed by the rule not by the exception. Then there is the question of the adoption of some name, better adapted to a Church so essentially historic as ours, which at this Convention is peculiarly opportune. Altogether the Convention promises to be a record one in the history of the American Church.

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#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

Last week Bishop Hamilton, of Ottawa, commemorated the fiftieth anniversary of his admission into the ministry of the Church. It is an easy thing to speak of "fifty years," but we hardly stop to realize the hopes, the disappointments, the joys, the sorrows, the successes, the failures that are included in half a century. Fifty years may seem but a trifle in the history of our race, but in the life of a man, fortunate enough to live out those days they include all or nearly all that is best in him. The young Deacon admitted at the canonical age finds himself well past three score years and ten, with the shadows of evening gathering about him and the dawn of a new and better light manifestly nearer. Happy is the man who can look backward over fifty years and feel that they have been years of useful effort, years crowned with the ample results of toil, and of service. Bishop Hamilton comes of an honored family in this country, and he has exemplified its best traditions and added some of his own. The Hamiltons have been blessed with considerable wealth and they have to a remarkable extent put that wealth at the disposal of the Church, for educating the clergy, for sustaining the ministry of the Church in missions; and in other ways. In addition to contributing of their means they have shown their love for the Church by the thought

and personal attention they have given to the administering of its temporalities.

Bishop Hamilton has long been a conspicuous figure in the Canadian Church. As rector of St. Matthews, Quebec, as a member of the Provincial Synod of Canada, as Bishop of Niagara, and now of Ottawa, he has always stood foremost in the affections and respect of his brethren of the ministry and enjoyed to a remarkable degree the confidence of the laity. He has ever been a most uncompromising Churchman, standing manfully by his opinions, when they were not as kindly received by the general public as they are to-day. But no one ever thought of anything but honouring him for his steadfastness in what was a transparent conviction. And like all true men of deep convictions he was ready to honour the honest convictions of others, even when he had no sympathy with their point of view. His Lordship has always been gracious and gentle in manner. We can recall with interest meeting him when we had been admitted to the priesthood but a few weeks and his courtesy and consideration seemed quite as marked as if he had been in the presence of a distinguished Churchman. It was all absolutely natural to him, but it was noted with special pleasure by us. Older clergy do not always remember how far a little consideration, a little courtesy goes with their younger brethren. We need not speak of his generosity, of his tireless activity in his episcopal duties, of his love for his Church, and his high ideals of manly piety. Fifty years of faith, fifty years of ungrudging toil and service, fifty years of Christian example in gentleness in courtesy, in passionate love for the Church and the Master—that is a record allotted to few men.

The demonstration of hostility towards the Japanese in Vancouver is most regrettable. The Japanese have not so far as we have heard been charged with any violence, any disturbance of the peace, any infraction of the laws of the land. Their chief and only offence seem to be that they are Orientals, that they are industrious, that they are efficient, and that they sometimes work more cheaply than white men. To the ordinary citizen these would not appear to be very dreadful charges to lay at their doors, but to a certain class of labour officials they constitute sufficient ground for ejecting them from the country. The question of cheap foreign labour is too large to discuss with fulness here, but we are of the opinion that there is a radical fallacy in the argument of the white labour leaders. These men hold that cheap foreigners living under conditions which are quite degrading to self-respecting white men take the food from the mouths of our native workmen. This was the argument originally used against the employment of labour-saving machinery. Every invention may be said to be taking labour, and the rewards of labour from workmen, and one would think that all that was necessary to usher in the labourer's millenium would be to destroy all the labour-saving machinery. But as a matter of fact each invention creates new employment and by cheapening production it calls for more workmen under other conditions. The same thing happens when cheap foreigners are imported into this country. To illustrate what we mean let us suppose them to be employed as navvies on the construction of railways. They are doing work at a wage that a white man may not accept, but their cheapness is rendering possible the construction of hundreds of miles of railways more than could otherwise be built. This extra mileage will call for hundreds of more skilled hands to equip and operate the roads, and so in the end there is a greater, not a lessened demand for white labour. We regret exceedingly that our political leaders are not sufficiently courageous to withstand the unreasonable and short-sighted policy of labour

orators. We sadly need men who will undertake to instruct and lead public opinion rather than pick up the crude policies of the populace and shout them at the head of the procession.

The Diocese of Huron has celebrated its Jubilee with great impressiveness. It was most fortunate in having the Bishop of London to assist on this memorable occasion. His visions of the future awaiting the growth and development of this country were very inspiring. The idea that God stands behind the right, and the Church that represents righteousness and truth and service will surmount apparently impossible obstacles, is one that ought to be continually kept before our minds. Things regarded as quite impossible a few years ago have now been realized, and such a thing as a united Christendom at present apparently a chimerical dream, may be an accomplished fact in the not so distant future. We need on every great occasion such as the one referred to, to lift up the imaginations of our people to the contemplation of the things that may and must be done. Let us honour the heroes of the past, but let us act as heroes in the present.

Spectator.

## The Churchwoman.

### OTTAWA.

The first regular monthly meeting since the holidays of the Board of the W.A. was held last week, Mrs. Tilton presiding. The Rev. Canon Kittson, rector of the cathedral, read the opening service, and gave an interesting address on the "Outlook and the Inlook of the Future Work." The representatives to the annual meeting of the General Board in Hamilton next month will include Mrs. Tilton, general president; Mrs. Hamilton, Mrs. Muckleston, Mrs. W. A. Read, Mrs. Pollard, Mrs. Houston, and Mrs. Doney, all of whom are life members; Mrs. J. R. Armstrong, Mrs. George E. Perley and Miss Bogert, diocesan representative. Mrs. George E. Perley, the diocesan treasurer, presented the financial statement. The receipts were \$41.49; expenditure, \$100.07. The amount of money that has been sent in to date for the twenty-first anniversary fund was stated by the treasurer to be \$131.32. The Extra-Cent-a-Day treasurer reported receipts for that fund to be \$21.63. The Finance Committee has arranged the assessment for the pledges for the various branches. Letters of acknowledgment for sums of money for missionary purposes were read from the Bishop of Algoma, the Rev. G. Ley King, Wawanosh Home; Miss Carter, general treasurer, and the Rev. Canon Stocken. The convener of the Chinese work, Mrs. Greene, stated that the Sunday School held in the Lauder Hall commenced the previous Sunday with twelve men present. One man left some time ago for Haileybury, from whom good reports have been received. He attends the Church of England regularly. Mrs. Greene also gave a most interesting account of her visit to the Lytton Hospital in British Columbia. This institution is of peculiar interest to the auxiliaries of Ottawa diocese, as a bed was placed in it to the memory of a former officer. It is called by her name, the Catherine E. Baker Memorial Cot. The speaker stated that it is perfectly equipped, and is quite the envy of other hospitals in the vicinity. It is never empty, and the Indians always hope when they go as patients that they may occupy it. The Rev. H. Pugh is in charge of the hospital, and is doing a grand work. He is assisted by Mrs. Pugh and two nurses. Ottawa Auxiliary contributes \$25 per annum towards the salary of one of these nurses. A daily celebration of the Holy Communion is held in the Little Lytton Church, at which at least four Indians are always present. They love the Church service, and Mr. Pugh stated that "if the church bell were rung in the middle of the night the Indians would consider it a privilege to get up and attend." As Dorcas secretary, Mrs. Greene further reported that two bales had been sent to Onion Lake, Saskatchewan, by Richmond and Famers' Corners. The value of the former was \$35, the latter \$36. A bale was also sent to lepers in China valued at \$25.90. The branches are requested to do the knitting for the leper bale of 1908 during the coming winter, in order that everything may be completed before the heat of next summer. Miss Riddell, of

Japan, is in Canada on furlough, and will return the first week in November. The Dorcas secretary desires to send some knitted articles jointly with other dioceses, together with some Christmas gifts to Japan when this lady returns. Three soft, grey knitted shawls are required; also one dressed doll, some note paper, six yards of print, and some pocket handkerchiefs. A bale for a mission in the Ottawa diocese will also be prepared and forwarded before Christmas. Each branch is asked to contribute an article of good, warm underwear, suitable for either a man, woman or child. Mrs. Armstrong, the secretary of the Babies' Branch, reported that eighteen new members from St. Luke's parish had joined the ranks, making a total membership for the diocese 228. Mrs. Greene, the organizing secretary, stated that the Ottawa Deanery meeting will be held on September 30th in All Saints' lecture-room. Miss Riddell, of Japan, and Mrs. Geo. Greene, of Ottawa, will be the speakers.

St. Alban's.—The opening meeting of the season of St. Alban's Auxiliary was held last week. The resignation of the president, Mrs. Geo. E. Perley, was received and accepted. No appointment will be made until the next monthly meeting in October. St. Alban's Auxiliary has in charge an Indian girl on one of the reserves, and it is expected that part of her outfit will be ready to send before Christmas. A visit was received from Mrs. Geo. Greene, Dorcas secretary for the Diocesan Auxiliary, who gave a short talk on her recent visit to the West, where she was a delegate to the National Council of Women.

St. Matthew's.—The women of St. Matthew's parish have held a meeting under the direction of the officers of St. Anna's Guild to arrange for the fall and winter work. The first event to engage their interest will be the Rummage Sale on the 2nd, 3rd and 4th of October, and the plans for this have all been arranged.

A very pleasant time was spent by all at the missionary tea given Wednesday evening in St. Luke's rectory under the auspices of the St. Luke's Woman's Auxiliary. A short programme was given, including an interesting talk by Mrs. Geo. Greene, of Lytton Hospital. The rector, the Rev. W. A. Read, gave a short address and vocal selections were given by Miss Haig, Miss Read and Mr. Fuller. A well attended conference of the Woman's Auxiliary of Ottawa Deanery was held on All Saints' School House on Monday last, the Rev. Walter M. Loucks, M.A., rector of St. Matthews, in the chair. Addresses were made by Miss Riddell on her work among the lepers of Japan, and by Mrs. G. E. Greene, upon her recent visit to the missions in the North-West in which the local Auxiliary have a pecuniary interest. The semi-annual rummage sales which generally mark this season of the year are in full operation again this week. St. Luke's have just carried through a successful one on Monday and Tuesday and St. Matthews followed with one taking up the balance of the week. The Woman's Auxiliary of St. Bartholomew's Church will contribute to a special Christmas sale for Japan. The members are preparing to send as many useful articles as possible.

### MONTREAL.

The quarterly meeting of the M. D. W. A. was held in the Synod Hall on Tuesday afternoon, September 24th. After the singing of a hymn, the Rev. Dr. Rexford opened the meeting with prayer and then gave a short and interesting address on the Parable of the Sower and the lessons therein contained. The minutes of the last quarterly meeting were read and confirmed. It was announced that Mrs. Ross, our late treasurer, sails for England shortly, and it was resolved to forward to her the good wishes of the meeting and wish her God-speed. Mrs. Holden introduced Miss Riddell to the meeting and asked her to give some account of her work among the lepers of Japan. After showing a few Japanese garments, etc., and explaining their use, Miss Riddell spoke of having gone to Japan in the first instance to work under the C. M. S. at Kumamoto, Southern Japan, of hearing there of the fearful prevalence of leprosy in that part of the country. A visit to the Houmyoji Temple, which is frequented by lepers, was described, and a piteous account given of the numbers and condition of these unfortunates. It is said that in parts of Japan every twelfth person is a leper or likely to become one, so great is the shame and misery which is entailed on a family when one of its members is afflicted with leprosy, that the patient is carefully concealed, or when this is impossible, he becomes an outcast, whose only alternatives are beggary or suicide. Until Miss Riddell's sympathy was enlisted for these lepers nothing whatever was done

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for them, but she raised a sum of money amongst her friends and started a small hospital (the Kwaishun Bijou, viz., "the Hospital of the Resurrection of Hope"), which has now been in existence thirteen years. It consists of accommodation for forty patients and of two dispensaries, but at present it contains fifty-one in patients and applications for admission are constantly being received, and often have to be refused, owing to lack of funds for extension, the hospital being maintained by private subscription. Miss Riddell gave an account of some of the inmates of the hospital, the in-patients being mostly people of refinement and education, but without means, as the lower classes of people do not care to come in, and live under rule, but prefer to be treated at the dispensary and live as beggars. Amongst the patients at present are eight young men, university students, who were compelled to drop their college courses on account of disease, but are bravely continuing their studies in the hospital. Most of the in-patients become Christians, although this is not insisted on, and they have to go through a long course of probation and instruction before being admitted to baptism. Miss Riddell spoke touchingly of the happiness which Christianity and Christianity alone brings to these people, and said some of the patients have been heard to thank God that they had become lepers as this had been the means of bringing to them the knowledge of the love of Christ. The hospital is doing excellent work in alleviating suffering, while already some cures have been effected and the patients sent out into the world, free from disease, and able to mix with their fellows. It is thought that the bacillus of leprosy has been discovered and the Japanese medical men connected with the hospital are making every effort to discover a serum for its cure, with great hopes of success. Miss Riddell went on to speak of the needs of the hospital and in particular of the want of a church, the present chapel having to be used as a social hall, and for meetings of all kinds. A small suitable church, earthquake proof, would cost about \$5,000, and Miss Riddell appealed to Church people in Canada to help towards this object. It is also hoped to obtain sufficient ground for a burial place round the church, as at present Christian patients from the hospital have to be buried in a Buddhist graveyard, and the graves are invariably desecrated. At the close of the address, which was much enjoyed, a hearty vote of thanks was passed, and the Rev. Dr. Symonds closed the meeting. The members present were then entertained at tea by the Central Board.

**Morrisburg.**—The Woman's Auxiliary Deanery meeting of Stormont and Dundas was held last Thursday afternoon, and was largely attended by representatives from the different parishes of the Anglican Churches. Mrs. Catharine Strader, of Iroquois, was elected the new secretary for the Deanery in place of Mrs. R. N. Jones, of Aultsville, who resigned. Mrs. George Greene, the diocesan Dorcas secretary, gave an inspiring address on her recent visit to the West, and spoke more especially of the Piegan Reserve, Calgary. There was a large and enthusiastic audience present, at which the Rev. G. S. Anderson presided.

### Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

**With the Travelling Secretary.**—On Thursday, 5th inst., a start was made for the Maritimes, the first stop being made at Montreal to change to the Intercolonial Railway for Truro, N.S. On the way to Montreal, A. G. Gilbert, of Ottawa, a valued member of the Dominion Council, was met, and an hour or so spent in discussing Brotherhood affairs. Arriving at Montreal, H. J. Webber, of that city, was on hand, and an hour was spent at lunch and in talking over matters connected with the work in Montreal. On the train next morning a telegram was received from A. B. Wiswell, of Halifax, who has taken an active part in planning out the present trip, advising that a meeting had been arranged for Truro for Friday night, 6th inst., so a stop was made at that town instead of going right through to Halifax. The Travelling Secretary was welcomed at Truro station by the Rev. D. V. Warner, the curate of St. John's Church, and in the evening a most successful meeting of the Senior and Junior Chapters was held, both Archdeacon Kaubach and the Rev. Mr. Warner being

present. Both Chapters have for years been doing good Brotherhood work, and have made a record for the Maritime Provinces, and the result of the visit will be still further activity in the future. The following day train was taken for Halifax, A. B. Wiswell, of that city, meeting Mr. Thomas several stations up the line, and F. A. Bowman, Dominion Council member of Sydney, being at Halifax station to extend a welcome. A meeting was held with these officials on Saturday evening, and plans discussed and a call made upon Bishop Worrell, who is so strongly favourable to the Brotherhood work, and who is ever ready to give his valued support. At 8.30 on Sunday morning corporate Communion was held in St. Paul's Church, a good number of Brotherhood men being present, the Bishop of St. Alban's, Eng., who was on a visit to Halifax on the way to the Brotherhood Convention, being among the number. At morning service the Travelling Secretary addressed a good congregation at St. Paul's, and at 4.30 Sunday afternoon a men's meeting was held in the Church of England Institute, presided over by the Bishop of Nova Scotia, who extended a warm welcome to Mr. Thomas, and invoked every blessing upon the work of the Brotherhood in his diocese. An address on general lines was given by the Travelling Secretary, who took as his subject the words, "Choose ye this day whom ye will serve." At Evensong an address was delivered, at Christ Church, Dartmouth, and at the conclusion of the service seventeen men remained to further discuss the work. The result was the decision to form a Chapter in that parish, and definite formation took place on the Wednesday following. Valued assistance was rendered by W. G. Smith, formerly a member of the Dominion Council, and who is known from end to end of the Maritimes as an active Brotherhood worker. On Monday the day was given up to calling upon a number of men and getting "in touch" with them, great help being given by Mr. Johnson, of St. Paul's Chapter, who gave up a great part of the day and accompanied the Travelling Secretary. On Monday evening a very successful Local Assembly meeting was held, and after business had been transacted an address was given, full of points and ideas, and the men in Halifax will undoubtedly go forward with renewed energy. Leaving Halifax, very early Monday morning, connections were made at Truro for Stellarton, then to Pictou, where a call was made (between train and steamer) on the Rev. Mr. White, who has been for the past seven years rector of Pictou. An hour or so was spent in thoroughly discussing Brotherhood work, and literature has been sent from head office to be placed in the hands of some of the men, and it is probable that a charter will develop. Interest had been already aroused in the junior work, a member from St. John's Juniors, Truro, having visited Pictou and got in touch with a number of the lads there. Steamer was then taken for Charlottetown, and the first work commenced in Prince Edward Island. A warm welcome was received as the steamer tied up at the wharf from the rector of St. Paul's, the Rev. S. J. Woodroffe, well known for his strong interest in the Brotherhood of St. Andrew. Mr. Woodroffe, as a layman, spoke in St. Matthew's Church, Toronto, seventeen years ago, from which developed a Chapter that is to-day active and vigorous, and from which has sprung two other Chapters in that parish. It was indeed, a meeting of old friends, and two very happy and busy days were spent in Charlottetown. It had been planned that three or four of the clergy from outside points should meet the Travelling Secretary on Wednesday, 11th inst., but circumstances prevented their coming in, and the matter has been taken up by correspondence. The Bishop of St. Alban's, England, who came over on the same boat from Pictou, met the Travelling Secretary at St. Paul's rectory, the Rev. J. Simpson, rector of St. Peter's, also being present, and the present condition of the Brotherhood generally was talked over, the Bishop paying a striking tribute to the good work being done by the Brotherhood. Thursday a good number of calls were made on the men of St. Peter's (about twenty-five men of St. Paul's Church having been looked up on the previous day), and an interview was also had with the rector of St. Peter's at the rectory. On Thursday afternoon a splendid meeting of bright, keen, earnest lads of St. Paul's was held. The Travelling Secretary in a clear, concise talk laid the Junior work before them, and a Junior Chapter of nine members was formed and officers elected, being the first Junior Chapter in Prince Edward Island. On the same evening twenty-five men met at St. Paul's schoolhouse, made up of the members of that Chapter and a number of interested workers from St. Peter's parish. The clergy present were the Rev. Jas. Simpson, rector of St. Peter's; the Rev. Mr. Cotton, of

St. Luke's, Halifax, and the rector of St. Paul's, the Rev. S. J. Woodroffe, who presided. A very clear and definite address was delivered by Mr. Thomas, who explained the Brotherhood work fully, and a number of those present asked questions, and the meeting was a most successful one. On Friday morning, 13th inst., boat was taken at Charlottetown at eight o'clock for a trip ending at Sydney at midnight. Advantage was taken of a short stay at New Glasgow to make a call upon Mr. J. L. Jennison, one of the leading laymen of the Maritime Provinces, and Brotherhood work was talked over, and plans made for a visit to that town during the following week. At Sydney, F. A. Bowman, Dominion Council member, was at the station to extend a welcome, and hospitality was given at his home. Next morning plans were talked over, pressing correspondence attended to, the rector of Christ Church met, and then boat was taken for North Sydney, where the Travelling Secretary was warmly welcomed by the Rev. F. C. Ward-Whate, rector of St. John's, North Sydney, and by the Rev. Mr. Woodward, the new rector of Sydney Mines, who had just arrived in his new charge. On the same evening (Saturday, 14th), a good, combined meeting of the Seniors and Juniors of North Sydney was held, and practical points and ideas were laid before these two model Chapters. Holy Communion was attended on the following Sunday morning, and at morning service the Travelling Secretary addressed the congregation of St. John's, North Sydney, then a men's meeting was addressed in the afternoon at Christ Church, Sydney, and a short address was given to the Local Assembly, following the general meeting, full of practical points and ideas. At evening service, at St. Mary's Church, Glace Bay, the work of the Brotherhood was fully explained in an address given in place of the usual sermon, and an acquaintance renewed with the active rector of that parish, the Rev. H. Feaver, after a lapse of three years, when a previous visit had been paid to Glace Bay. The members of the Chapter were met after service, and it was evident that they were a good, earnest body of men, not many in numbers, but doing good, definite Brotherhood work. A run of sixteen miles by trolley was then taken back to the home of Mr. Fred A. Bowman, Sydney, the Rev. B. A. Bowman, of Whitney Pier, being met there, and a very interesting hour spent. Monday morning, 16th inst., was given up to correspondence, and in the afternoon trolley car was taken for the old, historic town of Louisburg, C.B., where a meeting was held on that evening.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Halifax.**—The first sod on the site of the Cathedral of All Saints, to be erected by the Church of England in Nova Scotia, was turned on Thursday afternoon, September 26th, at three o'clock, with a brilliant sun making the brass of the spade gleam as the Very Reverend the Dean of Nova Scotia turned up the brown earth. The sod was first loosened by His Lordship Bishop Worrell, both the pick and spade being provided by Mr. Brookfield, the contractor, especially for use on this occasion. A platform was erected for use by the speakers and by the ladies present, but its capacity was many times overtaxed, and many people stood during the exercises. Numbers of private carriages were also drawn up within the enclosure. On the platform were His Honour the Lieutenant-Governor, His Lordship the Bishop, the Very Reverend the Dean, Venerable Archdeacon Armitage, the Rev. K. C. Hind, the Rev. L. J. Donaldson, the Rev. V. E. Harris, the Rev. H. W. Cunningham, the Rev. N. Lemoine, the Rev. C. W. Vernon, the Rev. Mr. Cotton, the Rev. W. H. Bullock, the Rev. J. W. Falconer, the Rev. Thomas Fowler, the Rev. Selby Jefferson, the Rev. Dr. Saunders, the Honourable Mr. Troop, Mr. Justice Graham, Mr. Justice Forbes, R. E. Harris, K.C., Chancellor of the diocese, and Q. E. D. Tucker. The Bishop announced as the opening the very appropriate hymn, "The Church's One Foundation," the choir boys of the pro-cathedral being present and assisting with the singing. A brief service followed, after which the Bishop and the Dean walked over to the spot selected for the turning of the sod, and loosened and

upturned it, with every eye in the big green enclosure directed to them. Brightly the sunlight of mid-afternoon shone upon the two figures, and this, the simplest detail of the occasion, was its most impressive one through its very simplicity. The turning of the sod was followed by several addresses. The Bishop was the first speaker, and first it may be remarked that to his determination, energy, and tact are due in large measure the crystallizing of the cathedral movement. In his vocabulary there is, indeed, no such word as "Fail"; neither are there such words as "High Church" and "Low Church." He made an excellent address. In the outset he extended a hearty welcome to all present. He was, he said, glad to have such a convincing proof of the fact that the Church, in the cathedral movement, has the heart of the people with her. The undertaking was no small one—some idea of its magnitude might be derived from observation of the area to be covered by the cathedral. He indicated with his hand the length and breadth of the property. "It is proposed to build on this site what will be one of the finest ecclesiastical structures on the American continent. But," said he, "the building of a cathedral is not a thing of months or a year—it is a thing of many years. 'After us cometh a Builder.'" Reference was made to the consecration in Cleveland, Ohio, of a magnificent new cathedral, and to the approaching laying of the corner-stone of another in the city of Washington by the Bishops of London and St. Alban's. "These," said he, "mark the faith of the people in the United States. Here, in this old Province, where the Church of England first began her work, should not all creeds rejoice in the erection of a standing monument to the history of the Empire, as that history has been made in Nova Scotia?" He expressed his great pleasure at the presence of representatives of other churches, and urged upon those present the "broad, the national view," of the cathedral project. He then introduced His Honour the Lieutenant-Governor as one who, during his term of office, had greatly endeared himself to all classes in the community. His presence on this occasion, in spite of the many claims upon him, was another proof of his goodness. His Honour was greeted with applause when he arose, and assured the Bishop that no member of the latter's flock was present with more pleasure than himself. He called attention particularly to three things which seemed to him outstanding. The city, as such, should be glad of the contemplated erection of a splendid piece of architecture—a fine building to be devoted to the most exalted purpose in the world. It was, moreover, a matter for rejoicing that the great Church of England in Nova Scotia was in the matter of this cathedral showing a determination and energy worthy of its historical and splendid past—a fine confidence in a future watching the past. The spectacle should incite others to emulation. Proceeding, His Honour took occasion to refer to the recent visit of General Booth. "We have," said he, "been recently listening to a great man—a man of whom it might be said that he had taught the Churches one thing which, to accomplish their Divine mission, they must heed, and it is this: 'The Church—not any Church—can deal with but one class of people. If she follows the example of her Founder, none is too pure for the exercise of her influence—none is too impure for its exercise. There must be no lonely soul for whom the Holy Fire does not ever burn!' The Rev. Thomas Fowler was the next speaker, addressing those present in very happy manner, and endorsing all that His Honour the Lieutenant-Governor had said. He believed this occasion to be the beginning of great things, and wished the undertaking every possible success. Judge Forbes, a member of the Construction Committee, then made an address as representing the rural parishes, whose interest in the erection of the cathedral is as keen as that felt in Halifax. He gave earnest expression to that interest, and took occasion to pay a tribute to the "strong energy of the Bishop as shown in the pushing of this enterprise." Dean Crawford was the last speaker, and, after referring to what a cathedral is to the life and interest of a city (notably the cathedrals of England and of the Old Country generally) stated that the Diocese of Nova Scotia had undertaken humbly, in trust and confidence, a very great work. "We may hardly expect in our own lifetime to see the cathedral in its perfect beauty—we are building for the future." The concluding portion of the Dean's address made very earnest and beautifying reference to "those gone before—Bishop Binney, with whom the cathedral enterprise had its inception—the first Dean of Nova Scotia, and Dean Gilpin. The exercises of the radiant afternoon were brought to a close by the pronouncing of the Benediction by His Lordship.

**Windsor.**—The regular meeting of the Deanery of Avon took place on 24th and 25th. A service was held on Tuesday evening, at which the Rev. H. D. Parlee, rector of Aylesford, preached. The following morning there was a celebration of the Holy Communion at 7.30, the Rev. Rural Dean Dixon, of Wolfville, being celebrant. At 10 a.m. the Chapter meeting was held, at which the Bishop was present. In the afternoon a conference of Church workers took place in the schoolhouse, presided over by the Rural Dean. The Bishop was unable to attend. Addresses on the new D. M. B. Canon were given by the Rev. A. Gale and Mr. Charles Wilcox. An interesting address on the condition and prospects of King's College was given by the Rev. President Boulden. About fifty students are expected, nearly double the attendance of last year. The Rev. T. C. Mellor spoke on Sunday School work. The Rural Dean said a few words on the subject of the cathedral, which is now under actual construction. The Rev. A. Gale, the agent for King's College, also gave some account of the work, at which he has already made a beginning.

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#### FREDERICTON.

**Hollingsworth Tully Kingdon, D.D., Bishop.**  
**John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.**

**Stanley.**—Fredericton Deanery.—St. Thomas' Church, the Rev. Rural Dean Murray, M.A., rector, was visited by the Right Rev. J. A. Richardson, D.D., Bishop-Coadjutor, on Sunday morning, September 15th, when thirty-three persons were confirmed. After this service the Holy Communion was celebrated, when all of the newly-confirmed received, together with other communicants of the parish, making forty-eight in all. At 3 p.m. a second service was held in St. James' Church, at the Tay Creek, where four persons were confirmed. At 8 p.m. Evensong was said at Woodlands, where ten more were confirmed, thus making forty-seven (nineteen males and twenty-eight females) confirmed at this time. The largest class presented at any previous visitation numbered thirty-six. The Bishop-Coadjutor was in good form, and his addresses to the different congregations, as well as those to the newly-confirmed, were most able and impressive, winning from all who heard him admiration for his ready adaptation to the thoughts and feelings of his congregations, and for his clear presentation of the Church's claims to their regard and allegiance. The large and devoutly attentive congregations present at all of these services testified to the growing favour with which the Bishop-Coadjutor is regarded.

**Upper Keswick.**—On Tuesday, the 17th, the Bishop-Coadjutor visited St. Paul's Church at this place, which is a part of the united Mission of Douglas and Bright. There has not been any settled minister in this Mission for the past five years, and it is a matter for much thankfulness that the loyal Church people of this locality have not permitted their faith to grow cold nor their zeal to diminish, for they have not only kept the church edifice in good repair, but have renovated the interior, while they are now building a handsome new rectory adjoining the church. During the summer vacation of 1906-7 there has been much done to keep the church alive by Mr. Tully Montgomery, a lay reader, and candidate for Holy Orders, of this diocese. His faithful and diligent work enabled him to present eighteen candidates for Confirmation, and when the service began at 3 p.m. there was not even standing room for the very large congregation assembled. The address of the Bishop-Coadjutor, in which he adduced the authority for the institution of Confirmation, and the reasons for the continuance and observance of this rite in the Church, together with his masterly handling of the objections to its use and practice, was one of the clearest and most forcible presentations of the whole subject possible to conceive. It is not too much to say that Bishop Richardson simply "captured" his congregation on this occasion. His after-address to the newly-confirmed and his exhortation to them and to all his hearers to walk worthy of their Christian calling touched the hearts of all who heard him. After the services the Bishop remained to shake hands with, and to say an encouraging word to all those who so gladly welcomed him to the parish. The Bishop, accompanied by Mr. Montgomery then visited a young woman who, grievously ill and in great weakness of body, received Holy Baptism at the hands of the Bishop, and was then confirmed by him. During this visitation the Bishop and those accompanying him were most hospitably entertained by Dr. and

Mrs. O. E. Morehouse, whose work for the Church in this parish deserves, and receives also, the highest praise and commendation.

**New Maryland.**—On the afternoon of Sunday, the 22nd, Bishop Richardson visited this parish, which is a Mission of Christ Church, Fredericton, under the management of the Rev. Richard Bolt, the curate serving under Canon Cowey. Here, again, there were thirteen persons confirmed, when the Bishop gave one of his earnest and forceful addresses to a congregation, which completely filled the church. On the same day the Bishop preached at the cathedral both morning and evening to congregations which filled the sacred edifice. The Diocesan Synod will assemble at Trinity Church, St. John, on Tuesday, October 1st. This meeting of the Synod is to be preceded by a Quiet Day of devotion, conducted by the Bishop-Coadjutor, an event which is looked forward to with much satisfaction and thankfulness by the clergy of the diocese. The number confirmed thus far this year by the Bishop-Coadjutor is about 1,340.

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#### MONTREAL.

**James Carmichael, D.D., Bishop, Montreal.**

**Montreal.**—St. Cyprian's.—This parish has just celebrated its patronal festival. On Sunday, the 22nd, special services were held, which were well attended. At 10.15 Matins was said, and at 11 there was choral Eucharist, at which the incumbent, the Rev. A. A. Bryant, preached. The children's service was held at 3 p.m., when the incumbent gave an interesting address to the scholars. At Evensong the Rev. A. A. Bryant sang the service, and the sermon was preached by the late rector, the Rev. J. J. Willis, Bishop's Missionary in the Deanery of Hochelaga. On St. Cyprian's night the annual social gathering of the parishioners took place. The hall was very effectively decorated. The incumbent presided. Songs were sung by Mrs. Gilbertson, Miss Houghton, Messrs. Dumbrill, Jackson, and Mills. Speeches were made by the Revs. W. Raymond, of St. John, N.B., and J. J. Willis, and Mr. A. P. Tippett. Refreshments, served by the young people, brought to a close the happiest and most successful parish gathering in the history of St. Cyprian's.

**St. Margaret's Mission.**—This is one of the most prosperous and advanced of the several Missions in and about the city of Montreal. A good beginning has been made on the church. The frame has been erected, and funds are urgently needed to complete the church for the New Year. The land whereon the church is being erected was the gift of Mr. Pierre Tetreault, the owner of the property which is being sold in that part of Longue Pointe parish. A fine, large bell has just been received from the C.P.R., an altar has been promised, an organ was given by Mr. A. P. Willis, and the beginning of the church was made possible through a handsome donation from Mrs. James Norris. The sum of \$1,400 is still needed to pay for the lumber and to brick and roof the building. Contributions can be sent to the Rev. J. J. Willis, Maisonneuve. The people of St. Margaret's are well deserving of help. They made the cement foundation, have added over \$200 to the Building Fund, and are doing a great deal of the interior finishing.

**Grenville.**—The Bishop has appointed the Rev. W. J. Baugh, formerly rector of Portage du Fort, as rector of this parish.

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#### ONTARIO.

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

**Kingston.**—St. Paul's.—Harvest thanksgiving services were held in this church on Sunday. The church was beautifully decorated, there were large congregations, and the services were heartily rendered. Bishop Mills preached an eloquent sermon in the morning, and paid a very high tribute to the vicar, the Rev. W. F. Fitzgerald.

**Burrett's Rapids.**—Christ Church.—The harvest festival held in connection with this church on September 12th was a great success. After the service dinner was served on the lawn adjoining the church. Speeches were made by the Revs. W. G. Swayne, Bedford-Jones, W. E. Kidd, G. H. Ferguson, and T. A. Kidd. Afterwards an attractive programme was presented, and the proceeds amounted to \$80.

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**Portsmouth.**—St. John's.—The harvest thanksgiving services held in this church were attended by large congregations. The Rev. Canon Starr preached in the morning, and the Rev. Canon Cooke in the evening. The services were heartily rendered.

**Belleville.**—Christ Church.—Large congregations were in attendance at this church at the harvest thanksgiving services held on Sunday, September 22nd. The rector, the Rev. R. C. Blagrove, conducted the service in the morning, and in the evening the Rev. Rural Dean Beamish.

St. John's.—The Rev. Rural Dean Armstrong conducted the harvest thanksgiving services in this church, which were as usual very bright, and the church was beautifully decorated.

**Wellington.**—St. Andrew's.—The annual harvest thanksgiving festival was held in this church on Friday, September 20th, and Sunday, 22nd inst. The church was tastefully decorated with flowers, fruit, and grain. On Friday evening Bishop Mills preached an eloquent and impressive sermon on the subject of "Gratitude and Thanksgiving," which was appreciated by the congregation. The second visit from the chief pastor was an unexpected pleasure. There were, in addition to the rector, the Rev. Rural Dean Armstrong, the Rev. A. L. Geen, the Rev. W. L. Armitage, and the Rev. John dePencier Wright. The offertory was taken up for the Mission Fund.

**Ploton.**—St. Mary Magdalene's.—The annual harvest thanksgiving service was held in this church on Thursday evening, September 19th. The church was very elaborately decorated. There was a profusion of flowers, as well as grain, etc.; it seemed as if no effort was too great for such an important occasion. His Lordship the Bishop of the diocese was with us, and gave a very eloquent address, which was much appreciated by the large congregation. Seven of the neighbouring clergy were also present. There was a full choir, and the singing was very fine, special chants, harvest hymns, appropriate anthems, and a solo by Miss Daisy McDonnell during the offertory. The offertory was for the purpose of paying off the remainder of the debt under which this parish has been labouring for so many years. Four hundred dollars was the amount required, and there was more than sufficient, so that we have a nucleus on hand towards a building fund for a new church, which is so badly needed, and which we hope to start before long.

**Deseronto.**—St. Mark's.—On Tuesday evening, September 24th, an organization meeting in connection with the new Workingmen's Club was held in the basement of the church. There was a large attendance, and a good deal of enthusiasm was developed on behalf of the enterprise. The object of the club is, chiefly, to provide opportunities for workmen to meet together as

members of a club. On one evening in the month a literary entertainment will be given, to which strangers will be admitted. The first general meeting was held last Tuesday evening in the basement of St. Mark's, which had been lent by the rector, the Rev. E. Costigan, for that purpose.

**Rural Deanery Meeting.**—Missionary Deputation arranged for Diocesan Sunday School Convention.—The semi-annual meeting of the clergy of the Deanery of Frontenac was held in Sydenham on Tuesday and Wednesday of this week. The proceedings began with Divine service at seven o'clock, Tuesday, at which Dean Farthing preached, while Archdeacon MacMorine, Rural Dean Elliott, the Rev. Canon Starr, and the Rev. W. Cox, of Parham, shared between them the prayers and lessons, the rector, the Rev. T. J. O'Connor, Fenton, receiving the offerings and giving the Benediction. The text of the Dean's sermon was St. James 1:22, "Be ye doers of the Word, and not hearers only, deceiving your own selves." He remarked that knowledge, not profession or non-profession, of religion was the measure of a man's responsibility. That our Lord Jesus Christ had in the Church provided for the evangelization and instruction of the people, and that the people, having received the Church's teaching, must bring forth the fruit of it in their lives and in their dealings with one another. It was a plain and forcible discourse, and it was listened to with marked attention by the congregation. Wednesday morning there was Holy Communion at eight o'clock, at which the rector was celebrant, and an address to the clergy present from the Dean, who spoke feelingly and instructively of the temptations, the difficulties, the privileges and joys of the clerical calling. After the service the clergy were invited to a sumptuous supper at the parsonage, which they fully enjoyed. At ten o'clock the business session was held in the rectory, Rural Dean Elliott presiding. Beside the clergy already mentioned there were present the Rev. Canon Cooke, the Rev. R. S. Forneri, the Rev. J. O. Crisp, the Rev. C. L. Bilkey, and the Rev. W. H. Smith, of Sharbot Lake. Missionary deputations in behalf of Diocesan Missions were arranged for the ensuing winter. The Rural Dean and the secretary of the Deanery, the Rev. C. L. Bilkey, were appointed a committee to communicate with the other Rural Deans with a view of holding, if possible, a Diocesan Sunday School Convention next summer. Then the question of the C.C.M.S. apportionments was discussed. It was decided to leave the assessments as at present arranged. After passing a hearty vote of thanks to the rector and Mrs. Fenton and the parishioners of Sydenham for their hospitality, the meeting, which had been a most pleasant and profitable one, adjourned till May next, when it will be held at Cataract.

**Morrisburg.**—St. James' celebrated its jubilee last week. It was built in 1857, when the late Dr. Boswell was rector. Dr. Boswell was succeeded in 1862 by the Rev. E. Loucks, now Canon Loucks, of Kingston, who resigned in 1874. The next rector was the Rev. Canon Forest, who died in 1881 on Christmas Day. The Rev. Arthur Jarvis, M.A., an ex-Cornwallite, now Canon Jarvis, of Napanee, was rector from 1881 till 1884, when he was succeeded by the Rev. C. L. Worrell, now Bishop of Nova Scotia, who resigned in 1891, and was succeeded by the Rev. G. S. Anderson, the present rector, who is also Rural Dean of Stormont. The present church, with the exception of the tower, which was built in Canon Forest's time, was erected in 1893, and opened and consecrated by Archbishop Lewis on April 18, 1894. The jubilee was marked by a week of special services. The preachers were two former rectors, Canons Loucks and Jarvis.

**Mattawa.**—The Reverend John Fairburn, together with his wife and family, spent a very pleasant holiday this month with his brother, the Rev. R. H. Fairburn, B.A., who is rector of the old time-honoured parish of Port Burwell, in the Diocese of Huron. He preached at both churches during his visit, one of which is in the Port, the other at Vienna, three miles away. He hopes for a return visit next summer.

The Ladies' Guild of St. Alban's met at the parsonage on Wednesday, the 25th, and elected their officers for the ensuing year. Mrs. M. A. Fairburn was appointed president, Mrs. Knight, vice-president, and Mrs. Richardson, secretary-treasurer. A resolution was passed to hold a Handkerchief Sale on Thursday, December 12th. The object is to raise funds to erect a new veranda in front of the parsonage.

**Deux-Rivieres.**—Extensive improvements have been effected at St. Augustine's, Deux-Rivieres. The roof has been re-shingled, a new porch put up, and a beautiful galvanized steeple erected; now the church bell may be heard sending out its rich tones when the hour of service arrives. The Rev. J. Fairburn will hold a Harvest Festival Service at this church on Wednesday evening, the 2nd of October.

**Rutherglen.**—St. Margaret's.—The Sunday School children of St. Margaret's held their picnic on the church grounds a week ago. There was a good turn out, but the incessant rain somewhat marred the enjoyment, and therefore recourse had to be had to the new sheds. These proved commensurate with the occasion and a real good time was put in nevertheless.

TORONTO

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

**Toronto.**—His Lordship Bishop Reeve and Mrs. Reeve have taken apartments at "The Alexandra," Toronto. Bishop Reeve left Toronto on Saturday, the 28th of September, to attend the ceremony in connection with laying the foundation stone of the cathedral at Washington and thereafter to proceed to Richmond to be present at the Convention which opens this week.

Church of the Messiah.—The memorial baptismal font of this church was formally dedicated Sunday morning last by His Grace Archbishop Sweatman. The font, which is of handsome design, was erected by the congregation in memory of the founder and late rector of the church, the Rev. John Gillespie. A full description and photograph of the font appeared in a recent issue of the "Churchman." The service was conducted by His Grace Archbishop Sweatman, and the Rev. Canon O'Meara. Prior to the service four children were baptized at the new font.

St. Cyprian's.—On Thursday evening, September 26th (St. Cyprian's Day), at 8 o'clock, the new St. Cyprian's Church, corner of Manning and Follis Avenues, was dedicated to the service of Almighty God by His Grace the Archbishop of Toronto, Bishop Reeves, the assistant Bishop, of the diocese also took part in the service. The visiting clergy in the chancel were the Rev. Canon Farncomb, St. Matthew's; Rev. W. E. Cooper, St. Martin's; Rev. C. C. James, Church of the Redeemer; and Rev. Harold McCausland, St. Augustine's. Other clergy present were: Rev. Canon Broughall, St. Stephen's; Rev. Canon Macnab, St. Alban's; Rev. W. Hayes Clark, St. Barnabas; Rev. Anthony Hart, St. Mary's, Dovercourt; Rev. C. B. Darling, St. Mary Magdalene's; Rev. J. Hughes Jones, St. John's, Weston; Rev. Mr. Paget, St. Alban's; Rev. Walter Gay,

OTTAWA.

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

**Ottawa.**—St. Matthew's.—The annual thanksgiving services will be held in St. Matthew's, on Thursday evening, the 17th inst., when the sermon will be preached by Very Rev. Dr. Frank DuMoulin, Dean of Cleveland, Ohio. It is probable that a special meeting of the Local Assembly of the Brotherhood of St. Andrew will be held during Dr. DuMoulin's stay in Ottawa to afford an opportunity for him to address the members on the great international convention just concluded at Washington, D.C.

St. Alban's.—The annual thanksgiving service on the evening of the 26th ult. was largely attended in spite of the rough weather. The Rev. Lennox Smith, of Christ Church Cathedral, gave a forceful sermon on "Thankfulness." He laid stress on the absence of gratitude among the Pagan races many years ago. The Feast of Pentecost, the Rev. Mr. Smith said, was a great example of thankfulness, which should be followed by the entire world. He contended that selfishness was one of the chief causes of degradation, as those who practised it were too ignorant to know the meaning of gratitude. Venerable Archdeacon Bogert and the Rev. Mr. Sills also spoke on the thanksgiving festival. The choir was under the leadership of Mr. Charles Ogilvy, who acted as accompanist. The church walls were hung with grain and fruit, and the altar was adorned with flowers and palms, the whole presenting a beautiful aspect. The Altar Guild had charge of the decorations, and much praise was given for the manner in which it fulfilled its duty. The musical portion of the service was repeated on Sunday evening.

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St. John's, Norway. The Rev. Mother Superior of the Community of St. John the Divine, with several of the sisters, were also present. The rector, the Rev. C. A. Seager, sang the service. The choir under the leadership of Mr. L. J. Bland, rendered excellent special music; and solos were sung by members of the choir, viz., Mrs. Bland and Mr. Fred. Smith. His Grace preached from Jeremiah 6:16. After congratulating St. Cyprian's congregation on the completion of the new church, and recalling his personal relationship to that congregation in the days when they worshipped in the Crypt of St. Alban's Cathedral, His Grace went on to deplore the present day spirit of lack of reverence for things sanctified by age, and the constant straining after that which was new, in religion as in other things. He reminded his hearers that the Church of England, avoiding the errors of the various sects on one side, and of the Roman Church on the other, represents the "old paths where is the good way;" and hoped that in the parish of St. Cyprian the new church would prove a means whereby many would find rest for their souls. The building, which seats 700 people was crowded with 800; and it was impossible to find place for all. It is built of red brick with buff face brick inside, and cost \$16,000. The Church Extension Committee of the Rural Deanery gave a grant of \$2,150 to the Building Fund. It is adorned with several handsome stained glass memorial windows, erected to the memory of friends of members of the congregation.

