

Canadian Churchman

DOMINION CHURCHMAN, CHURCH BYANGELIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

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TORONTO, CANADA, THURSDAY, OCTOBER 8, 1903.

[No 46.]

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Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 8, 1903

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Morning—Jer. 36 Colos. 1, to 21.
Evening—Ezek. 2 or 13 to 17 Luke 9, 51—10, 17

Appropriate Hymns for Eighteenth and Nineteenth 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:

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 339.
Processional: 179, 215, 382, 478.
Offertory: 212, 235, 366, 423.
Children's Hymns: 240, 329, 334, 473.
General Hymns: 220, 259, 384, 536.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 569, 570.
General Hymns: 296, 425, 541, 546.

Student Life.

The summer vacation is over, and instead of the city people scouring the country, the country people invade the cities. In all large centres, the colleges and schools are increasing and the number of young people who flock to them from the country is growing every year. Some years ago the Church in the United States determined to erect halls for their students at the large universities. But in places, such as Montreal and Toronto, such institutions would go a very little way to meet the difficulty. In Toronto, for instance, there are in our ordinary boarding-houses students of all branches of university work, those of the medical, dental, veterinary and pharmaceutical colleges, the colleges of music, the law students, and many others seeking more or less scientific training. Do we try to reach this class, female as well as male, in any sufficient manner? We fear not. We fear their religious needs are left with little guidance. The Rural

Dean of Toronto is thoroughly imbued with the necessity of religious training for the young, and it behooves him to earn their gratitude by interesting himself in a study of what is done, and what might be done, in caring for the spiritual welfare of these young Canadians. We have more responsibility than our brethren in most of the university cities in the United States, as our Church is relatively larger. But they look after the students. For instance, in Madison, where the University of Wisconsin is situated, some two hundred of the students were last year attached to Grace Church, and they have themselves an energetic chapter of the St. Andrew's Brotherhood, a similar body connected with the women students, a weekly Bible Class, conducted by the rector, and occasional receptions in the Church Guild Hall. What have we either in Toronto, Kingston, Montreal, or our other centres of this nature? And yet, as we said, our students are relatively much more numerous, and it is a matter for all our churches and congregations to take part in.

No Snakes in Ireland.

There have always been two opinions as to there being no snakes in Ireland. One denied the fact and insisted that there were snakes just as they existed in other lands. The other was the ancient tradition that St. Patrick had banished them. We have seen in a church a painted window with St. Patrick in full canonicals "shooing" the snakes into the sea. The Daily Telegraph comes to the rescue with this commonsense statement: Periodically something occurs to raise again the question whether St. Patrick really did make a decree banishing snakes from Ireland. Naturalists have no superstitions about such an edict. Ireland and Britain long ago were one land; then they were separated by the sea; then reunited for a short time; and, finally, the sea parted them once more. The distribution of animals shows that the Emerald Isle was cut off from England before this country was severed from the Continent. Mammalia and reptiles travelled westward, and thus it is found that while Germany has ninety species of mammalia, Britain has only forty, and Ireland only twenty-two; and while Belgium has twenty-two species of reptiles and amphibia, Britain has thirteen and Ireland only four. When Ireland was last elevated an isthmus connected the two countries, but, as Professor Jukes-Brown says: "The isthmus was submerged again before more than four of the Continental species of reptiles had crossed in sufficient numbers to form a permanent settlement." Serpents come rather late in the order of reptilian development, and they were too late to get across what is now St. George's Channel and the Irish Sea. But the last chance was many thousand years before the days of the patron saint.

Old Libraries.

We gave a short account of Mr. Gladstone's library at St. Deiniol's, in a recent number, and now the Scottish Guardian directs attention to another of these interesting collections. "The late Lord Salisbury and Mr. Gladstone were both interested in the old library at Innerpeffray, four miles southeast of Crieff. It is contained in a long vault-like chamber in a white house, on a knoll close to the river Earn. The library was founded for the benefit of the district by David Drummond, Lord Madderty, some time previous to 1680, and now contains between three and four thousand volumes, and is visited by over a thousand people annually. About 1,000 books are borrowed annually. An interesting relic is the Bible of the great Montrose, printed in French at Sedan in 1663; Barclay's "Shyp of

Fools" is also there, a black letter Bible, and Latin breviaries, one of which belonged to Cardinal Quignan. There are also many other rare bibliographical curiosities, including a presentation copy of Queen Victoria's Journal and Blackie's Homer. Some years ago, when there was some talk of removing the library, Mr. Jas. Drummond, of Messrs. Stanford's, the well-known map publishers, of London, forwarded to Mr. Gladstone, then in Nice, an article upon the library. At the same time he playfully suggested its removal to Hawarden, where Mr. Gladstone was collecting books for St. Deiniol's Hostel. The following postcard came from Mr. Gladstone: "Sir,—I was obliged by the suggestion in your letter of February, which has lain so long by me. I did not, and do not, see my way to making any application about the books; but I shall welcome any opportunity of purchasing at a moderate price the Quignan Liturgy, which will, I fear, hardly be in its proper place at Crieff. Your very faithful and obedient servant, W. E. Gladstone." Shortly afterwards a copy of the Quignan Liturgy was sold at Sotheby's for £64. The Crieff copy still reposes on the shelves of Innerpeffray Library. Lord Salisbury, when Lord Robert Cecil, was consulted by Captain Drummond in 1855, as to the rules and regulations for the library, and made several useful suggestions on the margin, some of which were adopted. Now that it is almost too late, more interest is taken in these libraries than formerly, so many of them have been dispersed in consequence of the public libraries coming into use. In these, many old and forgotten treasures were brought to light.

New Ritualism.

Time rolls so fast that we older people are startled by the return of old forms under new auspices. We are, at the same time, reminded that changes in forms of worship are not confined to our own body. The universal form of prayer among Presbyterians, until about thirty years ago, was the decent, decorous, thoroughly ancient one of standing erect. About that time a change began and now they all crouch; they have ceased to stand, but do not kneel on their knees. Many older people among ourselves also stood at prayer. The courageous Bishop of Worcester recently spoke of the right attitude of prayer in a sermon at Cotteridge, near Birmingham. He said "he hoped that in that church they would always kneel and not adopt the attitude of leaning forward to look as if they were kneeling. Such an attitude was full of hypocrisy, though such was not intended. Kneeling was not the only attitude of prayer. For many centuries people prayed standing up as well as kneeling down, and he regarded it as a loss that the habit of standing for prayer had been discontinued."

The Black Gown.

Dr. Pusey was probably the last great High Churchman to wear the black gown and now that it is being disused by Low Churchmen also, its use is being advocated again by advanced people on the ground that it is the proper preaching vestment.

Degeneracy.

Referring to the falling off physically of our people in the Old Land, a friend has pointed out that the deterioration now begins in the country. Fifty years ago the farm labourer had in Scotland his porridge and milk for breakfast before six. He worked until eleven and then had dinner, generally soup, a bit of meat, potatoes, peas or barley, bread and milk. He worked

from one to six, when he had his supper of porridge and milk, pease or barley bread. Now their descendants have tea, bakers' white bread, and butcher meat; they turn up their noses at the name of pease or barley bread, and seldom see porridge or milk. But they expect four or five meals a day, and are physically unable to do the work their grandfathers did. Would it not be wise to put a food tax on such deleterious substitutes for the old staples, and would it not be well for our own people to lay the lesson to heart, to conserve the strength of their own children?

Zionism.

A new feature has been added to the Jewish propaganda by the offer by the British Government of a tract of land in East Africa. This land is well situated, high and healthy, and may be made fertile and capable of supporting a large population. It is suggested that there is the drawback of distance to market, and isolation, but all such criticisms applied with tenfold force to the Orange Colony, when it was set off as a Free State, and yet it prospered and was an ideal community when its leaders were tempted by the Transvaal to conspire against its neighbours. That is not likely to occur in the Jewish colony, if the offer is accepted. There is no doubt that the Jews of Eastern Europe must find new homes, and that one in Africa is for climatic and other reasons eminently suited to the race. We would welcome the creation of a home nearer Palestine than the American Continent. Besides, there is no room in Palestine for them all. To the Bible student, who hopes for the fulfilment of prophecy, and sees in the Jewish dispersion a marvellous fulfilment of it, there is the trust of the gathering in of Israel, a hope which has been the dream and prayer of that race for more than 1800 years.

A Hymn Writer.

We have heard nothing recently of the promised revision of Hymns A. and M. One is much needed, the present collection needs weeding. We lament the lack of new hymns, and at the same time the death of old writers. The hymn, "The Church's One Foundation," is generally looked on as the best of those left to us by the late Rev. S. J. Stone, and it is strange to find that he did not consider it by any means the best of his compositions. Mr. F. Sherlock, in a paper in his Church Monthly, states that "On the Christmas Eve before he died, Mr. Stone sent to each of my children a copy of his last volume, and in an accompanying letter said: 'You will see I have written on the fly-leaf a verse of "The Church's One Foundation," as I am continually asked to do. Not that I set much store by this hymn. My "Weary of Earth and Laden with My Sin," is the hymn which I consider my best. It has, under God, been a great help to struggling souls all over the world, and the testimonies to this hymn, which I have received from correspondents, known and unknown, are a great comfort to me on my sick-bed.'" Another of Mr. Stone's compositions which many would be disposed to rank with his favourite is the well-known Good Friday hymn, "Lord, when Thy Kingdom Comes, Remember Me."

Church Organization.

An evidence of the growth of the Church in the United States is the proposal which we note in our exchanges to sub-divide the country into seven provinces. A Joint Commission on provinces had been appointed by the General Convention of 1901, and it has now issued a draft canon. The commissioners are very able men, and their report has so far, been very favourably received. We hope to discuss the matter at greater length shortly.

THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

This society, though but recently organized, has attracted much attention and enquiry in all parts of Canada, and to some extent also in the United States. The general verdict is that it meets a felt want, and is of great assistance in retaining the younger members of the Church at the critical period of their life after confirmation. There were many local societies aiming at this, but there was a lack of uniformity or of any basis for general co-operation. The A.Y.P.A. originated in the diocese of Huron, and at the Synod of 1902, the following resolution was passed: "That it is desirable to promote the formation of Young People's Associations on a common basis for common ends." A committee was appointed, and a society was formed of a comprehensive character and capable of being locally adapted, as circumstances may require. