

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, SEPTEMBER 8, 1904.

[No. 34.]

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 Yours truly,  
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# Canadian Churchman.

TORONTO, THURSDAY, SEPT. 8, 1904.

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Address all communications, **FRANK WOOTTEN**  
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Offices—Union Block, 36 Toronto Street

**LESSONS FOR SUNDAYS AND HOLY DAYS.**  
Sixteenth Sunday after Trinity.  
Morning—II Chron. 36; II Cor. 10.  
Evening—Neh. 1 & 2, to 9, or 8; Mark 14, 27 to 33.  
Seventeenth Sunday after Trinity.  
Morning—Jer. 5; Gal. 4, to 21.  
Evening—Jer. 22, or 35; Luke 2, to 21.  
Eighteenth Sunday after Trinity.  
Morning—Jer. 36; Ephesians 3.  
Evening—Ezek. 2, or 13, to 17; Luke 5, 17.  
Nineteenth Sunday after Trinity.  
Morning—Ezek. 14; Philippians 3.  
Evening—Ezek. 18, or 24, 15; Luke 9, to 28.

Appropriate Hymns for Fourteenth and Fifteenth 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:

## FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 512.  
Offertory: 366, 367, 517, 545.  
Children's Hymns 194, 337, 341, 346.  
General Hymns: 2, 18, 36, 178.

## FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.  
Processional: 35, 37, 189, 232.  
Offertory: 167, 174, 212, 275.  
Children's Hymns: 182, 223, 332, 335.  
General Hymns: 7, 19, 169, 191.

## The Archbishop of Canterbury.

The memorable though fleeting visit of His Grace of Canterbury has been an inspiring one, and deserving of record in a more permanent form than it is likely to receive. In this, and in next week's issue, we propose giving as full and accurate an account as possible of his tour. Such a narrative is one which is worth keeping for every reason, and we would suggest to our readers and subscribers that they should obtain and put aside extra numbers. Of course, at first they will say: "Oh, we saw all this in the daily papers"; but in five months' time it will read fresh and new, and in five years will be invaluable.

## Scotch Troubles.

The great popularity of the author of "Lest We Forget" has waned somewhat, but he is constantly writing, and has produced the following statement, from which we have omitted certain characteristic language only. In view of the paragraph which immediately follows it it is suggestive: Mr. Kipling saw "in his dream," as stated in a letter to the Navy League Journal, "a youth interested in public life might be careful to join a volunteer corps as soon after his majority as possible, for in my dream the law of the land laid down that he who did not volunteer should not vote. I conceived that the average young man might be rather annoyed at having to stand aside at public meetings, where rude voices demanded of him whether he was a voter. I dreamed that even at the humblest places—at village flower shows, mechanics' institutes committees, Oddfellows' processions and the like—the self-disenfranchised man would be open to offensive challenges when his name was proposed for any post. I dreamed that the professional and semi-professional players had lent their influence by ruling that neither cricketer, boxer, cyclist, sprinter, rower or football player should receive any recognition until he were a volunteer in good standing."

## Algoma and the North-West.

We notice an appeal to English friends to aid in discharging a debt incurred during the illness of the late Bishop Sullivan, owing to the need of them raising the Clergy Sustentation Fund within a limited time so as to obtain the society grants. The Bishop is hampered by constant and increasing calls for men, which calls mean also greater funds, so we hope that a very special attempt will be made to clear off this old score and provide for the future. We in eastern Canada as well as in England should not forget the Bishop of Derry's words as applicable to all our North-West:

"Ah, brothers! ours the sin and shame,  
Who send you, heedless of His Name,  
With England's banner o'er you spread,  
But no cross gleaming overhead,  
No bell to stir the lonesome air,  
No voices blent in praise or prayer,  
Where the monotonous days forget  
All His compassion, all our debt."

## Play.

The point we wished to emphasize in the foregoing paragraph next to the increased volunteering was the change in English habits by the enormous waste of time in looking on at professional and semi-professional athletics. Mr. Rowland Hill, the captain-general of Rugby football, is not pleased with the effect of athletics on the community as a whole. "Too much time is spent upon sport. Games have a loafing effect if they are not recreations. Industry is necessarily a habit, cultivated in one's youth. What is a boy of twenty going to become when he has been doing nothing but play? He is absolutely ruined for indoor work. He will never settle down." Such language is needed to curb the present tendencies. Although old-fashioned, it might be worth looking up the old verses:

"With books and work and healthful play,  
Let my first years be past."

## Church Characteristics.

In a lecture by the Rev. E. C. Dawson, M.A., of Edinburgh, we found the following comment on our habits, a comment which every congregation will take in a different way, for all vary slightly but one, which deserves most careful attention: "There is one thing I can never ac-

count for quite satisfactorily to my own mind; and that is the curious atmosphere of decorous propriety which has gathered around the Church of England and all her branches. It is almost more than propriety; it amounts to primness. It is a reserve which is almost chilly. Is this due to anything in the Church itself? Has some spell been laid upon her, or is this merely part of the character of the race whose characteristics the Church so wonderfully embodies? No doubt certain individuals feel this keenly. The educated man or woman who seeks for an emotional outlet, who must be demonstrative in public prayer, sometimes seeks a congenial spot in Rome. The uneducated who feel the same way sometimes join the Methodists. It may be that such emotional individuals are abnormal, and that the bulk of the people prefers restraint, but it is worthy of notice that there is nothing in the Prayer Book itself calculated to stifle the full outward expression of a passionate devotion. The Litany throbs in reiterated response. The short Collects all conclude with an Amen from the worshippers. Minister and people share the service in quick and warmly-worded phrases. "Lift up your hearts." "We lift them up unto the Lord." "Let us give thanks unto our Lord God." "It is meet and right so to do." What could be more stirring to read? What often more composed in the actual utterance! Well, we may put it down to racial traits, but let us not forget that our Church makes every provision for the expression of the most fervent devotion, and that we need not go either to Rome or to dissent to find it."

## The Consumption Scourge.

A German doctor named Prenzing has investigated the distribution of tuberculosis in Europe and gives the following unexpected particulars. There are two extensive areas where this disease does not do very much harm: the first comprises North Germany, Denmark and Holland and to a large extent England; the second, Italy. In Ireland, Scotland, Norway and Sweden, and also in France and Spain, the disease gathers force. It is of average strength in West Germany, Switzerland and the Austrian Alps. But its chief homes are Bavaria, and especially in Austria, Bohemia, Moravia and Silesia the deaths from this disease are the highest recorded in Europe. Yet so far as statistics are available through the entire east of Europe, Roumania, Galicia, Hungary, and Russia the deaths are greater than in Germany. There is proof that tuberculosis does not necessarily follow civilization and modern industry, nor that large cities assist it. As a matter of fact, those European States which are the most backward in culture and whose populations are almost exclusively agricultural show the highest figures in this disease.

## Scotch Troubles.

An esteemed correspondent has found fault with us for our remarks on the Scotch Church muddle. Our interference consisted in expressing in our own language our sympathy with both sides, and had the writer waited a few days it would have been found that we did so in the company of the Archbishop of Canterbury. But Christian people in Canada are especially interested in this trouble. Union was in the air, and if the Scotch quarrel extends over theological points, our hopes of a partially united Christendom are blighted for the present generation. After the disruption the Presbyterians in this country split in sympathy with Scotland. Our hope is that with so much interest from abroad the combatants may pause before it is too late and come to a working agreement, taking care in the settlement to do so in such terms that

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development is possible, and that the majority are not at the mercy of a minority who can say that it is so written in the bond.

#### Trifling.

But our correspondent objected to our speaking of Scotch Presbyterian differences as trifling. They are; they have disappeared and are forgotten in Canada, and are so minute that it requires Sam Weller's magnifying glass to discover them. The times are too serious, to be spent in discussing abstruse Calvinistic theology when men are doubting whether there is a personal God. Why speculate about election when men are uncertain whether there is any Divine law, or eternal punishment, or what follows death; and when they question the forgiveness of sin or the nature of the Atonement or the message of the Bible. Surely this is a time for humility and prayer to God to save the Christian world from the shipwreck of our faith. If our correspondent will lift up his eyes to what is going on and is being said and written around him he will say that trifling is not too strong a term to use.

#### The Bishopricks' Bill.

In the last hours of the session the Southwark and Birmingham Bishopricks Bill passed, and is now law. To us it is a matter of surprise and regret that this bill has been laid over for years owing to the obstructive tactics of professedly Church people in connection with either diocese. The matter was really one of private regulation, about which there need have been no parliamentary opposition. The passing of the Act has saved to Birmingham the bequest of £10,000 by the late Canon Freer. But the Bishop of Rochester, out of whose diocese Southwark is carved, was unable to be present in the House of Lords, having broken down under a strain which would have been lightened had this half of his burden been removed. Southwark starts with a Bishop's residence and a grand cathedral church with memories of Chaucer, Bunyan, Dr. Johnston and others, both before and after their times. The Birmingham Bishopricks is the work of Bishop Gore, who is opposed as a ritualist. He may be so, but it is strange that quite recently he advocated the re-introduction of standing at prayer, and has been giving addresses and sermons upon the writings and works of Hugh Latimer, whose ritualism we have never heard denounced, and Bishop Gore has himself written equally as strongly as Latimer spoke, against the Roman claims.

#### Bow Bells.

To Church Bells we are indebted for some interesting particulars of Whittington's old church. Unfortunately the old Bells were destroyed in the great fire of London in 1666. The name of the Church St. Mary at Arches, or at Bow, referred to the numerous arches in the crypt on which the church stood, part of which had to be destroyed by Sir Christopher Wren in rebuilding. Both the Court of Arches and the Dean of Arches are titles that come from the name of the church. In consequence of the scenes of violence and disorder which had taken place, especially the disgraceful conduct at the "Confirmation" of the present Bishop of London, the late Archbishop Temple used his right to transfer that formality to a secular building at Westminster.

#### A SIGN OF PROGRESS.

Notable, in a true sense, in the history of our Church, is the most welcome visit to the United States and Canada of His Grace the Archbishop of Canterbury. It is another step onward and upward in the humane policy of peace and goodwill which has marked the reign of our beloved King Edward; has won for him the approval

and regard of the civilized world, and is proving him worthy to wear the mantle bequeathed by his noble mother and to bear the honoured title borne by her so well, "Defender of the Faith." When the esteem of our monarch for our neighbour, the United States, second only to his affection for ourselves and our kindred subjects, is borne in mind, and the further fact that it is only by the consent of the King that the Primate can leave the British Isles, one cannot fail to see in the coming of the spiritual head of the Church of England to America a master stroke of kingly policy, and a remarkable sign of progress in the establishment of a bond of brotherhood between the two great branches of the English-speaking race. As no greater calamity could befall mankind than internecine strife between the United States and the British Empire, so no greater boon could be conferred upon it than the gradual formation, on a broad and firm basis of sentiment, opinion and interest of a mutual understanding, born of freedom, justice, and progress, to promote the growth of Christianity and to extend the blessings of civilization throughout the world. No greater preventive of war could be devised, no surer guarantee of peace. To advance this great end, who more appropriately could bear the olive branch across the dividing sea—first of his high order, by his presence amongst them to prove the depth of the monarch's regard for our kinsmen—than the ruler of an historic See, founded in the eleventh century, successor of the martyred à Becket and Primate of the Church of our Mother Land? We may rest assured, not only that our sister Church of the neighbouring Republic, but the press and people as well, will prove to their gracious visitor in no unmistakable manner that the spirit in which he comes is fully recognized and heartily reciprocated; and will also enable him to bear back from them the same message which Thomas à Becket delivered to his people in his last sermon in Canterbury Cathedral on Christmas Day, 1170: "Peace to men of good-will on earth."

#### NOVA SCOTIA.

The long-drawn vacancy caused by the resignation of the Right Rev. Dr. Courtney was brought to an end Thursday last by the election of Dr. C. L. Worrell, Archdeacon of Kingston. A special Synod was held in March last for the election of a Bishop, but failed to make any choice owing to the disagreement of the clerical and lay orders. It looked at first as though the Synod of the 31st ult. was going to end in a similar deadlock, Dr. Worrell having a decided majority of clerical votes, and Dr. Tucker, the other candidate, as decided a majority of lay votes. On the third ballot, however, this deadlock came to an end, and Dr. Worrell was elected by a substantial majority of both orders. This afterwards received the unanimous concurrence of the Synod. The announcement of this fact has, we are persuaded, afforded profound satisfaction to the whole Church. In the first place, it put an end to these helpless conflicts between the clerical and lay orders, which were felt to be a serious reflection upon our whole system, and which are always in danger of issuing in the election of a weak compromise man. This has certainly not been the issue in this case. Dr. Worrell is a man of very decided intellectual ability and of unusual educational attainments. He is a man of commanding appearance, of dignified and courteous manner, and, without any reflection at all upon the other gentlemen whose names were suggested, we think Dr. Worrell, more nearly than any of the others, represents the middle Anglican position, theologically. He is a Churchman of the traditional Anglican type: not very high—not what is called a Ritualist, and not Low or Higher, critically Broad. If we are not greatly mistaken, he

will be found to be the sort of conservative head centre which the Church greatly needs in these times. Though a fluent and effective speaker and preacher, he has not the oratorical ability of his gifted predecessor. He has, however, what is far more essential in a Bishop: good, practical judgment, assiduity, earnestness and devotion. It will be remembered that Dr. Worrell only lacked one clerical vote of being elected Bishop of Ontario, when that See was last vacant. In that contest he had a very decided majority of the laity; in this, he had an equally decided majority of the clergy, a fact which speaks volumes as to his general acceptance and capability for the office to which he has been chosen. We have every expectation that under his wise and energetic guidance the Church in Nova Scotia will stand steadfast in the faith, and will accomplish more than she has yet accomplished in her long and honourable history. May God's richest blessings be poured out upon her, her Bishop and her people even to the end! The Ven. Clarendon Lamb Worrell was born at Smith's Falls, Ont., on July 20, 1853, and was educated at Trinity School, Port Hope, and at Trinity University, Toronto, where he was Wellington and Dickson scholar and Prince of Wales prizeman for mathematics. Ordained to the ministry in 1881, he served as curate at Gananoque and at Trinity Church, Brockville, and afterwards became rector at Morrisburg and Barriefield. He also held the mathematical and scientific mastership in Cobourg Collegiate Institute, the headmastership of Gananoque High School and the principalship of Brockville Collegiate Institute. In 1891 he was appointed Professor of English in the Royal Military College, Kingston. In 1901 he was made Archdeacon of Ontario Diocese, and in 1903 the degree of D.C.L. was conferred upon him by Trinity University, Toronto. His consecration will probably take place at the meeting of Bishops in Montreal in October. His brother is Mr. John A. Worrell, K.C., the well-known Toronto barrister. The Bishop-elect's father is the Rev. Canon Worrell, of Oakville.

#### CHRISTIAN BELIEF AND PRACTICE.

"Belief in the supernatural inspiration of the Bible, in miracles, in the creeds . . . is dead or dying in critical minds," says a well-known scholar in the New York Sun, "but the doctrine which is the vital essence of Christianity—belief in the fatherhood of God and the brotherhood of man—seems not yet to be dead or certainly dying." A "Tarrytown" correspondent of the same journal writes in it as follows: "By the middle of the eighteenth century the work of Christianity as a social factor was practically over" . . . "The very simple discovery was made that man is not an innately depraved being, that he had never 'fallen'; on the contrary, had been always rising; and the collapse of the idea of the fall of man naturally carried with it the rest of the Pauline theology. The 'saving of souls' now became a political and educational function, not religious; and the gradual perception of this fact is one of the main reasons for the emptying of the churches." . . . "The Protestant sects have practically abandoned any such interpretation of Christian dogma as made religion the force and power that it was. Men do not pray, for they recognize in prayer a continued plea to a deity to make exception in their favour of the unalterable law of cause and effect; and as 'Church' still means the performance of these things, they simply stay away." In editorial comment on the subject the Sun says: "This fact, however, is indisputable: Christianity as an organization is stronger in the world to-day than ever. Relatively to the population in this country, certainly there are more Christian churches now than there were a hundred years ago, and more



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## PRACTICE.

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than fifty years ago—more churches and more church-goers." This editorial comment of the Sun clearly denies the dogmatic assertion of its Tarrytown correspondent that "for a hundred and fifty years the Christian religion has been slowly expiring." "Fact, and fact alone, is the strength of an opening speech," says an eminent English advocate. Were not the issue so tremendous, the frequent substitution of fancy for fact, and assertion for argument, by so many of the opponents of Christian belief would not be regarded seriously. There is no Divine authority for accepting a belief in "the fatherhood of God and the brotherhood of man" and rejecting a belief in "the supernatural inspiration of the Bible," in the "miracles" therein recorded, and in the "creeds" of the Catholic faith. A devout English scholar has well said: "Christianity answers the anticipations of philosophy. . . . Its precepts are holy and imperative; its mysteries vast, undiscoverable, unimaginable; and, what is still worthier of consideration, these two limbs of our religion are not severed, or even laxly joined, but, after the workmanship of the God of Nature, 'so lock in with and overwrap one another' that they cannot be torn asunder without rude force. Every mystery is the germ of a duty; every duty has its motive in a mystery." The humble believer literally accepts the words of our Lord when He says: "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me." By faith he reverently believes in the Father, in the Son, in the Holy Ghost, and in the witness-  
ing "works" in the sacred Book recorded; and he furthermore continues to believe this dictum of "Pauline theology": "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God." No informed and fair reasoner can for a moment accept as just or impartial the statements of the "Tarrytown" writer. No more potent social force exists to-day for the betterment of mankind the world over than Christianity, which has given to education and politics whatever spiritual power they have ever had, and which to-day teaches that man is of his own nature inclined to evil; and which also teaches "the things that accompany salvation," and "that men" should "pray everywhere," and "that whatsoever ye shall ask in prayer, believing, ye shall receive." It is as inspiring as a breath of mountain air to turn from such erroneous statements, as we have first been considering to the testimony of the impartial and learned historian, Lecky: "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice." What is the answer of the Missionary to the oft-recurring charges in the secular press, of decaying belief in the supernatural inspiration of the Bible, in miracles and creeds, and that the churches are being emptied? In 1876, in response to an appeal from the explorer, Stanley, the "Church Missionary Society" sent its first Missionaries to Uganda. In 1899 there were over 400 churches, more than 17,000 baptized members, and nearly 900 natives who had devoted their lives to the work of the Church. In civilized countries to-day the "forward movement": the steady increase in Church membership, and in the self-denying zeal and devotion of Churchmen and women, and their noble work on behalf of truth, charity, benevolence and all that makes for human good are a convincing refutation of such unfair and unwarrantable charges. The light which Christian belief sheds on the human

soul, and the gloom which follows its extinction, are well described by the late Canon Lid-  
don: "Traceable everywhere in human history, traceable especially in the history of one separated and chosen race, the interest of the Perfect Moral Being in the moral and thinking creatures of His hand culminates at Bethlehem and on Calvary. The incarnation of the Eternal Son, the manifestation of the Divine life of love, and justice, and compassion, and purity flashing through a veil of flesh, and leading up to a death of agony and shame, which alters the whole existing moral relation between earth and heaven; this is the glorious creed which rivets a Christian's conviction of the moral intensity of the life of God. "God so loved the world that He gave His only Begotten Son." What could He do more in order to convince us that He is not merely a Force or an Intelligence, but a Heart? At the feet of Him who could say, "He that hath seen Me hath seen the Father" we understand, and feed upon the certainty, that God is moral as well as intellectual "light, and that in Him is no darkness at all." When a man's hold upon this creed is gone, his thought falls back, at best, upon the more rudimentary and less adequate ideas of the God-head; the darker mysteries of the world's history present themselves with more painful force; and the mind tends inevitably, in the last resort, either to Deism or Pantheism; to a Deism which just permits God to create, and then dismisses Him from His creation; or to a Pantheism which identifies Him with all the moral evil in the universe, and ends by propagating the worship of new Baals and Ashtaroths. . . . Be sure that, if we will, in God revealed in Christ, the soul may slake the thirst of the ages; and the dreariest, and darkest, and most restless existence may find illumination and peace. "This God is our God for ever and ever: He will be our guide unto death, and beyond it." . . . Without this awful and Blessed Being man has no adequate object, even during these days of his brief earthly existence; his thought, his affection, his purpose spring up, and are exercised only that they may presently waste and die. With God, the human soul not merely interprets the secret of the universe: it comprehends and is at peace with itself. For God is the satisfaction of its thirst; He is the object of religion.

## WEEK TO WEEK.

## Spectator's Comments on Questions of Public Interest to Churchmen.

During the past few months the antiquities of Canada have been prominently before the public. The founding of Port Royal, three hundred years ago, was recently commemorated by citizens of the Maritime Provinces with all the pomp and circumstance befitting the occasion. The brilliant assembly included representatives of the Governments of France and the United States, as well as statesmen and men of letters from Great Britain and various parts of the Dominion. All came together to do honour to the memory of the men of old who founded the first settlement in an almost unknown country. Three centuries have since elapsed, and the wilderness, that stretched to, no man knew where, has been transformed into the habitations of a prosperous and mighty people. The flag that was hoisted over that little colony was not the one that now finds its place at the mast-head on our seats of Government. The people who composed it did not issue from the islands to which we now look as the centre of Empire. These changes incorporate a history of stirring and significant incidents—incidents more remarkable even than the transformation of the

landscape. One cannot recall the story of those pioneers of western civilization without a shudder of horror at the thought of what they had to endure, nor can he fail to feel a throb of pride in contemplating the spirit that uplifted them in the midst of most heart-breaking surroundings. Think of any external condition you please that makes life dreary and repugnant, and you may write it down as the normal environment of our Canadian forebears. Toil without rest, strife without cessation, the result of many years of labour wiped out of existence in a single night, privations, dread, bereavements that are only words to us were concrete realities to them and their successors for several generations. They ate the bread of affliction and mingled their tears with their drink. But their ranks were replenished and their work went on. Neither the terrors of the forest nor its savage dwellers could subdue the spirit of those brave men and women. Like the men who rebuilt the walls of Jerusalem, they pursued their labours with an implement of production in one hand and an implement of defence or destruction in the other. Thus years rolled on into centuries, until to-day the faith and foresight of those heroes of another generation have found their fullest justification. While the human heart responds to deeds of valor and self-sacrifice the story of Canadian settlement will be treasured as among the most interesting and stirring in the records of our race.

In the city of Toronto the members of the Anglican communion have recently been reminding us that the birth of the Church in that great centre of population was not of yesterday. It is just a hundred years ago that the first building was erected there as a house of prayer. It was surrounded by a forest where now the thunder of the wheels of commerce is daily heard in the heart of a busy city. In that primitive shack the men and women who had come from across the Atlantic to found new homes in a far-off land were wont to worship. Through all the vicissitudes of a century of strenuous life the congregation of St. James' retained a corporate existence, and to-day an imposing church and an influential congregation rejoice in an honoured and fruitful history. Once more the historical memories of our Canadian Church have been revived, and this time the scene is in old Quebec. On Sunday, the 28th August, in the presence of a brilliant assembly of all that was influential in Church and State in the ancient capital, the Archbishop of Canterbury, Primate of All England, speaking for the first time in the New World, called to mind the significance of the occasion, and appealed for the exercise of patience and hope in the great work in which we are engaged. The Quebec cathedral is said to be the first established in any of the colonies. While its consecration took place one hundred years ago, Anglican services were held in the place for many years before George III. provided an edifice for special diocesan purposes. It is understood that a more elaborate observance of the centenary of this cathedral church will be held a year hence on the occasion of the meeting of the General Synod.

In all these efforts to impress upon ourselves the story of the past, care should be taken to distinguish between what is really valuable and what is merely incidental and trivial. The human mind deals generously with the distant while it assumes an altogether more analytical attitude towards what is close at hand. We are prone to glorify what is far off, and speak with reserve of what is passing before our eyes. The epitaph upon the tomb of the deceased is usually more generous in spirit than the judgments passed upon the man in the flesh. We would probably not have it otherwise. Mark Antony's words should be revised to read, "The good that men do lives after them; the evil is oft



interred with their bones." The only idea Spectator here makes is that on these solemn and impressive occasions, when we pay tribute to the virtues of a bygone ancestry we should choose for our subjects of glorification real virtues and real services to men. If discrimination be not made, then it matters not what our contributions to the public weal may be, in the lapse of time our praises will in like manner be sung by a similarly indulgent posterity.

If we are to judge by the utterances and attitude of public men, it is tolerably certain that a Dominion general election is at hand. The dissolution of Parliament throws great responsibility upon qualified electors. The power that they delegated to representatives at the last election returns to them, and once more they are the supreme authority in the State. With them it rests to approve or reject the methods of administration and the conduct of public business by the dominant party. They have to make choice of the issues laid before them, and determine the policy of government that will prevail. Few, if any, more solemn duties are laid upon good citizens than the wise and conscientious use of the franchise in a country where responsible government obtains. That the great majority of electors regard their right to vote as a sacred privilege and obligation that must honourably be discharged we would not for a moment pretend to deny. But he is a fatuous optimist who cannot discern that there exists a large minority who do not look upon their citizenship in any such light. It is this minority that may negative the nobler purposes of true patriots. There is always a horde of camp followers to whom the loaves and fishes are more precious than the public welfare. There is a multitude of isolated and unorganized electors who exchange their voice in public affairs for a promise of some trifling appointment or a specimen of legal tender. They throw away their self-respect and the respect of their more worthy neighbours for some temporary advantage. Their act is not merely an act of self-abasement, which is serious enough in all conscience, but they lend themselves to the pollution of public ideals and public administration. The current of this flood of degeneracy is not fed merely by the ignorant and hard-pressed toiler, but is directed in many cases by men who stand high in the life of the community and the nation. Are the best citizens of our country content to sit dumb and helpless in the presence of such a crisis? Is there any reason to suppose that the evil will find its own destruction without any effort on the part of those who deplore conditions as they are? Is organization on behalf of honest and honourable elections an impossibility? Is party fealty so overpowering an obligation that men of integrity dare not step forward and place public virtue before the success of friends? It is tolerably certain at all events that public ideals will receive no great uplift so long as good citizens meekly acquiesce in silence to what is essentially repugnant to their better instinct. The approaching elections may be purified to some extent at least by the great body of men throughout this country who are personally beyond the breath of reproach. Canada expects them to do their duty.

The election of the Ven. Archdeacon Worrell, Kingston, to the Bishopric of Nova Scotia will, we think, be acceptable to the Canadian Church. Doctor Worrell is not generally known throughout the country, but he is far from being a stranger to those who follow the proceedings of General and Provincial Synods. He is a safe and sensible type of Churchman, a hard worker and a high-minded Christian citizen. His elevation to the Episcopal bench ought to add strength to the Church as a whole, and stimulate fresh zeal in the diocese over which he will preside.

The appointment of a Committee of Synod to

investigate and recommend names of suitable men as nominees for the office of Bishop may be effective in its way, but Spectator is of the opinion that it is neither dignified nor worthy of the best traditions of the Church. It is all very well to guard the office from appearing to be cheapened by the refusal of men who have been elected, but the history of Episcopal elections does not indicate that men lightly cast aside a straightforward call to the bench. The assumption that they may do so shows a lower estimate of the office, we think, than should prevail. No man should be supposed to treat such a call other than with the greatest sense of the responsibility laid upon him. The summons rarely comes more than once in the lifetime, even of one specially marked out for the work, and it is folly to suppose that a man may decline in the expectation that the Church will again knock at his door at a more convenient season. No objection may be taken to a committee looking over the field for the best men to put in nomination, but we think it is quite another matter to virtually force men to accept or decline in advance an office which is not in their power to bestow. SPECTATOR.

#### THE ARCHBISHOP'S SERMON AT QUEBEC.

A full report of the sermon preached by the Archbishop of Canterbury in the Cathedral, Quebec, on Sunday morning, August 28th, will be found below. His Grace chose as his text the 2nd verse of the 5th chapter of St. Paul's Epistle to the Romans, "Patience worketh experience, and experience hope," and proceeded, "These words might stand as the motto and watchword, and not the least as the just motto, the watchword your colonial Empire and our colonial Church. Of that we have as you have been reminded, a significant object lesson to day. It is assuredly with diffidence that I stand here this morning to speak to you about that object lesson. Some six hours only have passed since a happy fulfilment of the hopes and dreams of years I set eyes on Canada for the first time. I might well, perhaps, have shrunk from the presumptuous endeavour to give expression at such a moment to the feeling with which on this centenary day your hearts are rightly filled. Yet I cannot, dare not, gainsay what has been eloquently urged upon me by those best qualified to speak, that there is a singular appropriateness in the opportunity so strangely—some would almost say so accidentally—given to the man who occupies the position assigned to me in our Anglican Church, the opportunity of taking part in the first centenary of the first Anglican cathedral erected in any colony of our British Empire. It is an occasion of deepest meaning and the happiest association, not only for Quebec or Canada, but for the Church of Christ throughout the world, and I esteem it a very high privilege to be allowed to bear my part with you as together to-day we thank God and take courage.

The text I have chosen is one which links in an unbroken chain the past, the present and the future. Look back, look around, look onward. Patience worketh experience—patience, the long patience of the travelling years, worketh the experience of probation. We come at length to know where we are standing, and how and why. We realize the high purport of our calling and the trust given to us by Him who calls, and thus enlarge this experience which worketh hope. We shall see greater things than these, brothers; that is exactly what a cathedral, what a very special sense your cathedral says. The very essence of a cathedral, with its special hold on the Church life and its continuous touch with the successive generations as they pass, is to correlate and to make fruitful the outcome of experience. That experience which worketh

hope, which justifies, that is the large expectation for the days which are to come. This will be true anywhere and anyhow with respect to a cathedral and its life. But here within this cathedral precinct the thought is more direct and imperative still. We whose home lies in the older England across the sea; we, for example, of Lambeth, where morning and evening we say our daily prayers in the self-same form in which they have been said for some seven centuries at least, perhaps nine or ten, may be erroneously supposed to look slightly upon Christian antiquities so modern as the oldest that England's colonies can give. To quote the words spoken by the Bishop of New York at the Lambeth Conference, he said with a mild surprise, that kinsmen who count their ecclesiastical history by nearly a score of centuries, look upon a new people who made so much, upon the completion of a hundred years. He points out that the Church, nation or cathedral which is only a hundred years old might seem to many citizens of old England to be too new to have a history, or at least one worth remembering. Then with the characteristic courtesy and chivalry the citizen of the United States made allowance for what would have been, had it existed, a narrow, ignorant and churlish thought. I doubt if such a thought ever existed. But if there be anywhere occasion where such notions might spring unbidden, at least it could not be in connection with your historic Quebec or this cathedral. These walls set apart as a consecrated house of God for the services of our own Church may be but a century old, but you who know better than I the varied story of Quebec are recalling to-day the earlier memories, which give an imperishable consecration to this place, linking it and its imperishable surroundings back with a peculiar pathos and interest to the work done centuries ago by the Brothers of the fraternity of St. Francis of Assisi, and with them for a time the devout men of a different society, whose very name became a catchword for a polity and behaviour which we condemn, but yet who showed to the whole world an example of missionary enthusiasm and steadiness of persevering faith in the face of persecution, which, while the world stands, will encircle with a hallowed glory the memory of the French missionaries of two hundred years ago.

In the words of the foremost historian of the colonial Church, of whose own staunch Protestantism is no question, at every season and at every place the unwearied French missionary was seen winning his way to the red man, sometimes lost in the tracklessness of the forest, at other times hurried in his light canoe to an untimely death in rapids where he perished without being heard of again. Others came to a still more terrible death, tortured by every savage cruelty, burned, starved, scalped, mutilated. Yet none quailed or faltered. Where one perished others instantly pressed on. The sturdiness of the faith which animated the hearts of Brebeouf, Lallement, Jougues and their fellow-martyrs is an example we fain would follow. I need not enter now into the strange story of how it came to pass that the consecrated spot on which we stand is associated. Not the record of such men as these men, from whom in the doctrine and presentation of the Christian truth we differ so stoutly; yet whose missionary story glows with so clear a light—you all know better than I. The thought that from the then centres of Canadian life and strength and culture, such as they were, devoted men worked constantly, giving themselves to the splendid task of bearing the light of hope to those in darkness and the shadow of death, was an inspiration to us, although under circumstances so different from those under which they worked. It is a stimulus for us to put our strength to-day to the corresponding task of kindling the flame and keeping it aglow in the far Western field. It was, however, not with quite other thought



than this that men set themselves one hundred years ago to the erection of this house of God as the centre of our own form of Christian worship. The times are widely changed since the days of 1804, when King George III. gave this cathedral to Quebec, and furnished it specially for the celebration of the sacrament of the Eucharist of Life. Those who wrought in that endeavour had, perhaps, little true information, as we should judge to-day, of the deep and abiding significance of the cathedral and its life. We think we understand this better now. Patience worketh experience, and experience hope. I suppose there are still thousands of thousands of devout people to whom the primary assertions of the word cathedral as those of some vast and time-worn church, with great monuments of every age, which as a New England author says, 'Bleared with immemorial age, look down and seem to say they come and go incessant, but we remain safe in the hallowed quiet of the past. Be reverent, ye who flit and are forgot, of faith so nobly realized.' The cathedral may possess the teeming memories of Westminster or Canterbury or Ely, or again, it may be absolutely simple and prosaic, and yet in its real gist do the same work for men. What that work is in its name and purpose has in these latter years been set forth so often on both sides of the Atlantic that I almost owe you an apology to speak of it again, and in briefest outline I should like to do so.

Experience worketh hope. Seven and twenty years ago Edward White Benson became Bishop of Truro. The foundations were not laid nor the plans drawn of that noble frame of that noble house of God, which has given a new glory to the granite and sandstone cliffs of Cornwall, and has shown to all men what a modern cathedral in our Church can be. He at once set himself to tell the people what must be done if the work of a diocese were to be carried on aright. In a little volume he gave to the world his maturest thoughts upon what cathedrals have been in the past and may yet again become. In quaint, epigrammatic Latin, which is practically untranslatable, he spoke to this effect: 'To his reverend brothers, the canons honorary of the Cathedral Church of St. Mary of Truro, those gracious persons even now serving in and those who by the blessing of God shall hereafter minister therein to the service of Christ's Kingdom, this little book is dedicated by the Bishop, and when called upon to compile the statute for the new cathedral, he calmly fixed out years and centuries unborn, while with prophetic vision he linked in a continuous chain the work of coming days. In his preamble he said: 'We have noticed how many ancient statutes set forth for union of peace and love by such like corporations and religious companies. Not to serve themselves are canons constituted. Not to itself is the honour of a cathedral church. A discord and carefulness in trilling things are the snares by which they are threatened—their eyes taken from the wide work of the Church of God. Therefore, do we reverently adjure them to remember the end of their ministry, and always to lay to heart that like a Bishop's their authority and jurisdiction is mainly committed to them for no other cause than that by their ministry and assiduity the greatest possible number of men may be joined to Christ, that those united to Christ already may grow and be built up in the faith, renewed in healthful repentance and coalesced in one body with the Bishop, and bear fruit in his solicitude.' Did ever man express in more pithy and dignified words the work and character of the system essential to our Church's life, which makes each diocese of the cathedral as its centre, the unit of our plan for the advancement of the Kingdom of God. The cathedral with all that belongs to it, striking for us the keynote, helping us to harmonize our bodily incoherent work into one forceful, strenuous endeavour for God and good upon that part of

the world wherein our lives are fallen. You are familiar with the record of this great diocese since that 12th of August, 1787, when Charles Inglis was consecrated at Lambeth Chapel to be Bishop of Nova Scotia, with ecclesiastical jurisdiction over the illimitable and unexplored regions of Canada, on to July 7, 1793, when in the same Lambeth Chapel, Jacob Mountain was consecrated first Bishop of the Diocese of Quebec, the diocese then containing some seven clergy at most, and having even at Quebec no building of the Church of England in which to conduct the services. Again, to January 1, 1826, when Charles J. Stuart became your second Bishop, and so on through subsequent years of rapidly increasing responsibilities, activities, anxieties and toils, until by God's grace Quebec became no longer a beleaguered outpost of the Church's army, but a rallying point and a source of strength worthy of its fame.

'Patience worketh experience, and experience hope.' The hope of seeing more people day by day in the old world or in the buoyant life of the new, planning and working for those things that are just, pure, lovely and of good report. Hope for the future, because within these cathedral walls the Sacrament will be reverently and duly ministered, prayers worthily offered, and praises adequately, nobly sung, and because of the open Bible in the English tongue, and because of the pure life-giving Gospel message preached within this house of God, already hallowed by 100 years of service, to be hallowed more and more by constant enrichment of its sacred story as the years and centuries roll on. Our poor vision fails as we try to peer eagerly on to far-off days, when the main centres of the world's life and energy may be other than they are now, when the balance of national forces may, perchance, have shifted and new populations may be doing better mutual service than the old have ever done, when channels of opportunity may be open of which we at present see nothing, when new prophets may have their divinely given scrolls to unfold, new messages may ring out from Him who in these later decades has been speaking to us in so many varied ways, and when we may learn better than we now know to what it is to be swift to hear. Be these changes what they may, come the message clothed in forms that are time-worn and familiar, or in forms whose very freshness shall give the message a new-born power, we, or those that come after us, will assuredly need, not less than our fathers, to stand upon the old foundation of Him who lived, and died, and rose again, and is alive forevermore. Then as now it can and will come true that the God of Hope shall fill you and your children and your children's children with all joy and peace. A joy of quiet boastfulness in daily work, because we know in whom we have believed. A joy of calm expectancy among all the changes and chances of life, and because of that steady, unswerving belief which simply takes possession of the fortress and holds it against every foe. May that belief shape itself in a firm resolve that for His sake you will do what within you lies in such manner as shall be helpful to all.

The cathedral which has been in your possession for one hundred years to-day, and is the heritage of your children, an abiding and inherent element in the city's stirring life—not remote or isolated—but casting its shadow daily upon the homes and haunts of men. Be it thus for all coming years, the very symbol of what our Church must be, standing in the very midst of life, yet rising above its noise and clamour. It must be higher, nobler, than the homes of men, and point a finger upward in hope. Within its walls the ministry of word and sacrament should be surrounded by all that is worthiest and most beautiful, and accompanied by the dignity of music and outward form, and all that reverence and culture can do to make the setting worthy of the jewel of sunshine. You will look to make it nobler and more beautiful

as experience grows, and holy associations with it—centuries with personal joys and sorrows, memories and hopes of each generation of worshippers, rich and poor alike. You will see to it, will you not, that whatever is needed for the due maintenance of a cathedral doing true cathedral work shall be forthcoming, not grudgingly or of necessity, but in such a rare abundance as to prove the value you assign to these memories and to their fruit. Above all, you will nourish and foster a spirit which shall better and better understand and prize these forces, and the influences they bear upon the widening circle whereof this cathedral church is but the centre and guide, and you will know that we, in the older homes across the sea, are rejoicing with you day by day. It is given to those whose work lies at the central hub to see and realize to the full what elements of power the younger life contributes to the older as we go forward, all of us in one united phalanx, from strength to strength until unto the God of gods appeareth every one of us in Zion."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

Halifax.—The Synod of Nova Scotia met on the 31st ult. to continue its efforts to elect a Bishop, rendered futile three months ago by the declining of Rev. Canon Cody, of Toronto. The names only of two candidates were presented to the Synod on this occasion, those of the Rev. Dr. L. Norman Tucker, of Toronto, General Secretary of the C.C.M.S., and the Ven. Archdeacon Clare L. Worrell, of Kingston. After the third ballot the Synod's choice fell on Archdeacon Worrell, who accepted by telegraph, saying: "I accept election as the will of God. Ask for Church's prayers. Will write to-night." The lay delegates were at first strongly for Dr. Tucker. On the first ballot the vote on the lay side stood 67 to 48 in his favour. On the second ballot Archdeacon Worrell gained five laymen and Dr. Tucker lost six, the former coming within five votes of a majority. The third and last ballot secured the election of the Archdeacon by six over his rival, the lay vote standing 60 to 54. The clergy, on the other hand, were constantly in Mr. Worrell's favour, the first ballot standing 58 to 25, the second 61 to 23, and the third 63 to 21. The result was received without applause, the victorious party suppressing a tendency to rejoice over their success. The election was afterwards made unanimous, the Synod singing the Doxology. The Bishop-elect's consecration will take place in St. Luke's Cathedral in this city. A resolution was passed asking the Archbishop of Montreal to request the Archbishop of Canterbury to be present and take part in the consecration service.

Charlottetown. St. Paul's. The Rev. S. J. Woodroffe, rector of Christ Church, Sydney, has been offered and has accepted this living.

### QUEBEC.

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

Quebec.—His Grace the Archbishop of Canterbury on Monday (the 29th ult.), visited the cathedral with the Bishop of the diocese, and inspected the solid silver Communion plate which had been presented to the cathedral authorities by King George III. in 1804, and afterwards, in company with Mrs. Davidson and the other members of his party, paid a visit to the flagship, H.M.S. Ariadne, where they were received by Vice-Admiral Douglas, R.N., the com-

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mander-in-chief on this station. From thence they adjourned to "Bishopthorpe," the residence of Bishop Dunn, where they partook of luncheon, a large number of the leading citizens having been invited to meet His Grace. During the afternoon the Archbishop and his party went by special train to Ste. Anne de Beaupré, where they visited the famous shrine and inspected the relics. After a short stay there they visited the Falls of Montmorenci, as also Kent House, where the father of the late Queen Victoria resided for a time, the natural steps, etc., after which they returned to Quebec. On Tuesday morning the Archbishop and his party visited the Plains of Abraham and other places of interest in the city, and in the afternoon held a reception at Bishopthorpe. On Wednesday morning the distinguished party, accompanied by the Bishop of Quebec and others, visited the citadel. They were met at the officers' quarters by Col. and Mrs. Wilson, and were taken to the various points of interest. While going around the works His Grace sent the following message by heliograph to the artillery camp at the Island of Orleans: "The Archbishop of Canterbury sends greetings to the artillery camp." In a very few minutes the following reply was received: "The camp commandant and officers, Royal Canadian Artillery, thank His Grace the Archbishop of Canterbury for his message, and sincerely return his greetings." From thence the Primate and his party drove to "Spencerwood," where they were entertained to lunch by the Lieutenant-Governor and Lady Jette, a number of people being invited to meet them. At the conclusion of luncheon, a little before three o'clock, the Archbishop and Mrs. Davidson, the Lord Bishop of Quebec, the Very Rev. Dean Williams and others drove to the railway station, where the two latter, together with a large number of others, took leave of the Archbishop and his party previous to their leaving on their special train for Montreal, whence they arrived at about six o'clock, being met at the railway station by Archbishop Bond, a number of the local clergy, the mayor of the city and many others.

#### MONTREAL.

**Wm. Bennett Bond, D.D., Archbishop, Montreal.**  
**James Carmichael, D.D., Bishop-Coadjutor.**

Montreal.—St. James the Apostle.—Mr. Vincent Fosbery, brother of the Rev. Chas. S. Fosbery, organist of the Church of St. John the Evangelist, and headmaster of St. John the Evangelist's School, has been appointed organist and choirmaster of this church. Mr. Fosbery assumed his new duties last Sunday, and will reorganize the choir upon the return of the members and others from vacation.

The Archbishop spent a busy day in this city on Thursday last. About 10.30 a.m. His Grace and party left Bishop's Court for a drive round the city to see the sights. The first place that they visited was the horticultural show in the Windsor Hall. They were accompanied, amongst others, by the Bishop-Coadjutor of Montreal and Mrs. Bond. After going the rounds, Mr. Wilson-Smith, on behalf of the association, made a short speech of welcome to the Archbishop, to which His Grace replied, and in the course of his reply stated that the trip to Canada had been a very great pleasure to him, and that he hoped at no very distant date to repeat it. Mr. Wilson-Smith then, on behalf of the association, presented Mrs. Davidson and Mrs. Bond each with a remarkably handsome basket of cut flowers, which they acknowledged. Mrs. Davidson admired the exhibit extremely, as she is a great lover of flowers. Some of the foliage plants particularly seemed to catch her attention. The party went from thence to the Bank of Montreal, where they were received by Sir G. A.

Drummond, the president, and Mr. E. S. Clouston, and from thence went for a drive round the mountain. About half past twelve His Grace the Archbishop and party arrived at the Board of Trade, where they were received in the council room by the president, Mr. George E. Drummond; the first vice-president, Mr. W. I. Gear; the treasurer, Mr. James Thom, and other members of the council of the Board of Trade. After a few minutes spent in introductions and mutual good wishes, the party entered the main room, where a large crowd of business men from all parts of the city were congregated to receive His Grace. Upon the appearance of the dignitary and his party the audience broke into cheering, amid which the president and the first vice-president welcomed His Grace and Bishop Carmichael upon the platform. Addressing the Archbishop, Mr. Drummond extended a hearty welcome in the name of the Board of Trade of the city of Montreal. He commented upon the visit of the present Prince of Wales a few years ago, when he was yet Duke of York, and upon the Imperial spirit which was being fostered by visits from those in high positions in England. He was now glad to welcome here another prince—a prince of the Church of Christ, and a loyal subject of the British Empire. He regretted that the visit from such an eminent man and one whom the people so delighted to honour could not be prolonged, but he hoped that His Grace would be able to spare the time to return to Canada upon some future occasion and remain a longer period. In replying, the Archbishop said that he was touched by the wholly unexpected enthusiasm displayed by the people of the great city of Montreal. He had not anticipated receiving such a reception as had already been accorded to him, and it afforded him the most heartfelt pleasure to receive the kindly attention which had been shown him by all. He would cherish the memory of his visit forever. In reference to Mr. Drummond's hope that he would be able to return to Canada at some future day, when he might pay this country a prolonged visit, he would say that if the opportunity should ever again be afforded, he would gladly avail himself of it. He referred to the bonds of unity between England and her colonies, and said he had always been specially interested in the city of Montreal. He was deeply gratified at the opportunity thus presented him of meeting the business men upon the Board of Trade, and trusted that the unity of the Empire would ever be fostered by the commercial interchange between the Motherland and her loyal subjects over sea. At the conclusion of the address the whole audience sang the National Anthem, and the Archbishop pronounced the Benediction. His Grace was entertained to luncheon by Sir George and Lady Drummond, who invited a distinguished party to meet him. After luncheon the Archbishop visited the Chambre de Commerce, the meeting place of Montreal's French-Canadian business men, and this was, perhaps, the most interesting incident in the day's proceedings. Upon the arrival of the distinguished visitor, Mr. H. A. A. Brault, president of the Chambre, read the following address: "The Chambre de Commerce is happy to unite with your flock and the citizens of Canada to tender to your Grace our profound respects and our most sincere thanks for the honour of a well-appreciated visit to our Chambre. Will your Grace allow me to say that, although we French-Canadians do not belong to your own faith, we believe in the one God, who wishes all His people to live in peace. That you well understood His command is shown by the broadness of your mind, of which you have given proofs not later than a few days ago, when in Quebec you extolled the virtues and heroism of our missionaries as well as those of the men of your own race. You are welcome among us, and may God preserve you, and when you return home will your Grace assure His Majesty our

King of the good results which the liberal institutions under which we live have obtained for this country and for the different races of our dear Dominion." In reply, the Archbishop said that he heartily thanked the members for the kind words spoken through their president. Such a reception would long live in his memory as one of the most welcome incidents to his visit to Canada, and, above all, he prayed that God would bless the Dominion and its people, and it was his earnest prayer that all would live in harmony and peace." Both the address and His Grace's reply were couched in the French tongue. Another place visited by His Grace and party was the city hall, over which they were shown by the city clerk, Mr. David. In the evening a special service was held in Christ's Church Cathedral. It was a very imposing event. So great was the congregation that gathered in the cathedral that at eight o'clock the doors were locked to prevent a crush. The service started shortly afterwards. A procession was formed in Synod Hall, and, preceded by the choir, singing "Onward, Christian Soldiers," the procession, which included the Archbishop of Canterbury, the Archbishop of Montreal, the Coadjutor Bishop of Montreal, canons, deans, archdeacons, deacons, and visiting clergy, robed and marching in order of rank, proceeded to the chancel, where the Church dignitaries were arranged on either side, with the Primate of All England, and Primate of All Canada, Archbishop Bond, in the centre. Service followed, after which the Archbishop of Canterbury delivered an address. His Grace in his address said: "We have met to-night for a united prayer, united to praise our Lord and Father in heaven, united in aspiration, united in a common resolve. Probably it is difficult for you to whom I speak to realize fully what it means to a man whose daily work consists in large part in what brings him, so far as pen and ink and paper can, into touch with the work of our Church all the world over, and what it means for such a man to find himself for once face to face upon their own work fields with the friends who, when he is three thousand miles away, are so often in his thoughts and prayers. We are familiar with the words of St. Paul when he said he thanked God and took courage. Do you remember on what occasion it was when he did so? It was when he met face to face in their own land those brethren across the sea who welcomed him for the first time face to face. He had known of them, cared for them, prayed for them. Now he could take them by the hand and wish them Godspeed. Now we can see each other face to face, and give that hand grasp which means so much. It is well that brother clasp hand with brother, that we sleep well through the night, and make our way onward among the perplexities which all of us, whether in the Old World or the New World, experience. We think of stepping fearless through the night, but that surely is a misnomer. Dark clouds beset us, but there are lights all along the horizon. Truly, they are the lights of dawn, not the relics of departing day. We are safe kept; that is, safe and strong and buoyant, not by memories of departed joy, but by unbounded hope, which even now closes around us. We are safe by hope, but the hope must take shape in aspiration, and the aspiration in fervent prayer. To one whose own experiences have hitherto been wholly on the other side of the world it is almost overwhelming to contemplate the possibilities which belong to this country, possibilities literally of the setting forward of the Kingdom of our Lord and Saviour Jesus Christ. Your—or, rather, our—Dominion is on the threshold only of its future greatness and glory. It has beauties that belong to one of the fairest lands upon earth—farms, cities, and marts, harbours and wharves for the output of commerce, of which the Old World knows not. Be it ours, be it yours, to see that, step by step, their creation, their redemption, may go forward to this created



energy. We see works of all sorts—commercial, civic, political; your energies one, alike the pride and support of our Empire's greatness, and, brothers and sisters, we do want to know and mean that, by the grace of God, the kingdoms of this world, in all their power, shall become in the truest and most literal sense the kingdoms of our Lord and of His Church. He is trusting us to set that forward. May we rise, each and all of us, to the fulfilment of this great trust, and use to the uttermost our every power, our every opportunity. This strength is— or ought to be—irresistible, because it is united in the Old World and the New. Irresistible, yet because the strength is His, not ours. So may we do all for Him, our Lord and Master, who goeth forth now as ever on the world's highways and waterways to conquest and to conquer." After the address the festal Te Deum was sung by the choir and the Benediction was pronounced by the Primate of All England.

(To be continued.)

### TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

His Grace the Archbishop of Canterbury arrived in the city by special train from Montreal at eight o'clock on Saturday morning last. He was accompanied by Mrs. Davidson, his chaplains, the Rev. H. Holden and the Rev. H. J. Ellison, and Mr. J. Pierpont Morgan. The party was met at the station platform by the Bishop of Toronto, Rev. Canon Sweeney, Mr. E. B. Osler, M.P., Rev. W. J. Brain, of Holy Trinity Church; Mr. Frank Wootten, of the Canadian Churchman, and Mr. Robert Fox, of London, Ont. After a few words of greeting, the Primate and Mrs. Davidson were driven to "Craigleigh," Mr. Osler's beautiful home in Rosedale, where they breakfasted. Mr. Morgan and his servant proceeded to the King Edward Hotel, where "the best rooms in the house" had been reserved for him. The Archbishop spent the morning quietly at "Craigleigh," enjoying a few hours' respite from the constant round of official functions which have taken up his whole time since his arrival on this side of the Atlantic.

Church of the Redeemer.—On last Friday evening Mr. E. W. Schuch, who has been for some considerable time choirmaster at this church, and who has resigned that position, was presented by the members of the choir with a handsomely fitted travelling bag. Mr. C. Coleman, in making the presentation, referred to Mr. Schuch's long and efficient services, and bore testimony to the particularly cordial feeling which had always existed between the choristers and their conductor. Mr. Schuch feelingly acknowledged the presentation.

St. James'.—His Grace preached an eloquent sermon in this church Sunday morning. The service was conducted by the rector, Canon Welch, assisted by Rev. Prof. Clark, Provost Macklem, and Bishop Sweatman. A large number of clergy from the diocese were present, and occupied seats in the chancel and choir. The seats in the nave of the church were filled by early ticket holders. A processional hymn was sung as choir and clergy came up the central aisle, followed by Bishop Sweatman and the Archbishop. His Grace wore a flowing scarlet robe, with a long train, supported by two little choir boys. The service was fully choral. His Grace chose for his text St. Paul's Epistle to the Philippians, 20:3, using the words of the Revised Version: "For our citizenship is in heaven."

The Archbishop at the Diocesan Cathedral.—Last Sunday's Evensong in the Cathedral Church of St. Alban the Martyr was specially

marked by the presence of the most distinguished visitor Canada ever had, His Grace the Archbishop of Canterbury. The spacious chancel, seating five hundred, bright and festive with banners and flags, the altar strikingly beautiful in its array of flowers, formed a picture long to be remembered. The service, fully choral, was splendidly rendered throughout, the anthem, "Holy Art Thou," from the celebrated Largo, being specially well sung. A long procession of choristers and clergy preceded the high dignitaries. The Vicar of Windsor, the Rev. H. G. Ellison, acting as the Archbishop's chaplain, bore in front of His Grace the magnificently carved golden cross, symbol of the Primatial office; two small choir boys carried the train of the scarlet robe. The service was intoned by Canon Macnab and the assistant curate, the Rev. H. J. Archbold. The Vicar of Windsor preached on the miracle of the loaves and fishes, a masterly exposition of the subject. He drew attention to the co-operation God requires on the part of man to carry on His work in the world, especially urging upon Church people the necessity of loyally supporting the cathedral so as to enable it to be the centre of help and wise direction in the diocese, giving as his motto, "Strengthen Your Centres." At the close of the service His Grace from the altar steps gave a short farewell address, in which he expressed a fervent hope that should he be permitted to revisit Toronto in the future he would find the beautiful cathedral in a much more advanced stage of completion, winding up with the following touching words: "Or as it may be the last time I shall see you face to face on earth, with all my heart I wish you Godspeed in your work. May the overshadowing hand and the personal presence of God and the spirit of understanding, which the Holy Ghost gives, be with all who lead and all who listen and learn! May your progress be right onward till, in the world beyond, come the realization and consummation of your best hopes and aspirations." The Archbishop, facing eastwards, said the concluding prayers, and then, turning to the people, with one hand unlifted and the other grasping his crozier, pronounced the solemn Benediction. When the service was over the clergy and several of the officers of the cathedral were presented to His Grace in the library. On this memorable day two unusual donations of \$100 each were received through the offertory, one from a distinguished visitor at Evensong, and the other for missionary work from a teacher in St. Alban's Sunday School. Mr. J. Pierpont Morgan attended both services.

Everett.—A Mission will be conducted in this and the neighbouring parishes of Rosemont and Mulmur in the near future by the Rev. F. M. Holmes, who until recently was rector of Leamington, in Huron Diocese.

Alliston.—This parish was honoured by a visit in July from the rector who built St. Andrew's Church, Alliston, over thirty years ago, namely, the Rev. W. M. Clark, who is now rector of Monk Fryston, in Yorkshire, England. He is a brother-in-law of the Rev. A. C. Miles (Creemore) and of the Rev. Heber Hamilton (Japan).

West Mono.—The Rev. Canon Dixon, Traveling Secretary of the Mission Board of this diocese, visited this Mission on Tuesday, August 30th, and remained two days. He delivered lectures at St. Luke's and St. Matthew's Churches on "The Passion of Our Lord," which were illustrated by limelight views. Both lectures were well attended.

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—Mark Guy Pearse.

### NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Milton.—Much sympathy is felt for the Rev. Rural Dean and Mrs. Belt in the loss of their son, Alfred Jasper. The lad was between fifteen and sixteen years of age. He had been ill with appendicitis three or four weeks previous to his death. The family physician was in faithful attendance, but deemed an operation unnecessary, as the patient was improving. On Sunday night, 21st inst., a change for the worse was evident, and on Monday the patient was operated on. All that skill and kindness could possibly do was done, but it was to be otherwise, and the soul passed peacefully away the following day, Tuesday, 23rd. Jasper was a promising boy, a favourite amongst his companions. On the very day of his death word was received at his home that he had passed well in a recent examination. The funeral took place Thursday morning to Grace Church, when the usual service was read by the Rev. Canon McKenzie, the Rev. Geo. B. Bull, of Lowville, and Mr. Robinson, L.R. A large congregation was present, testifying to their deep sorrow and sympathy. The choir was also in attendance, and rendered appropriate music. Afterwards the cortege proceeded to the C.P.R. depot, whence the remains were taken to Guelph for interment.

It is purposed holding the annual Sunday School Conference of the Deanery of Halton at Oakville in the month of October next.

Lowville and Nassagaweya.—The Lord Bishop intends holding a Confirmation in St. George's Church, Lowville, about the middle of September. The parochial harvest services in this parish will take place on Sunday, 2nd of October, when it is expected the Rev. Canon Bull, Hamilton, will be the preacher. Likewise, St. John's people, Nassagaweya, hope to have similar services on the following Sunday, October 9th, when the Rev. Thos. Smith, of Fergus, has promised to be the preacher. The annual summer fête in connection with the Parish of Lowville came off Tuesday, 30th ult., at the residence of Mrs. Robt. Twiss, and was a decided success. Mr. David Henderson, M.P., of Acton, ably filled the chair, while the imitable James Fax as ably filled the programme, assisted by excellent local talent.

The Rev. Rural Dean Spencer recently canvassed this Mission in behalf of the Century Fund, and was quite successful, notwithstanding there is still an encumbrance upon the church at Lowville of several hundred dollars. The sum obtained by collection and promises for the Century Fund amounted to \$150.

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## ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Burk's Falls.—All Saints'.—The Rev. A. W. Behrends, who for the past two years has been the incumbent of this church, has left Burk's Falls and taken the position of vice-rector of St. Alban's School, Knoxville, Illinois, which is the boys' department of the well-known Leffingwell Schools. The congregation of All Saints sincerely regret Mr. Behrend's departure, for under his faithful care the affairs of the Church have prospered. On the eve of his departure he was presented with a handsome leather suitcase with a very well-expressed address. During his stay in Burk's Falls Mr. Behrends has endeared himself to old and young by his pleasant manner and kindly interest in all things pertaining to the welfare of his flock. Although regretting to leave the parish, Mr. Behrends thought it best to accept this new position, having, owing to his excellent training in educational work in various first-class private schools in England and the Continent, especial ability to undertake this important branch of Church work.

## RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Napinka.—St. George's.—The Rev. Richard Cox, the incumbent of this parish, writes as follows: "Since I came to this Mission, the Canadian Church Bible and Prayer Book Society have most kindly made us two grants of Prayer and Hymn books, Bibles, and books for Sunday School Library, one grant for Medora, and the other for Napinka. The whole cost has been \$1.95 freightage. It does not seem to be generally known that we have in the Canadian Church a Society which helps poor Missions, like the S.P. C.K. of the Old Land. We in this new Mission of the great North West cannot express our thankfulness to the Canadian Church Bible and Prayer Book Society in words. We appreciate it very much and thank them very much. It deserves the support of the Church. As senders of the Canadian Churchman have not noticed my change of address, will you please ask them to address the papers so kindly sent, and which are read so eagerly by many of my parishioners, to me at the above address.

## QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Craik.—St. Agnes'.—The first services were held in this newly-erected church on Sunday, the 14th August, and on Sunday, September 4th, the Lord Bishop of the diocese visited this parish and preached at the morning service. The parish is sixty miles long by thirty miles wide, and is eighty miles north of Regina. The church occupies a very conspicuous position, and possesses both a tower and a spire. There are 500 people in the parish, the vicar of which is the Rev. W. H. Coward, LL.D.

## Correspondence.

## FOREIGN MISSION WORK.

Sir,—Your issue of June 23rd makes Hon. S. H. Blake account for dearth of workers in the diocesan mission field by saying: "There was no doubt that the foreign mission work was much more pleasurable than on the country concession line—the dull work in the trenches." I quite agree that the foreign work is more pleasurable, but is the inference warranted? Are the clergy deserting the diocesan field for the superior advantages of the foreign? The twentieth century, and we are far on in its fourth

year, has seen one clergyman—one only—leaving Canada for the foreign field, the Rev. R. H. A. Haslam, now in India. Now, are there any others volunteering and waiting to go. Rev. J. Cooper Robinson, who has now been two years on deputation work in all parts of eastern Canada, pressing the claims of the foreign field in general, and of Japan—most conspicuous, most important, most interesting of foreign fields—in particular, writes me in answer to an appeal for a man to fill a gap here that he does not as yet know of one man willing and able to come. Several have spoken of volunteering, but afterwards, for one reason or another, have withdrawn. Two years ago there were nine Canadian clergy in our special Canadian field; this year there are eight; next year, unless reinforcements are sent, there will be only seven. There is a population of 5,000,000 in the field. Many train loads of soldiers passed through or started from Nagoya lately. Whither? Why are they going? To Manchuria to fill gaps—gaps made by death, wounds and disease among the many thousands fighting for their emperor. Who is willing to fill the gaps in the little band of Canadians fighting their Lord's battles in Japan? Don't let us think that foreign missions are going to interfere with diocesan, or diocesan with foreign. The Lord's work at home or abroad is one; if He is sending forth men into the one, there will be no lack in the other. Trenches will be manned, as well as the equally necessary skirmishing line. Japan's Litany has one added suffrage, which is needed in other lands as well. Let us use it. "That it may please Thee to send forth labourers into Thy harvest-field." "We beseech Thee to hear us, good Lord."

Yours faithfully,

H. J. HAMILTON.

Nagoya, Japan, Aug. 10, 1904.

## THE GIRLS' FRIENDLY SOCIETY.

Sir,—As president of the Girls' Friendly Society in Canada I had the honour of extending to His Grace the Archbishop of Canterbury and Mrs. Davidson the warm greetings and sincere welcome of the above society, and have in reply just received the following:

"Bishopthorpe, Quebec.

Dear Madam,—I do thank you so much for your most kind letter. I could not write yesterday as we only spent half of an hour in New York, and arrived here at seven this morning (Sunday). I do so much wish I could do as you ask me. I am sure that you will understand that the Archbishop and I are deeply interested in the work of the G.F.S. in Canada; but I dare not add a meeting of this kind to our already over-full programme. Our time is so short, I regret to say. Pardon me any opportunity of mentioning to associates and members how earnestly we wish and pray for their welfare and advance. Our experience in England has shown the incalculable value of the society; and the link which it fashions between us all at home and in the colonies must be a strength to us on both sides. The Archbishop bids me add the assurance of his prayers for all that you and we are trying to do in our united work.

Believe me to be, yours sincerely,

(Signed), Edith M. Davidson.

Thanking you very sincerely for your constant help and kindness on behalf of the G.F.S.,

I beg to remain,  
Faithfully yours,  
B. V. T. WOOD,  
President G.F.S.C.

## CHINESE NAMES.

Sir,—Permit me to supplement your paragraph regarding "Chinese Names" (September 1st) with a few remarks. As there are dozens

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of "Yangs," "Shans," "Kwans," etc., all meaning different things, it would be obviously unsafe to attempt to give the meaning of a name unless the Chinese hieroglyphics were known. For instance, taking a few of the most common "Yangs," you would find they mean: Camp, excell, flash, foreign, simulate, sun, ramble, model, etc. These are all entirely different hieroglyphics, but pronounced "Yang," the meaning in the spoken language being gathered only by different tones of each word or by the context. It would be impossible to explain the intricacies of the tones, for they can only be learnt from native lips after months of hard and uninteresting study. You will understand this when I tell you that one of our missionaries of twenty-five years' standing cannot yet get the right tone for "man" in the local dialect, always calling it by a tone that means "milk." The names of places being differently spelt has been a mystery to many at home, but unless correspondents have universally followed the system of transliteration of Oriental languages as adopted by the Royal Asiatic Society it is impossible to avoid differences of spelling, for each man would write down the sounds in his own way. For instance, Kow—a mouth (or a port)—may be written Kau or Kao, the latter being the one approved by the R.S.A. Or again, Heen, a walled city, is also written Hien, or Hsien, or Shien; Fu, a prefectural city, is also spelt Foo, as in Chefoo. WM. C. WHITE.

## LONGEVITY.

(No Change Since the Days of the Patriarchs.)

Sir,—The question of longevity is an interesting one, and there has been very little, if any, change in the duration of man's life since the days of the Patriarchs, that is, some four or five thousand years; everyone did not attain to great age in those days, any more than they do to-day, for various reasons stated in the Bible, and as that is the place we have to go for early records, I will begin with a quotation from it, Genesis, vi, 3: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." I will just state the ages of some of those patriarchs, and then skip over a long period of time, several thousand years to more recent times and the present day. Abraham lived to be 175 years old (but his two younger brothers appear to have died before him.) Abraham's wife, Sarah, lived to be 127 years old; Isaac lived to be 180; Ishmael lived to be 137; Jacob lived to be 147; Joseph lived to be 110; Kohath lived to be 133; his son, Amram lived to be 137; his son Moses lived to be 120; Aaron was three years older than his brother, and died some years before him; Joshua lived to be 110. Now skip over several thousand years, and see what we find: Sir John de Woodforde, born 1227, ob., 1333, aged 107 years. In James I's reign, the Countess of Desmond, died aged 145 years. Another woman, Marie Prion, of St. Calombe, is credited with 150 years, but I have not got the dates in her case. Then we come to John Barr,



born 1483, who died 1635, aged 152 years; Southampton, January 13th, 1898, on Saugeen Indian reserve, Charles Meshekewong died aged 106 years; Dublin, Ireland, July 27th, 1898, Robert Taylor, post-master at Scarva, died aged 119 or 130; Germany, August 22nd, 1898, Mrs. Regina Werschan died aged 111; Port Hope, Ont., Sept. 25th, 1898, Electra Haskill died aged 106; Toronto September 16th, 1898, John Foley died aged 102; St. Catharines, Ont., November 14th, 1898, Mrs. Margaret Davis died aged 110; Bucyville, Kent Co., New Brunswick, January, 1899, Michael Carroll died aged 108; Ogdensburg, N.Y., January 10th, 1899, Mrs. A. Smith died aged 110; Ithaca, N.Y., January 20th, 1899, Mrs. Mary Hine died aged over 100; London, Ont., January 13th, 1899, Mrs. Mary Goff died aged 100; Rome, Italy, January 24th, 1899, Maria Cherchitelli, suicide, aged 103; Albany, N.Y., certificate received January 28th, 1899, Margaret Fallen died aged 114; Chatham, Ont., February 8th, 1899, Samuel Jackson, died aged 104; Woodstock, Ont., February 20th, 1899, Mrs. Alex. Monroe died aged 103; Ninesing, February 21st, 1899, Mrs. Stewart died aged 106; Onemce, Ont., March 3rd, 1899, Mary Ann Hannah died aged 112; Ingersoll, Ont., March 1st, 1899, Robert McGinty died aged 101; Chatham, Ont., March 9th, 1899, Mrs. Mary Hawkins, (colored), died aged 106; Ottawa, Ont., April 10th, 1899, Mrs. Mary Simpson died aged 106; Maniwaki, Que., April 22nd, 1899, Xavier Guertin died aged 108; Vankleek Hill, Ont., May 14th, 1899, Samuel Simpson died aged between 105 and 110; Port Arthur, Ont., May 18th, 1899, Frank Brown died aged 100; Bristol, P.A., July 24th, 1899, Mrs. Catharine Dillon died aged 106; Barrie, Ont., May 5th, 1900, Mrs. Robert Armstrong died, aged 108; Detroit, Mich., May 5th, 1900, Mrs. Elenor Mayhew died aged 102; Tiflis (a Georgian), 1900, died aged 128; San Diego, Southern Cal., June 30th, 1900, Augustine, Chief of Sequoia tribe, died aged 133; Woodstown, Ulsterford, Ireland, November 1901, Lady Jane Carew died aged 104; Toronto, Ont., Jan. 18th, 1901, Donald McLaren died aged 100; Cornwall, Ont., February 19th, 1901, J. J. McLaughlin died aged 101; Brockville, Ont., Feb. 25th, 1902, Mrs. Aiken Downey died aged 103; Paris, France, July 28th, 1902, Baroness de Lisle du Feif died aged 105; Montreal, P.Q., November 3rd, 1902, Mrs. O'Reilly died aged 107; Burk's Falls, Ont., November, 28th, 1902, Miss Ann Mitchell died aged 103; Montreal, December 18th, 1902, Mrs. Ester Dunn Jones died aged 105; Brockville, Ont., December 18th, 1902, Mrs. Sally Barnet died aged 100; Toronto, December 18th, 1903, John C. Franklin died aged 109; Brussels, Ont., February 2nd, 1904, John Elder died aged 101; Brockville, February 10th, 1904, Mrs. Cynthia Lee died aged 100. I think this list is enough to prove my opening statements, and disprove the "three score and ten" theory. The number of persons reported in 1900 as centenarians or over, in a daily paper was England, 170; Ireland, 578; Scotland, 46; Sweden, 10; Norway, 23; Belgium, 5; Denmark, 2; Switzerland, none; Spain, 401; Servia, 575; France, 213. This is not by any means a complete list, as only some countries are given, but it helps to prove that we should live to be 120 years or over, and that we do not do so was not the plan or intention of the Almighty. The exact statistics from every country, each year showing the number of persons who died at the age of 100 and over, giving the extreme age they reached, would be interesting.

W. H. TIPPET.

MISSION WORK IN JAPAN.

Sir,—Since the beginning of the war between Russia and Japan a good deal of anxiety has been felt as to the effect it might have on our missionary work in the latter country, and no doubt many prayers have been offered that the good work going on might not be hindered. From information lately received from various

sources it appears that not only has there been no interruption of the work, but that new and very important doors have been opened before our missionaries, especially in the garrison towns. For this it is but right that we should give thanks to God. In comparing last year with this Bishop Awdry writes: "In all respects there can be no question about the progress. Audiences are larger everywhere, perhaps in part through national gratitude to England, and at least as attentive as ever. At Suwa, a new place near Matsumoto, the police stopped the inrush when about 300 had got in for fear the building should come down, but from 100 to 200 were listening outside, and all ended safely. The old stations are consolidating also. At Nagoya suitable land has been secured, and a new church may be in use before Christmas. At Ueda I hope a few weeks will see us in possession of land, and then we may think of building there also. But I must close, only hoping that what we see about us may be now and ever as full of the inward working of God's Holy Spirit as it is of outward hope and promise." This quotation assures us that the general progress of the work has not been checked, and it is made equally clear by letters from others that since the war began there have been opportunities afforded for work in places hitherto inaccessible. Let me mention one or two. Nagoya, the oldest and largest of our mission stations, has always had the reputation of being the most anti-foreign and anti-Christian place in the empire, and our work there has been carried on under exceptional difficulties. It is the headquarters of the third army division, and has a regular garrison of over 5,000. Frequent efforts have been made to reach these men, but with very little success. Permission could not be obtained to carry on any work in the barracks, few could be reached outside, and some of those who became Christians had to undergo a great deal of opposition and persecution from their comrades, and some of the officers who were prejudiced against Christianity. Now, things are quite different. Permission has been given to the Christian ministers of the city to preach to the men in the barracks every other Sunday morning, and the Protestant churches have so arranged the work amongst themselves that the whole garrison is regularly reached. Of course, there are not so many men there now as there were in times of peace. Our church has the engineers and artillery, which at present generally number something over 200. The men are drawn up in a hollow square, all except those on guard being present, and Mr. Hamilton or one of the catechists preaches to them for about half an hour, after which Gospels and tracts are distributed to those who wish to read them, as a large majority do. Frequent changes take place amongst the men, some leaving for the seat of war and others taking their places, so that a considerable number is being reached in a very satisfactory manner. Then there are thousands in the military hospitals to which the Christian workers have access, and are often able to preach in the wards, as well as to engage in conversation with the men individually, and distribute as much literature as they wish. Our missionaries report great eagerness on the part of the men to receive reading matter, and some clear evidences of good done amongst them in this way are already apparent. It will be seen at once that the missionaries cannot possibly supply the amount of literature that can be profitably used in this way from their own allowances, which are only sufficient to provide for their personal needs. As far as possible, the Bible and tract societies are ready to make grants for free distribution, but the demand upon them is now so great that they are unable to meet it. Here, then, is an opportunity for those who cannot go forth to preach the Gospel in distant lands to take a very important share in the work by contributing something—much or little—for the purchase of Christian literature, which is pro-

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duced very cheaply in Japan, and which the missionaries can soon procure if they have the money to pay for it. One Canadian cent will purchase two Gospels or other Scripture portions, each of which might be read by several men in a hospital ward, and might easily prove the first step in leading some of them at least into the light and liberty which God wishes all His creatures to know and enjoy, and which He has commanded His Church to publish throughout the world. As one who has spent many years in Japan, and knows that the great need of her people is the Gospel, I am constrained to appeal to our people not to miss this great opportunity of helping in a way that is open to us all, the brave people among whom our foreign missionary work was begun, and who are our allies in the Far East. I should be glad to receive and forward contributions, large or small, for this purpose, and, if you will permit me, sir, to acknowledge them in the Canadian Churchman. If any would prefer to remit directly they should address, Rev. H. J. Hamilton, Nagoya.

Yours faithfully,

J. COOPER ROBINSON.  
524 Ontario Street, Toronto, Aug. 30, 1904.

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## Children's Department.

### THE EXPERIMENT AT LAUREL HILL.

By Hattie Lummis.

"Oh, you mean than Thorne boy! I can't bear him!" said Florence, positively. It was Florence's way to be positive. She had known the subject of her remarks just twenty-four hours, but she could not have spoken with more conviction if they had been acquainted from infancy.

"But I can't see why," Arlie answered, hesitatingly. And that, too, was characteristic. Arlie never was quite sure. There was likely to be a pucker of perplexity in her pretty forehead, a troubled questioning in her blue eyes. But this did not matter so much, since Florence had opinions enough for two.

"He fusses over himself like a little old woman, and he's such a great, strong fellow, too. It's absurd! Last evening, when they were talking about walking up the mountain, he seemed quite interested, but as soon as his mother said: 'I'm afraid you're not quite equal to it, Durant,' he gave up without a word. So spiritless! As if he couldn't climb as well as you or I!"

"Perhaps he has been sick," suggested Arlie, timidly. To advance opinions in opposition to Florence was like breasting a strong current. It was so much easier to let herself be



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carried away by the other girl's imperious will.

"Sick? Oh, nonsense! He's as brown as an Indian. He simply has fallen into the way of letting that little mother of his baby him and spoil him. If only he were pale and hollow-eyed, it wouldn't be quite so amusing, but in that big, brawny fellow it's perfectly ridiculous, and I'd like to let him know what I think about it."

As it proved, chances were not wanting for Florence to make the newcomer at Laurel Hill thoroughly uncomfortable. The other young people at the pleasant little hotel were perfectly ready to open their ranks to admit one more, but the brown-eyed girl who had so promptly made up her mind concerning Durant Thorne, was no small power in the little community. When Durant declined to join the bicycle rides and mountain climbs where were a part of the daily programme for most of the young folks, Florence's lip curled in a disdainful smile. Other people, now that their attention was called to it, began to share her opinion. Claude Healy said he didn't see why a fellow of Thorne's build needed to coddle himself like an old grandfather, and after that the impression gained ground that young Thorne's society was not worth cultivating. Only Arlie said she didn't know, and as a rule people did not pay much attention to Arlie.

"I should like to give him a good scare and see how he would take it," Florence remarked one morning with a contemplative air. She spoke to herself rather than to Arlie, though her friend sat beside her on the steps of the little bath-house on the edge of the pond. Both girls wore blue bathing suits and were sunning them-

selves after a half-hour in the warm water. In the bath-house half a dozen girls were dressing, chattering like squirrels, as they squeezed the water from their hair. Down in the darkest, weediest pools, the fishes were beginning to recover from the consternation into which they had been thrown by the invasion of their favourite haunts by a flock of noisy, splashing human creatures.

Florence studied her sunburned arms for some moments, and then surprised Arlie by slipping back into the water. "Haven't you had enough?" queried the latter. "I thought you were going down to the bluff this morning." "I'm going to try an experiment first," Florence glanced back at her friend with an odd expression in her eyes as she paddled leisurely away. She was the typical athletic girl of the period, fond of every form of outdoor sport, and she swam with the grace and vigour of a young mermaid. Arlie, who had never got beyond the stage of standing irresolutely in the shallow water at the edge of the pond, gazed after her admiringly.

All at once Florence's brown head disappeared. It bobbed into sight again a few rods away, and, as it came into view, a queer, bubbling cry startled the quiet air. "Help! Help! Oh, help!"

Arlie echoed the cry with a shriek of innocent dismay. The girls, who were dressing in the bath-house,

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screamed, too, and then began to ask each other wildly what was the matter. The call for help and its shrieking accompaniment came to the ears of Durant Thorne, as he sat on the hotel piazza, staring rather moodily at the tracery of green leaves against the

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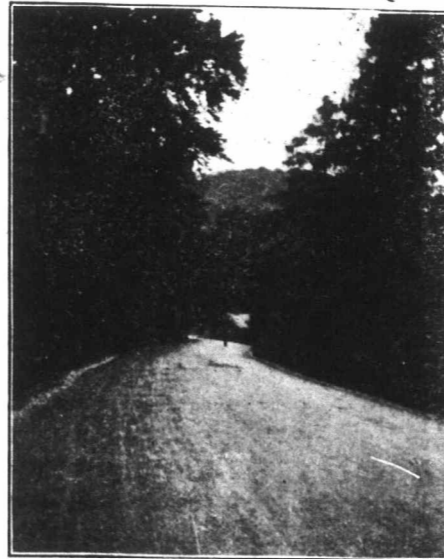
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blue sky. He had not been asked to go with the other boys on an early fishing expedition that morning. He probably would have refused if the invitation had been given, but he was young enough to want the chance to refuse.

Florence sank from sight again with a long, despairing wail, and the next time her head appeared above the water, she was at once aware that Durant Thorne was tearing through the underbrush in her direction, stripping off his coat as he ran. A moment more and he was beside her, and the ring of command in his voice was a distinct surprise. "Put down your hands. Stop struggling. I can take you ashore easily if you do as I tell you!"

It seemed so natural to obey that imperative voice that Florence found it difficult to act the part she had assumed. She recollected herself just in time, and clutched wildly at his arm.

"Stop it!" thundered Durant. "Put down your hands. Don't move. Now, just leave yourself to me and I'll have you ashore before you know it."

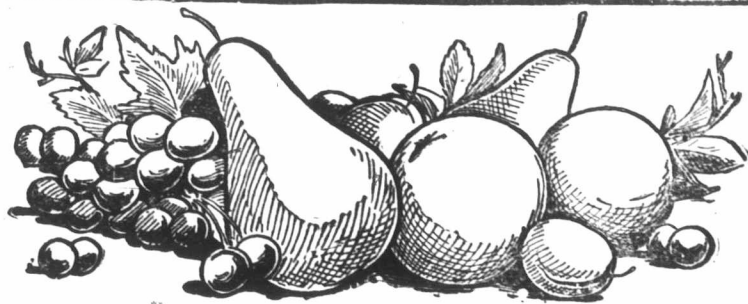
The experiment had succeeded, though not just as the madcap originator had expected. She yielded herself to be taken ashore with a saving sense of being ashamed of herself. She had meant to prove him a coward before them all. She had only showed herself a trickster. She made a little grimace, expressive of complete dissatisfaction with the way things were turning out.

It was just at this moment that the strong clutch at the back of her neck relaxed, and curiosity impelled Florence to turn her head and discover the reason. At once she perceived that something serious was happening. The eyes of her would-be rescuer were closed, his blue lips were slightly parted, and his face had become colourless.

This time Florence shrieked in earnest. In a twinkling she and Durant had exchanged places. She swam behind him, clutched him firmly by the collar, and held his head above water till John, the brown-skinned, grey-haired boatman, came to her assistance.

When Durant was safely ashore, John cast a hurried glance over the water. "Where's the girl?" he demanded. "Somebody said there was a girl drowning!"

"Oh, that was nobody but me!" cried Florence impatiently. "Do get him up to the hotel as quick as you can. Something dreadful is the matter with him!" She met



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the bewilderment of John's eyes without flinching; but, remembering it later, she flushed.

She told the sequel to Arlie that evening, punctuating the recital with some little sobs, fiercely choked back, for Florence had a rather ungirlish horror of crying before people.

"He was as strong as could be until a year ago, and then he overtaxed himself saving the lives of some people who were capsized in a sail-boat. He was in the water a long time and exerted himself awfully, and it brought on a weakness of the heart. His mother says they think he will outgrow it, but he has to be careful about every little thing, and he has always been so athletic and stirring that it makes it very hard.

"She told me all this before I'd explained about my trick. Oh, Arlie, you can't think how I hated to tell her! But I knew I'd never have another atom of self-respect if I let it go, and I've got little enough as

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**A Perfect Dye!**  
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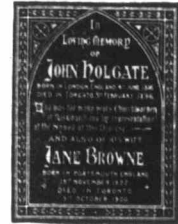
### An Evening Smoke

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JAMES MASON, Managing Director

it is. I blundered through with the whole story somehow, and for a minute she just sat and looked at me, as if she couldn't believe her ears. Then when I began to cry, she put her arm around me and kissed me! Oh, Arlie, that woman must be a perfect angel! Anybody else would have showed me the door.

"The worst of it is that I can't ever make it up, for they're going away. That doctor thinks the seaside will be better for Durant than the mountains, and, as soon as he is able to travel, they'll leave. I feel so used up about it, that I don't know what to do."

"I know," said Arlie. She fluttered noticeably as Florence stared at her, and hurried on to explain. "It isn't right to think the worst of people till we have to. I'm just as much to blame as you, for I let you make up my mind for me, and all the time I knew better. It's too late to make any difference about Durant Thorne, but we must remember it another time."

It was a day of surprises. The yielding Arlie had suddenly developed convictions of her own, and the positive Florence, instead of resenting her friend's assumption, answered meekly, "Yes, dear. You are right. We must."

Two days later the stage which met the early south-bound train, carried two passengers. Florence, who had risen early to see the sunrise, and was coming home with a tremendous appetite for breakfast, recognized the pair and held up her hand. The driver understood her signal and pulled up his horses.

Durant looked down at her from his elevated seat, and smiled frankly as he took off his hat. "Good-by," he said. "Be careful of yourself. Don't go to getting drowned again."

"Your mother told you, didn't she?" answered Florence, flushing. "You know I'm ashamed of myself."

"Oh, that's all right!" said Durant, with a boy's tolerance of a practical joke, even when directed against himself. "If I'd been the sort of fellow you thought me, it would not have been a bad trick. But, you see, I wasn't."

"No, you weren't!" Florence admitted.

The driver was looking at his watch ostentatiously, and she held up her hand, and the larger sun-browned hand came down to meet it with alacrity. Florence knew she was forgiven, and it showed that the events of the past few days had taught her something—that she was glad of the forgiveness instead of resenting it.

She was still watching the clouds of dust raised by the horses' feet when Arlie joined her. "He's a real gentleman," said Florence, nodding in the direction of the departing stage. "He doesn't lay it up against me that I misjudged him so, to say nothing of making him risk his life. Oh, Arlie, it's a fine thing to have opinions, if only you wait long enough to be sure they're the right ones."

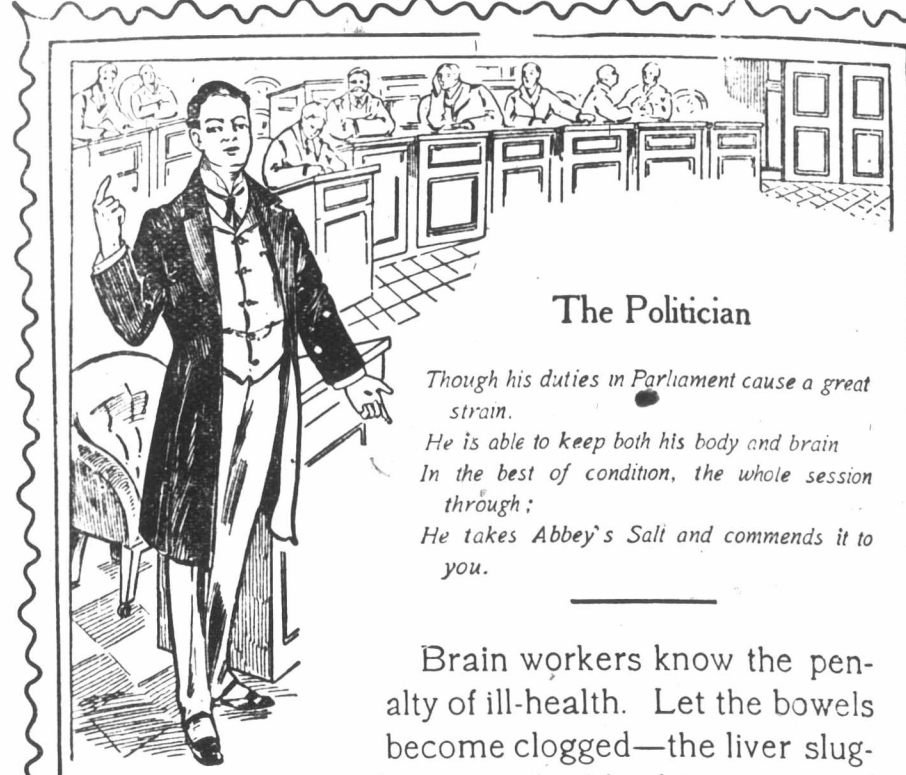
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and Lost All Interest  
in Life.

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"I hadn't finished the first box of Dr. Chase's Nerve Food before I felt a lot better, and it continued to build me up until I became strong and well and was restored to good health and spirits. As I was once cured of a severe case of kidney-disease by Dr. Chase's Kidney-Liver Pills I can strongly recommend these two great preparations."

Dr. Chase's Nerve Food, 50 cents a box, six boxes for \$2.50, at all dealers, or Edmanson, Bates and Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book-author, are on every box.



### The Politician

*Though his duties in Parliament cause a great strain.*

*He is able to keep both his body and brain in the best of condition, the whole session through;*

*He takes Abbey's Salt and commends it to you.*

Brain workers know the penalty of ill-health. Let the bowels become clogged—the liver sluggish—the stomach upset—the blood impure—and that "tired, overworked" feeling steals over the brain.

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**The Premier Tonic Laxative**

### A PLEA FOR THE CHURCH.

Not any argument for Unity, or Catholicity, or the Historic Episcopate, or anything of that sort, this time! This time we have a word to say to those "inside."

What place does the Church hold in your thoughts? In your affections? In your plans—your business schedule, let us say?

We would have you use only common fairness in the matter. You are baptised, you have been confirmed. Is there any obligation resting upon you with reference to the Church; what is it, and how much?

Of course your business has its claims upon you; "diligent in business" is the Apostle's injunction: be all that then.

Public affairs have some claim; interested in politics you should be during the campaign; public-spirited at all times.

Society puts in its plea; social debts must be paid, and man requires recreation (not dissipation, though).

And home, much neglected home: strong claims these, not to be for a moment called in question.

But now where does the Church come in? Does the Church come in at all, except where she happens to?

Things may crowd never so hard, but for business you make a place. Many of us do the same for politics. Most of us ought to for home. But

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President and Managing Director.

who of us will make a place for the Church to come in?

Why is the Church always to stand back for everything else? When the weather is bad, why should baptized and confirmed men and women always stay at home from Church, and never stay away from store or office, for reception or concert?

When there is fatigue or headache or indisposition, why should the cut always be made on the worship of Almighty God, and

Ask your Grocer for

**Windsor Salt**  
Absolutely Pure

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



never on the pursuit of gain or on amusement? If there are two things going on at the same time in town, why should the Church service always be the loser? Your answer will be prompt, if you are candid.

A SONG OF AUTUMN.

Ho! for the bending sheaves,  
Ho! for the crimson leaves,  
Flaming in splendor!  
Season of ripened gold,  
Plenty in crib and fold,  
Skies with depth untold,  
Liquid and tender.

For, like the smile of God,  
See how the goldenrod  
Ripples and tosses!  
Yonder, a crimson vine  
Trails from a bearded pine,  
Thin as a tread of wine  
Staining the mosses.

Bright 'neath the morning blue  
Sparkles the frosty dew.  
Gem-like and starry,  
Hark, how the partridge cock  
Pipes to his scattered flock,  
Mindful how swift the hawk  
Darts on his quarry!

Autumn is here again,  
Banners on hill and plain  
Blazing and flying.  
Hail to the amber morn,  
Hail to the heaped-up corn,  
Hail to the hunter's horn,  
Swelling and dying!  
—James Buckham, in Onward.

"THE FINGER OF GOD."

The finger of God and the Spirit of God are, in Scripture, interchangeable terms. When our Lord is speaking to the Pharisees of the power of dispossessing devils, according to St. Matthew, He says, "If I cast out devils by the Spirit of God"; in the parallel passage of St. Luke it stands, "If I with the finger of God cast out devils." The "Finger of God" is that by which, so to speak, He reaches and leaves His pressure on created life, moulding and perfecting it. The fingers are used, not only as means of exercising strength, but also as instruments of thought and feeling whereby the conceptions of the mind are fixed and imparted, and are themselves an index of mind and character. All forms of beauty and operations of delicacy are wrought by their agency. The designation, "Finger of God," then represents the Holy Spirit, the Last Person of the adorable Trinity, the Revealer of the Divine Will, touching created life, and acting upon it, for the purpose of bringing it into order and beauty and final accordance with the mind and will of God.—Archdeacon Hutchings.

—The only preaching that counts is that which makes us be things and do things.

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**HEINTZMAN & CO.**  
Established 50 Years. Established 50 Years.

Remarkable Sale of Good Organs.

We are offering for sale a special lot of Organs well worth much more than the price stated. These organs are taken on exchange account as the result of the tremendous sale of our well-known piano. They are all in first-class condition. This is a splendid opportunity for out-of-town buyers.

- 1—DOMINION ORGAN, low back, 5 octaves, two stops, 4 sets of reeds and knee swell..... \$17.00
- 2—BELL ORGAN, low back, 5 octaves, 4 stops, 4 sets of reeds and knee swell..... \$19.00
- 3—MEE & CO. ORGAN, low back, 5 octaves, 4 stops, 3 sets of reeds and knee swell..... \$21.00
- 4—CANADA ORGAN CO., low back, 5 octaves, 8 stops, 6 sets of reeds and knee swell..... \$32.00
- 5—UXBRIDGE ORGAN, medium high back, 5 octaves, 8 stops, 4 sets of reeds and knee swell..... \$35.00
- 6—DANIEL BELL ORGAN, high back, 5 octaves, 9 stops, 4 sets of reeds, grand organ and knee swell..... \$39.00
- 7—THOMAS ORGAN, high back, 5 octaves, 9 stops, 4 sets of reeds, couplers, grand organ and knee swell..... \$42.00
- 8—DOMINION ORGAN, high back, with music rack, 5 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$44.00
- 9—BELL ORGAN, high back, with music rack, 5 octaves, 9 stops, 4 sets of reeds, including vox humana stop, grand organ and knee swell..... \$43.00
- 10—BELL ORGAN, high back, with music rack, 5 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$45.00
- 11—DOMINION ORGAN, high back, with music rack, 10 stops, 5 octaves, including vox humana stop, 3 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$46.00
- 12—GRIFFITH & WALRUND ORGAN, high back, with music rack, 5 octaves, 12 stops, 5 sets of reeds, treble and bass couplers, grand organ and knee swell..... \$47.00
- 13—INTERNATIONAL ORGAN, high back, with music rack, 5 octaves, 9 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell; a very handsome parlor organ..... \$49.00
- 14—UXBRIDGE Walnut Piano-cased Organ, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers and grand organ and knee swell. This organ is practically new, having only been used two or three months; has full length music rack, with carved panel in top door; an exceptionally good bargain at \$75.00
- 15—THOMAS ORGAN, walnut piano case, nicely decorated top door, full length music rack, with rail top and mirror, 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell; used less than 3 months; a beautiful parlor organ; regular price \$125.00. Special..... \$87.00
- 16—DOHERTY ORGAN, 6 octave piano-case, with rail top and mirror, 13 stops, including vox humana stop, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, etc., an exceptionally handsome organ, only slightly shop worn. Regular price \$125.00. Special..... \$89.00
- 17—THOMAS ORGAN, with rail top and two mirrors, nicely decorated top door, full length music rack, with 6 octaves, 11 stops, including vox humana stop, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, used less than 3 months; a beautiful parlor organ. Regular price \$140.00. Special..... \$92.50
- 18—DOHERTY ORGAN, piano case, with rail top and two mirrors, 14 stops, 5 sets of reeds, with treble and bass couplers, grand organ and knee swell, vox humana stop, mouse-proof pedals. This is one of the handsomest organs we have seen, and has been used less than two months. Regular price \$150.00. Special..... \$95.00
- LARGE ASSORTMENT of melodeons by Andrew Bros. and R. S. Williams, at..... \$10.00 to \$17.00

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These organs are sold under the following conditions: Organs under \$50, \$5 cash \$3 per month. Organs over \$50, \$8 cash and \$4, per month. Discount 10 per cent off for cash. If quarterly or other terms would be more convenient, write us what you can do and name your choice and we will hold it until terms are arranged. Freight paid to any point in Ontario, and satisfactory arrangements made to other provinces.

Ye Olde Firme of  
**HEINTZMAN & CO., Limited,**  
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GIRLS SHOULD REMEMBER.

That the home kitchen, with mother for teacher and a loving, willing daughter for pupil, is the best cooking school on earth. That "that most excellent thing in woman"—a low voice—can only

be acquired by home practice. That true beauty of face is only possible where there is beauty of soul manifested in a beautiful character. That the girl everybody likes is not affected and never whines, but is just her sincere, earnest, helpful self.



THE CANADIAN NORTH-WEST  
**HOMESTEAD**  
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon 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.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT.

Should be made at the end of the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,  
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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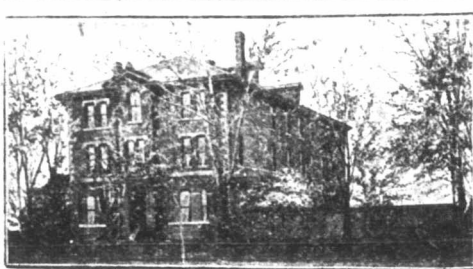
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Formerly Scholar of Christ's College, Cambridge,  
late Sixth Form Master of Fettes College, Edinburgh.

The College re-opens for the Autumn Term on  
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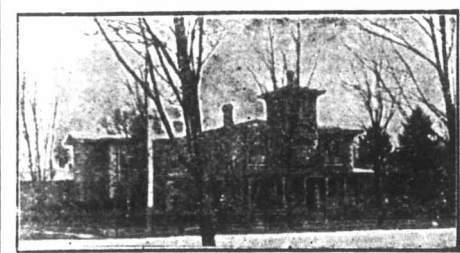
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