The Centenary of Chinese Missions.—The Centenary of Missions in China will be celebrated by the holding of simultaneous meetings in London, England, Glasgow, Belfast, New York, Toronto, and other centres of population. All sections of the Church will unite in these meetings. The meetings are to be held on October 31st. The one in Toronto will be held in the Toronto Bible Training School, 110 College Street. It is expected that His Honour Sir Wm. Mortimer Clark, Lieutenant-Governor, His Grace Archbishop Sweatman, and other leaders of the Church, educational, political, and business life will be present at this meeting. The chair will be occupied by N. W. Hoyles, Esq., K.C., LL.D., President of the Upper Canada Bible Society, the devotional exercises will be in charge of the Rev. Dr. Harris, and the addresses to be given will be by the Rev. A. Gandier, B.D., on "Robert Morrison;" the Rev. Canon Cody, "A Century of Chinese Missions;" and the Rev. Dr. Sutherland, "Strategical Opportunities in China To-day."

**Deer Park.**—Christ Church.—A special meeting of the vestry of this church was held to hear the report of the committee appointed to secure a curate for the church. The rector, the Rev. T. W. Paterson, presided at the meeting, and considerable business was transacted. At the conclusion of the meeting a resolution was adopted to the effect that the rector engage a curate.

**Bond Head.**—Salisbury Temple Watt, youngest son of the rector, the Rev. A. C. Watt, in his eleventh year, died at the home of his uncle and aunt, Mr. and Mrs. Eben Todd, in the township of Innisfil, where he had been spending his holidays, on Thursday, September 12th, after a short illness. His remains were interred in the family cemetery at St. Peter's Church, Churchill. The Rev. Mr. McKittrick, rector of the parish, and the Rev. Rural Dean Morley, rector of Bradford, performed the last rites in the church and at the grave. The rector and his family are very grateful for the kindness and sympathy shown them in their sorrow.

"To that brightest of all meetings,  
Bring us, Jesus Christ, at last,  
By Thy cross, through death and judgment,  
Holding fast. Amen.

#### NIAGARA

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

**Hamilton.**—St. Stephen's Church.—Since the opening of the new church the congregations have considerably increased. On Sunday, Sept. 15, Ven. Archdeacon Clark, M.A., preached to a large congregation at Matins, the service at 7 p.m. being taken by Mr. E. W. Morley in the absence of the student-in-charge, Mr. A. D. Caslor, who was enjoying a short holiday. On Wednesday, September 25th, the Annual Harvest Thanksgiving was held. The church was very neatly decorated and presented a very bright and festal appearance with the new white altar frontal and hangings.

The choir chanted the special Psalms very creditably, it being the first time that they chanted Psalms in this church. The sermon, which was preached by the Rev. W. L. Archer, M.A., of Lowville, was a very able discourse in which the reverent preacher pointed out that no matter what we accomplished in this world we were still to feel that we were unprofitable servants.

**Cuelph.**—St. George's.—This church is undergoing an extensive renovation in the basement, including the lecture and Sunday School room, and also the vestry. The entire exterior of this beautiful church will be repainted and the stonework repointed when necessary.

**Niagara Falls South.**—The Bishop of London bade farewell to Canada Monday evening, September 23rd, at a meeting which has not been excelled by any for enthusiasm and by few for size in the many he has addressed while in the country. The Bishop told an amusing story to illustrate how he felt on leaving Canada for the United States. He was reminded of the bride stolen in the old, barbarous way—glad to go but sorry to leave. He expected a good time in the United States, but hated to leave Canada and bring to an end the most genial and enthusiastic series of meetings he ever addressed. He referred to the evidences of Canadian loyalty and Canadian appreciation of him and his work. He thanked the public and the clergy for these. He had been impressed most of all by the possibilities of Canada, and in farewell would say, "Godspeed to Canada; may it be one of the most prosperous, Christian and happy nations in the world." The meeting in Olympia Rink was composed of nearly four thousand people. The gathering represented every creed, not of the Niagara district alone, but of the American frontier as well. Baptist, Methodist, Roman Catholic and Presbyterian vied with Anglicans to make the visit of the great Churchman auspicious. Special trains brought delegations from Hamilton, Welland, St. Catharines, and from villages for miles around. Bishop DuMoulin, of Niagara, introduced Bishop Ingram, who was given an ovation. He took for the text of his talk, "The Garden of Canada and the Garden of Souls," contrasting conditions there and in his diocese as regards the opportunity afforded for spiritual and physical development.

#### HURON.

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

**Aylmer.**—Trinity Church.—Sunday, the 22nd September, the Bishop of London came from his brother's farm on the lake shore to preach at the morning service. Every seat was occupied, and every inch of standing room was taken up. The main aisle filled with people as soon as the processional concluded, and even the vestibule of the church was crowded. Among the clergy in the chancel with the Lord Bishop were Very Rev. Eben Davis, Dean of the Diocese of Huron; Archdeacon Arundel C. Hill, St. Thomas; the Rev. Canon Cody, Toronto; the Rev. E. B. Perkins, Exeter; the Rev. W. T. G. Wright, Tillsonburg; the Rev. T. Morton Shore, Warwick, and the Rev. A. B. Farney, the rector. In the congregation were several clergymen of other denominations. The Rev. Canon Cody read the second lesson at the morning service. His Lordship spoke from the sixth chapter of Matthew, part of the 21st verse, "Where your treasure is, there will your heart be also." "I want to bring home to you, my hearers and friends," he said, "some personal words this morning, soul to soul and heart to heart. In Canada, I have had to speak in large halls, on special subjects, commemorative services, sermons on Church work, sermons on movements, and on my work in London, and all such topics. I want to talk to you this morning as I talk to my people in London, on the Spirit's call to Christian service. I want to talk, heart to heart and soul to soul, to you. And in looking around after much prayer this morning the beautiful words of the Master in the text came to me. I will speak to you on four topics: The test of our devotion, the inspiration of our love, the incentive to work, and the spur to our generosity. The first topic His Lordship divided into five points: Are you trusting anyone else than Jesus Christ for your salvation; if you are, there is a great mistake. Second, is Jesus Christ your hope. Third, is Jesus Christ your ideal. Fourth, is your life a prayerful life. If it is not a prayerful life, then it is not like the life of Jesus Christ. Jesus Christ should be the standard of your life. Some people put wrong tests on the devotion of men. They put the test of feeling. One must feel right. Then they

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wanted to know the day and hour of one's conversion, as if such a thing were possible. Those tests, while they contain some truth, were by no means an absolute test. Jesus, Himself, when on the cross, said 'My God, My God, why hast Thou forsaken Me.' God has not forsaken Him. Then there was the inspiration of our love. Men must have their love and friendships in this life; but what a vain thing these would be if this life were the end of all. When a man reached the age of fifty years he is struck by the thought that life is a continual procession to the grave. But the inspiration of life is in the friends and loved ones who have gone before, not away from men, but hidden away until Christ's coming again. There was also the incentive of our work. The disciples had stood gazing into heaven after Christ's ascension, but He sent them out into all the world to preach the Gospel. The Canadian nation must be built upon the Gospel of Jesus Christ, a magnificent work for men to do. The last point was the spur to our generosity. If Christ be treasure, then we should spend ourselves, our time and our money as becomes those whose treasure is in heaven. His life in this matter should be the inspiration of our life, and we should spend our lives as He did His, in the great cause of humanity." Canon Cody, of St. Paul's Church, Toronto, occupied the pulpit at the evening service and preached to a large congregation. Bishop Ingram also took part in the service. Trinity Church, where the service was held, is situated at the centre of the town, on John Street. Although a small church, it has many beauties. There are four stained glass windows along the sides, which have been presented to it by members of the parish. They represent all that is skilled in the glazier's art. A large one stands above the altar. The church contains a pipe organ, noted throughout the country for its beauty of tone. A splendid solid brass lectern, upon which rests a magnificently-bound Bible, was presented to the church by the widow of the late Rev. Thomas E. Sanders. Bishop Ingram was the guest of David Marshall, M.P., in the evening.

The Bishop of London spent several happy days with his brother, Mr. Ingram, on his farm. On the Saturday afternoon a reception was held on the beautiful lawn, where about six hundred were assembled, composed chiefly of farmers. The Bishop addressed them as follows: "Ladies and gentlemen—or, rather, friends and neighbours—for you that are friends and neighbours of my brother are friends and neighbours of mine—I thank you for this welcome, and also for the banner I saw flung across the road, with the inscription, 'Lord Bishop of London, Welcome!' I was as much pleased when I saw that as when, after I was made Bishop of London, I went down to East London, and the people took the horses off my carriage and drew me for five miles through the streets. I am thankful for the respect you have shown for my dear brother. I am glad that he has such a hold on your affections. I am also glad to hear all about this garden of Canada, this glorious Province of Ontario. I have received no less than four beautiful bouquets of flowers since I came here, and also watermelons and plums, which I very much appreciated. You have also, in the garden of Canada, many lovely children, and not the least good-looking are my own nephews and nieces." Taking a more serious turn, he said: "You have a garden of Canada here, and I have a garden of souls over in London. I want you to contrast the two. As I sat under a tree over yonder this morning, getting the fresh breeze off Lake Erie, I thought of all the things that a visitor from London is most impressed with. You have plenty of fresh air, plenty of room, a really religious and God-fearing people, with a neighbourly and kindly feeling toward each other, no

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 You earn and to  
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**PER CENT**  
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**ONTO.**

public houses to speak of, and no Secularists preaching that there is no God, and that the Bible is a pack of lies. You people should be thankful for your blessings. The people of the slums of London have none of them." A hearty clap from the listeners seemed to indicate approval when the Bishop spoke of the effective work for social and moral reforms accomplished by a united effort of all the denominations. "I often think of the passage," he continued, "that says, 'As the husbandman waiteth for the fruit of the earth, and hath patience for it,' and I feel that so we ought to do in Christian work. Give a kindly word to those who come here to your farms, if they are honest and willing. With many all depends on the treatment they get from the first farmer they engage with. Now, I have given you a long 'jaw,' as the schoolboys say," he concluded. "I shall go back encouraged and inspired, and I shall retain no more pleasant memory of an afternoon during my trip in Canada than this one." After three rousing cheers for His Lordship his brother, Mr. F. H. Ingram, was called upon. "I hardly need tell you that I am very proud of my brother," he said. "He is all that you think he is, and more. I am glad that you all came to the reception, and I hope you have enjoyed it." Three more cheers testified to the esteem in which the brother of the Lord Bishop was held by those who had been his neighbours and acquaintances for many years. An address on behalf of the people of Elgin county was presented to the Bishop by Mayor Kilmer, of Aylmer. It referred to the title of the "Poor Man's Bishop," which he had so nobly won.

**Heathcote.**—The local branches of the A.Y.P.A. held their third annual picnic in Vamplew's Grove here on Monday, September 1st. The afternoon was spent in games, boating, etc., and after tea there was a short session in the church. W. B. Hawkins, student-in-charge, acted as chairman. The Rev. E. Appleyard, B.A., rector of St. George's Church, Clarksburg, was present, and did a great deal to make the meeting a success. Miss Hogg, of Thornbury, gave a report of the general meeting at Galt. The secretaries of the local branches represented gave an account of the work done during the year. All the branches are doing good work. The district was organized three years ago, and consists of St. George's Branch, Clarksburg; Holy Trinity, Eighth Line, Collingwood; St. James', Fairmount; St. Augustine, Heathcote; St. Alban's, Duncan; St. Stephen's, Banks. The original motive in organizing was to support a missionary of our own, and at present bright hopes are entertained of our object being attained.

**Blyth, Belgrave, and Auburn.**—The annual harvest services were held in this parish on Sunday, September 22nd, and were of the most inspiring and gratifying nature. The Rev. W. H. Hartley, rector of the parish, was assisted during the day by the Rev. Arthur Carlisle, B.A., of Lucan. Morning and evening service was held in both Belgrave and Blyth, and in the afternoon service was conducted in Auburn, the Rev. A. Carlisle preaching, and the rector assisting with the service. Large congregations were present at all the services, and the singing and responding were very hearty. The offerings were very liberal, and aggregated over \$375, most of which will be given for missions and the Diocesan Jubilee Fund.

**Saintsbury.**—St. Patrick's.—The annual harvest home thanksgiving services were held in this church on Sunday, September 22nd, with the Rev. Geo. W. Racey officiating. The church was beautifully decorated with grain, fruit and flowers, and presented a fine appearance. A full choir under the management of Miss Margaret Quinton, organist, rendered the musical part of the services most acceptably, the large congregations joining in most heartily. Sermons suitable to the occasion were preached, the morning subject being, "Ruth, the Moabitess," while that of the evening was "The Teachings of the Harvest." Special thanksgiving offertories were taken up at the close of each service amounting to a considerable sum, which will be devoted to the extension of the driving-shed.

**London.**—The Bishop of Huron, Chancellor of the Western University, received the honorary degree of LL.D. from Toronto University last week. Archdeacon Richardson and Dr. N. W. Hoyles, both graduates of King's University, Windsor, N.S., were delegates from their Alma Mater at the inaugural ceremonies of President Falconer, of the University of Toronto.

**Sarnia.**—St. George's.—The congregation of this church tendered a reception in the schoolroom on Friday evening, September 20th, to the rector officiated, and preached appropriate sermons on his trip to the British Isles. The schoolroom was comfortably filled, and after cordial handshakings and greetings between the rector and his people the churchwardens, on behalf of the congregation, read an address, welcoming him home, and praying that, with renewed health and strength, he might be long spared to carry on the work of the Master in the congregation and the community, to which the Canon made a suitable reply, thanking his people for all the kindness which they had shown him and his family during the twenty-five years of his pastorate, and especially for their great kindness in having made it possible for him to take a trip to the Old Land, which was the greatest enjoyment of his life. He gave a short account of the places he visited in England, Ireland, Scotland, and Wales, and promised a fuller account in the near future. Refreshments were served by the ladies, thus concluding a very pleasant evening. On the Sunday following thanksgiving services were held in the church. Large congregations attended both services. The rector officiated, and preached appropriate sermons. A vested choir was introduced for the first time, and everyone was delighted with the great improvement in their appearance, and, with the beautiful musical service which they rendered. The special offering amounted to about \$150.

**Bruce Rural Deanery.**—If there is one thing the Church people in Bruce county, Ontario, are proud of, it is their Rural Deanery meeting. No better Deanery meetings can be discovered in the whole Canadian Church than those which take place every half-year in one or other of the scattered parishes of that county. Their autumn meeting this year at Chesley will be long remembered. It was the first visit of Bishop Williams to their Chapter meeting, and the programme began with Confirmation on Tuesday evening, September 24th. Earlier in the day the Bishop had consecrated the country church (Grace Church, in Sullivan township), and confirmed a good class there. In Chesley, Holy Baptism was administered just before Confirmation, and then twenty-two were confirmed. Next morning (September 25th), at 7.45 a.m., Holy Communion was administered by Rural Dean Miles, assisted by his secretary, the Rev. A. Shore. At ten o'clock Bishop Williams conducted the "Quiet Hour" for clergy and laymen, delivering three addresses on Christ's titles, "The Door" and "The Ideal Shepherd," in John 10. While the men's meeting went on in the church the women held a large and enthusiastic meeting in the basement. Mrs. Ward, of Norwich, an expert W.A. worker, attended to complete the Deanery organization for Bruce county. This meeting selected Mrs. Shore as next year's secretary, with Miss I. Taylor, assistant. The Chapter business followed at 11.30 a.m., the Bishop inviting particular attention to three things: (1) Jubilee; (2) M.S.C.C., and (3) Church Extension. The Rev. W. G. Reilly, of Grey Deanery, was present, and was heartily welcomed. In the afternoon addresses were delivered as follows: By the Rev. T. G. A. Wright, on "Absolution"; by the Rev. C. W. Sanders, on the "State of the Church"; by the Rev. G. B. Cox, on Griffith Thomas' book, "The Catholic Faith"; and by the Rev. Wm. Henderson on "The Object and Use of the Prayer Book." The Rev. A. H. Rhodes, Capt. Brunton, the Rev. A. Shore, and the Rev. Dr. MacKenzie joined in the discussion. From 5 to 7 p.m. was devoted to a banquet, and the numerous toasts which followed. The tables were beautifully arranged and lavishly supplied, and the basement was tastefully decorated. The toast list included six subjects: "The King," "The Diocese," "The Deanery," "Other Christian Bodies," "The Country," and "The Parish." The toast of "The King" was heartily acknowledged by singing "God Save the King." Archdeacon MacKenzie and the Rural Dean answered for "The Diocese," the Rev. Messrs. Wright, Henderson and Shore for "The Deanery," and the local ministers for the next toast. Mayor Krug, Mr. C. J. Mickle, and Mr. M. Halladay answered for "The Country," and Mr. Mickle's address was one of the best gems on the whole programme. The rector and congregation also received a hearty response. The induction service followed in the evening, the address to the rector (the Rev. F. E. Powell) being delivered by the Archdeacon, and the address to the people by the Rev. T. G. A. Wright. The weather was very broken and unsettled, but all services were well attended, and some were crowded. The hospitality of Chesley knew no bounds, and the

rector and his people were unremitting in their care of all their guests, and unflagging in their zeal to bring this meeting up to, if not to surpass, the high water-mark which has been reached in Bruce. The Chesley meeting was one more triumph added to those which have already crowned the efforts of the executive officers, Rural Dean Miles and his secretary, the Rev. A. Shore, who are responsible for these semi-annual treats.

**Grey Deanery.**—The September Deanery meeting of Grey was held in Owen Sound on Wednesday and Thursday, September 11th and 12th, the Rev. J. Ardill, R.D., presided at all the meetings. A special opening service was held on Wednesday evening. Prayers were said by the Rev. J. Ardill and the sermon was preached by the Rev. A. A. Bice, rector of Durham, on Haggai 1:25. Owing to the very wet evening the attendance was not as large as was expected. On the following morning at 10.30 the Holy Communion was celebrated at which the rector acted as celebrant, with the Rev. T. H. Brown assisting. The chapter then adjourned to the rectory, when the Rev. W. G. Reilly, of Chatsworth, led in a sacred study of Matthew 20:1-17, in which the speaker brought out many bright and helpful thoughts. The Rev. T. H. Brown, of Meaford, followed with an exceedingly interesting paper on "The Church in its Liturgy and Religion." At 1 o'clock the meeting adjourned for luncheon, kindly prepared by Mrs. Ardill. At 3 p.m. the business session was formally opened. The minutes of the May meeting held in Durham were read and accepted. The Rev. J. Ardill gave an instructive and interesting paper on "Manuscripts of the Bible." After the paper by the Rural Dean many subjects of special interest to the Church, with which each clergyman had to grapple, were discussed at much length, such as the M. S. C. C. and diocesan collections, the Jubilee Fund, appeal for brother in distress, Deaconess' work and immigrating. Many useful plans used in various parishes were outlined by the different clergy, which will prove helpful to all in meeting the demands made upon the parishes. A hearty vote of thanks was tendered the Rev. J. and Mrs. Ardill for their kind hospitality to all. On motion, moved by the Rev. J. A. Robinson, seconded by Mr. Elliott, it was decided to hold the next meeting in Markdale. Those present were the Rev. J. Ardill, R.D., Revs. T. H. Brown, W. J. Connor, W. G. Reilly, J. A. Robinson and A. A. Bice, and Messrs. Elliott, of Markdale, and C. D. Liddell, of Brooke. The meeting was then closed with the Benediction.



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## RUPERT'S LAND.

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

**Winnipeg.**—At the meeting of the Executive Committee of the Rupert's Land Diocesan Synod the Archbishop announced the appointment of the Rev. F. Davis as incumbent of Alexander, Man., and of James Andrews, of Killarney to the temporary charge of Holmfield and Cartwright; also, the proposed return of the Rev. F. B. Liss, who is now in England. A grant of \$250 was placed at the Archbishop's disposal to help needy students at St. John's College in preparing for the ministry. Committees were appointed as follows: On Property and Finance—W. P. Sweatman, convener; Dean Coombes, Messrs. E. L. Drewry, Chancellor Machray and Capt. G. F. Carruthers. On Grants—Dean Coombes, Archdeacons Fortin and Phair, the Rev. C. N. Jeffery, the Rural Deans of the diocese, and Messrs. E. L. Drewry, G. R. Coldwell, W. P. Sweatman, Col. Anstruther, Hon. T. M. Daly, Hon. J. H. Agnew, and Jas. Argue, M.P.P. On Missions—The Dean and Chapter of St. John's Cathedral, Secretary of the Synod, the Rev. H. G. Leslie, Rural Dean Cowley, and the Rev. S. G. Chambers. The hour of meeting of the Executive Committee was changed to 2 p.m., instead of 3 p.m. Those present at the meeting were: His Grace Archbishop Matheson, Dean Coombes, Archdeacon Fortin, Canons Murray, Burman, and MacMorine, Rural Deans Cowley, Gill, De Pencier, the Revs. S. G. Chambers, C. N. F. Jeffrey, and Col. Anstruther, Hon. J. H. Agnew, Jas. Argue, M.P.P., Chancellor McRae, Sheriff Inkster, Dr. Speechly, of Pilot Mound.

Since his appointment in June last the Rev. W. A. Fyles, Field Secretary for Sunday Schools, has travelled over 2,000 miles by rail, and has driven over 400 miles, working in eight out of the nine Rural Deaneries of the diocese. He has been met everywhere with encouragement by the clergy and laity, showing the felt importance of this work. Sunday School Conventions are to be held within the next two months in the Rural Deaneries of Dufferin, Turtle Mountain, Souris, Minnedosa, Portage la Prairie, and Brandon, respectively, when a number of prominent lay workers in addition to the clergy will participate. Before the end of the year it is hoped that in every Rural Deanery there will be a branch of the Diocesan Sunday School Association of the Church of England. Mr. Fyles is meeting with much success in the forming of new Sunday Schools, in securing superintendents and teachers, in establishing Font Roll and Home Departments, and in the quickening of zeal in all directions. He has been instrumental also in establishing several branches of the A.Y.P.A. When we remember how rapidly lines of railway are being laid in Manitoba, and how people are pouring into the Province from the British Isles, Eastern Canada, and the United States, the importance of this work for the future of the Church cannot be over-rated. During the winter at various points the Field Secretary will address teachers and pupils on the different phases of Sunday School work. The Rev. W. A. Fyles is the eldest son of the Rev. Dr. Fyles, S.P.C.K. Emigration Chaplain, Quebec. He received his early education in the Missisquoi High School, Sweetsburg, Que., took his theological course in the Montreal Diocesan College, and was graduated in 1886 from McGill University as first rank Honour man and gold medallist in classics. He is licensed by the Archbishop of Rupert's Land as General Superintendent and Field Secretary of Sunday Schools. His address is Portage la Prairie, Man.

## Correspondence.

## KANAZAWA, JAPAN.

Sir,—Please allow me through your columns to thank those who have subscribed towards building a church in Matsumoto. I have much pleasure in reporting that most of the money required has been subscribed, but there still remains about \$350, which we must have before we can begin to build. May I ask those who intend to help this work to kindly send in their contributions as soon as possible, either to the general treasurer of the M.S.C.C. or direct to me? A post-office order on Matsumoto may be procured without difficulty at any Canadian post-office.

Matsumoto, Japan.

Egerton Ryerson.

## BURIAL OF UNBAPTIZED PERSONS.

Sir,—Respecting the burial of unbaptized persons, would it not be as well to recommend such cases to a dissenting minister, as it seems to me that that is where they rightly belong. I, of course, have reference only to those who, through indifference or opposition, came to die in such a state.

John E. Hodson.

Sir,—The best answer to Mr. Hartley's question in the above matter, I should think, is, When asked to conduct a funeral for a stranger do not ask awkward questions. Where, however, the facts are too well known, there are services in manuals, such as the Priests' Prayer Book, which have been drawn up by godly men for the purpose. An equally authoritative service would be an extemporaneous prayer offered simply at the side of the grave. Well-informed laity would not expect the regular service, others would be perfectly indifferent as to the form of prayer, provided something was said and done. A man's own tact and sympathy would be the best guide.

E. W. Pickford.

## VACANT MISSIONS IN NEW BRUNSWICK.

Sir,—Will you allow me to say, through the medium of the "Churchman," that there are in the Diocese of Fredericton a number of vacant Missions, which I am anxious to fill as soon as possible? While, from the material standpoint, the work in this diocese offers no special inducements, yet there is an attractiveness about the Maritime Provinces that is all their own. For beauty of scenery the Province of New Brunswick can hardly be surpassed anywhere in Canada, whilst the climate is less severe than in many parts of the West. It is not unnatural that, whilst the development of the West is going on at such a rate, the material resources of this Province should attract little attention; but there is no doubt that it has a great future before it. If the Church is to share in that future, then her work must not be allowed to languish for want of Missionaries. Those who come to the diocese must not be afraid of hard work, and they will find a sturdy race of Church people and a hearty welcome awaiting them. I shall be glad to hear from any clergyman who would like to discuss the question with me.

J. A. Richardson,  
Bishop-Adjutor of Fredericton.

## "WELCOMING STRANGERS AT CHURCH."

Sir,—I am glad to see that you have drawn attention to Miss L. A. Smith's letter in the "Ladies' Home Journal." It might with advantage be printed in every journal for women, because, although women are better Church-goers than men, they do not attend to this detail of Church organization as well as they might. How simple it should be to prove the real sociableness of Christianity by providing for the care of strangers visiting a church! Yet how wretchedly is the duty performed! It is not necessary to make a stranger, male or female, conspicuous by too forcible attention, but no stranger should be allowed to enter a church door without being noticed by someone. Of course, the treatment of strangers will be a little different in a city church to that accorded in a rural place of worship. It is also more difficult to arrange for kindly attention to women than to men for obvious reasons, but also because women are so stiff to each other in church. I have been mortified, after introducing a young woman belonging to the English Church to a matron of the same persuasion, and a personal friend of mine, to see the young stranger left standing, high and dry, with a cold "How do you do?" and no other attention. Our practice here is to depute one of our young men to show strangers into a pew and provide them with books. After each service, whoever conducts the service proceeds to the exit at the close of the final hymn and shakes hands with everyone, taking care to enquire of strangers their whereabouts and identity. My experience of Church women is that, unless they know something of the stranger of their own sex, they very rarely take any trouble to find out. The fact is that we English Church folk are too much afflicted with that curious indifference which is confounded with "good form," and which reduces seriously the value of our profession of the Christian faith. Yet we hear of rural Woman's Auxiliaries being hard pushed so often for members and real interest. Quite often the neglect of just such a detail as the welcoming of strangers is responsible for part of their troubles. City churches have their own methods of man-

aging strangers, but in a rural church the Woman's Auxiliary, the local Brotherhood Chapter, or, indeed, any other lay workers ought to relieve their clergyman of much of this work. Here we invite a stranger to allow us to introduce him or her to our clergyman as a reason for addressing him or her. It is, however, an error to suppose that our Church alone makes the mistake of neglecting strangers. Experience of the treatment received at Methodist, Presbyterian, and Baptist churches coincides with that of Miss L. A. Smith, all of which tends to bring Christianity into derision.

H. M. Speechly.

## ARE THE LOVERS OF TRUTH SO FEW?

Sir,—In his address to the students of the Medical Faculty of McGill University Dr. Macallum alluded to the fact that Mr. John Morley, in a speech delivered by him three years ago at a gathering of Convocation of the University of Toronto, declared that "he, in all his life, had been acquainted with only four men of whom he could say that their love of truth was unassailable and impregnable." In an article on "The Genius of the Canadian Club" in the September number of "The Canadian Magazine," Mr. J. S. Willison also refers to Mr. Morley's extraordinary statement, and makes this intelligent comment upon it: "No doubt he meant that he had known only four men who would follow the truth as they saw it, regardless of all preconceived notions and prejudices, and however utterly the light on the way should put their most cherished illusions in the shadow." Mr. Willison throws additional light on Mr. Morley's declaration by suggesting that the four men whom the speaker had in his mind were Sir Leslie Stephen, Charles Darwin, John Stuart Mill, and Henry Sedgewick. Now, a statement of this kind leads one to question the soundness of Mr. Morley's conception of Truth. We may regard Truth as an accurate adherence to facts experimentally discovered, or an ideal view as to what constitutes "the Eternal Verities," as Carlyle would put it. In other words, we may regard Truth from a materialistic or an idealistic standpoint. The four men named by Mr. Willison as the persons whom Mr. Morley "had in mind" were all inclined to skepticism, and some people would be inclined to characterize Darwin as a materialist. But it appears to me a very narrow-minded thing for Mr. Morley to say that these four men were the only "sincere lovers of truth" he had known. Was Gladstone, then, not a "sincere lover of truth" because he was a practical Parliamentarian and a man of religious convictions? Was Tennyson, who wrote:—

"Ah, God! for one man with heart, head, hand,  
One of the glorious great ones gone  
For ever and ever by—  
One still strong man in a blatant land—  
Aristocrat, democrat—what care I?  
Who can dare, and dare not lie!"

not to be included in the category of "sincere lovers of truth?" Perhaps Mr. Morley never met Tennyson; but he must have known the late Professor Freeman and Herbert Spencer. Were those men not "sincere lovers of truth?" According to Keats, "Beauty is Truth; Truth, Beauty." Of course, Mr. Morley would not accept the poet's doctrine. But surely this exclusion of all his acquaintances except four is a species of intellectual arrogance on Mr. Morley's part, as objectionable as the bigotry of some non-scientific enthusiasts!

D. F. Hannington.

## MARRIAGE WITH A DECEASED WIFE'S SISTER.

Sir,—I have read very carefully the 18th chapter of Leviticus, and really I cannot see the force of Mr. Holmstead's argument. The verses that he seems to refer to are the sixteenth and the eighteenth. The sixteenth verse refers to the "brother's wife," not widow, while the eighteenth verse, which is rather obscure, seems to refer to the wife's sister, but the latter part of the verse clearly says, "to be a rival to her beside the other in her lifetime." The natural implication, of course, is that in the case of the brother's wife it means the same, namely, "beside the other in his lifetime." I know of no other passage in the Bible bearing on the subject.

E. W. Pickford.

"Since Calvary and Olivet,  
There is no hopeless sorrow;  
Wrong ever builds a tottering throne,  
And Christ shall reign to-morrow."

British and Foreign.

In seven years the scholars of Stratford-on-Avon Sunday School have subscribed seventeen thousand pennies (£70) for a stained-glass window.

Some very fine oil paintings executed by the German artist, Mr. Fritz von Kamptz, have recently been placed on the reredos at St. Thomas', Bristol.

The total cost of restoring the exterior of Malmesbury Abbey Church, so far as it has at present been undertaken (£4,857 7s. 11d.) has now been subscribed.

Lord Winterstoke has just announced his intention of rebuilding the Church of St. Andrew, Blagdon, the tower and bells of which were restored by him some few years since in memory of the late Lady Wills, of Blagdon.

A proposal has been adopted by the Diocese of Moray to erect a memorial to the late Bishop Kelly, an influential committee has been appointed to raise a fund for the purpose. The memorial will take the form of new choir-stalls for St. Andrew's Cathedral, Inverness. A tablet will also be placed in the cathedral.

A very pretty scene was witnessed this week in the parish of Wool, Dorset, when the parishioners welcomed the return of their church bells, after being repaired by a Croydon firm of bell-founders, in a picturesque manner. The bells bear dates 1006, 1059, and 1738, and two new bells have been added to the peal.

The Rev. P. T. Mignot, who has been rector of Ste. Marie du Castel, in the island of Guernsey, for the past five years, announced to his congregation that owing to ill-health he intended resigning the parish at Christmas. Mr. Mignot has been a strenuous worker, and has increased his congregation and Church workers to a marvellous extent.

A beautiful stained-glass chancel window has been erected in St. Peter's Church, Williton, to the memory of the late Vicar, the Rev. G. J. Heathcote, who held the living for over fifty years, from 1854 to 1906. The window, which is the gift of the family, was dedicated by Prebendary Sainsbury, of Minehead, a very old friend of the late rector.

A generous layman (Mr. Atholl Macgregor) has given a sum of about £2,000 to the Chapter of St. Ninian's Cathedral, Perth, for the purpose of carrying out Mr. Pearson's design for a Lady-chapel in the east end of the cathedral. It is only six years

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DEATH

GAVILLER—On Tuesday, September 24th, 1907, at the Residence of her daughter, Mrs. Ulbricht, Thornbury, Helen Bayne Gaviller in her 76th year. Deceased was sister of Dr. W. Geikie of Toronto, and the late Dr. Cunningham Geikie of Bournemouth, England



TORONTO CITY HALL GILLET & JOHNSTON Clock Manufacturers and Bell Founders, CROYDON, ENGLAND

Makers of Clocks and Bells at—TORONTO CITY HALL, OTTAWA HOUSES OF PARLIAMENT, ST. PAUL'S CATHEDRAL, LONDON, ONT., ST. GEORGE'S CHURCH, MONTREAL, GRAND TRUNK CENTRAL OFFICES, MONTREAL, ETC., ETC.

since the late Archbishop Temple preached on the occasion of the dedication of the new Chapter house, etc., of the cathedral.

The ceremony of laying the top stone on the steeple of St. Mary's Church, Nelson, was recently performed. It is claimed that the steeple is the highest of any Anglican church in Lancashire, although it is considerably exceeded in height by the spire of St. Walbergh's Roman Catholic Church, Preston. The tower and steeple of St. Mary's have cost between £6,000 and £7,000. The structure is in the English thirteenth century style of architecture.

In an earnest address to the parish church Men's Bible Class, St. Helen's, on a recent Sunday afternoon, the Bishop of Liverpool said that one of the great dangers which the Christian Church to-day had to guard against was the neglect of public worship, for in all parts of the country men were giving up the practice of worshipping God in public. He appealed to them, as Churchmen and as members of a great Bible Class, not to be satisfied with saying their prayers at home, but also to worship God in His House.

A correspondent of "Church Times" writes: It may interest those of your readers who use the Great Western Railway to learn that a new "batch" of express locomotives is now making its appearance, each bearing the name of a saint. For many years St. George, and, more recently, St. Michael, have been familiar in that connection, but of the new series, officially described as

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Had Scia ica; Doctor ordered Mineral Baths, took at cost \$1.75; Ordered to Hospital, cost of room 8 weeks \$56, told I was incurable, so left. Friend told me of Veterans Sure Cure; A bottle cost 50c., 10 doses cured me 3 years ago. Yours truly,

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urch the od Chap- ough to his work. introduce on for ad- an error to the mis- nce of the sbyterian, at of Miss ing Chris- peechly. 30 FEW? ts of the rsity Dr. Mr. John hree years the Uni- in all his ur men of truth was article on n the Sep- lagazine." Morley's his intelli- meant that uld follow of all pre- d however their most r. Willison 's declara- whom the e Stephen, nd Henry kind leads Morley's Truth as erimentally at consti- lyle would ard Truth standpoint. on as the ind" were ople would as a ma- ry narrow- that these of truth" en, not a as a prac- gious con- ead, hand, e nd— f "sincere ley never in the late cer. Were th?" Ach; Truth, ld not ac- y this ex- pt four is. Mr. Mor- bigotry of ington. WIFE'S 18th chap- e the force verses that h and the ers to the while the ure, seems latter part ival to her me." The in the case e, namely, know of no g on the Pickford. one, ow.

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the "Saint" class, the names so far selected are St. Augustine, St. Agatha, St. Ambrose, St. Andrew, St. Bartholomew, St. Bernard, St. Benedict, and St. Cecilia.

Recently the Archbishop of Dublin consecrated a new but small church in the parish of Dunganstown. It takes the place of a schoolhouse licensed for worship which was burnt down on Easter Day last. It is of Gothic style, and has a small chancel. It is floored with ornamental tessellated tiles and marble steps; the windows are glazed with cathedral glass, and the roof is of red tiles. The dedication is to St. Baethen, who flourished about the beginning of the seventh century, and built a church in the parish of Dunganstown, the ruins of which are still extant.

A "Children's Church," designed to take the place of all the existing services for boys and girls of Christ Church parish, Blackburn, has been established by the vicar, the Rev. G. Denyer. Services are to be held each Sunday morning and evening in the parish-room for children under twelve, and expenses are to be met by a halfpenny collection on the last Sunday in each month. Church officers will be elected from among the boys, and a choir from among the girls, who are to be trained by the vicar's wife. The choir will be allowed to remain until they are fourteen, but all others will be transferred to the parent church on reaching the age of twelve. The experiment is locally regarded with interest as a possible solution of the difficulty connected with the presence of young children at the ordinary church services.

"Seven Lean Years."—The horrible phrase, "The historicity of the Bible," will be again in every mouth. We do not like it, but we are interested, as all must be, in what it conveys. The latest archaeological discovery is vastly attractive. Brugsch Bey, the great Egyptologist, has

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**Karn Church  
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come upon a monumental inscription, telling how the Nile failed to rise for seven years in succession about 1700 years before the Christian era, and a long and terrible famine was the consequence. Now, B.C. 1700 is the date recognized as the beginning of the "seven lean years" suffered by the land of Pharaoh after the king had dreamt of them, and Joseph had expounded his dream. Nothing in romance—romance as understood in the story books—is so astonishing and thrilling as the confirmation, bit by bit, of the Bible stories through the enterprise of the explorers and excavators and the perseverance of the scholars.—Evening Standard and St. James's Gazette.

Mr. James Storey Wright, of Spalding, claims to be the oldest bell-ringer in England, having been sixty-six years at the ropes at Spalding parish church. He was born on February 2nd, 1827, and commenced bell-ringing at fourteen years of age, shortly afterwards being made a member of the Spalding Company. For over thirty years he has been captain of the ringers at Spalding parish church, and has raised the treble for fifty years. Mr. Wright has rung bells in various parts of the eastern counties, and has received several tokens of regard and respect, his services being officially recognized by his fellows eleven years ago, when, on his seventieth birthday, at a meeting of the Eastern Counties Guild of Change Ringers, at Lynn, he was made a free member of the Guild. In his eighty-first year, he is still hale and hearty, and has walked some thousands of miles in pursuit of his hobby. A photograph has been specially taken by Mr. S. Jepson, of 49 Cross Street, Spalding.

In the parish of Dunganstown, County Wicklow, there is an outlying townland containing the ruins of an old church surrounded by a graveyard. A schoolhouse close by had been used as a licensed place of worship for several years. The schoolhouse having been burnt down last Easter, it was resolved to build a little church, dedicating it to the memory of the old St. Baethine, who had flourished there in the seventh century and built the church, which is now a ruin. On the 5th inst. the new church was consecrated by the Archbishop of Dublin, so that now, after long centuries, another Church of St. Baethine has been built in his own neighbourhood and by his successors, and his name will thereby be perpetuated by those who live around the scenes of his life and who worship in the same Church of the land. The new building is of Gothic style, and considerably smaller than the ancient one. It has been enriched with many gifts from the little congregation and other friends.

In answering any advertisement it is desirable you should mention "The Canadian Churchman."

**Children's Department.**

**HONEST DUES.**

"Mrs. Smith said you were the best laundress she ever had, Norah," we remarked as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face

**Pains and Aches  
of the Aged**

LARGELY DUE TO DERANGEMENTS OF THE LIVER, KIDNEYS AND BOWELS, WHICH ARE OVERCOME BY  
**DR. CHASE'S  
KIDNEY-LIVER PILLS.**

You do not feel so young as you used to. The joints are a bit stiff. And you have dull heavy pains in the back and limbs, with attacks of rheumatism, it may be.

It is possible you have found out that the cause of trouble rests with the sluggish action of the kidneys, liver and bowels, but if you have not used Dr. Chase's Kidney-Liver Pills you have not tested the most effective treatment for these conditions.

Dr. Chase's Kidney-Liver Pills are a comfort to the aged largely because of their unique combined action on the whole excretory system.

Constipation and biliousness can no longer exist when the liver is enlivened to action by the use of this great medicine.

Kidney derangements and backache likewise disappear when the kidneys are invigorated and an occasional dose of these pills ensures the elimination of uric acid from the system.

Almost daily we hear of aged people whose pains and aches have been overcome and whose life has been made more comfortable and more happy by the use of Dr. Chase's Kidney-Liver Pills.

In every family there is need of just such a medicine as Dr. Chase's Kidney Liver Pills to cure constipation, backache, biliousness, indigestion and prevent dangerous and fatal diseases of the kidneys and bowels. One pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

**AVOID SECRET STOMACH REMEDIES.**

**Because Most of Them Contain Dangerous Ingredients, Which Produce the Drug Habit.**

Thousands of people, having dyspepsia or stomach troubles in some form, continually "dope" themselves with all sorts of secret tonics, drugs, pills, cathartics, etc., which not only inflame and irritate the stomach and intestines, but in many cases cause the opium, morphine and cocaine habits.

You have a right and should demand to know what any medicine contains before you take it, unless it is put up or recommended by some reputable physician. Fakes and quacks will put most anything into their secret preparations, to make you like their useless stuff so as to want more of it, until it makes you the victim of some drug habit, which will ruin your health in a short time.

Stuart's Dyspepsia Tablets are not a secret remedy, they do not contain injurious drugs, and they are recommended by thousands of physicians in the United States and Canada to their patients for dyspepsia, catarrh of the stomach, and all other stomach troubles resulting from improper digestion of food.

These wonderful tablets actually digest food because they contain the very elements that are required of a healthy stomach to properly digest food, thus acting as a substitute and giving the overworked digestive organs a rest and a chance to regain their former health, strength and vigor.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of hydrastis, and golden seal, which tone up and strengthen the mucous coats of the stomach and increase the flow of gastric and other digestive juices; lactose (extracted from milk); nux, to strengthen the nerves controlling the action of the stomach; bismuth to absorb gases and prevent fermentation, and pure aseptic pepsin (gov. test) of the highest digestive power. All of these are scientifically incorporated in these tablets or lozenges and constitute a complete, natural, speedy cure for any stomach trouble.

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Write us for a free sample package. This sample alone will give you sufficient relief to convince you. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

expressed no particular pleasure at the praise. " 'Twas meself she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'm and said nothing. I'd do my best for her, but all the time I did be feel-

**BELLS.**

Get Alloy Church and School Bells. Send for Catalogue. The C.S. BELL CO. Hillsboro, O.

ing she wasn't satisfied. I thought she was an honest woman."

"Honest, Norah?" we questioned. "Why, she paid you, didn't she?"

"She paid me the money, ma'am; but if she liked me work, 'twas no more than me dues for her to say so," was the answer, with a touch of indignation. "She kept that back."

Norah was right, and we went away thinking how many of us are guilty, either carelessly or wilfully, of withholding dues of that sort. From the sermon which uplifts the soul to the humblest task in the household, the one who faithfully ministers to our needs has earned the need of acknowledgement as truly as the compensation in coin.

**LITTLE "BUT THEN."**

Have you ever read the story of little "But then?" Her real name was Annie, but they called her little "But then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic which Annie and Freddie had planned dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then, you know, we can cut those chains and hang them all over the attics and eat our picnic dinner up there. And it'll be nearly as nice as the woods" (with an extra emphasis on the "nearly").

"All right, little 'But then,'" said Freddie, in the attic was almost as good as a picnic, any day.

When she fell and broke her arm and had to have it bandaged for many days, she said over and over to her friends as they sympathized with her, "Yes, it hurts, but then it could be worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so little "But then." "Of course I know he's queer," she said, "but then he has no one to love or care for him, it makes him cross to have the boys tease him so. I took him some flowers, and you ought to have seen him smile and thank me over and over for them."

And it was by always trying to see the good and cheerful side of life that Annie came to be called little "But then." Would it not be worth while owning such a name if it stood for a sunny disposition like hers, that always smiled at discouragements and tried to find the good and lovely in everybody?—S. S. Advocate.

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—OF—  
**Good Used Organs**

**AN** unusually good list and priced away down for quick selling. We want to make a clean sweep before stock-taking. For first choice an immediate order is advisable. In writing, better send your second and third choices in case the first should be sold before your order is received.

**TERMS OF PAYMENT:**  
Organs under \$50.00,—\$ 5.00 Cash and \$3.00 per month.  
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- KARN**—5 octave walnut organ by D. W. Karn & Co., in very attractive case with high top, music rack and lamp stands. Has 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, mouse proof pedals, &c. Height 6 ft. 8 in. Original price \$125. Sale price.....**\$47**
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- CORNWALL**—A very attractive piano case organ by Cornwall, Huntingdon, Que., in walnut case with handsome panels in bronze relief. Has 13 stops, 3 sets of reeds in the treble and 2 sets and a sub bass set in the bass, 2 couplers, 2 knee swells. A splendid musical instrument. Sale price.....**\$82**
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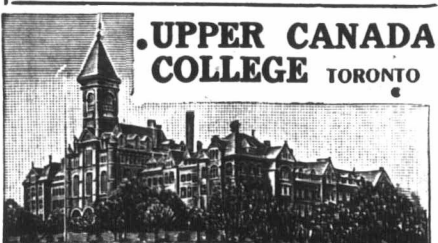
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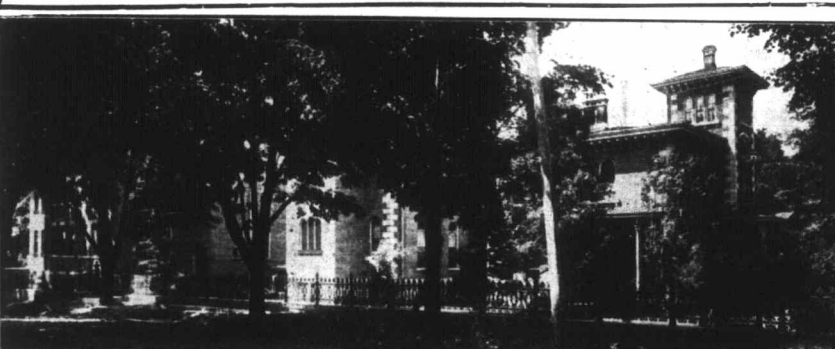
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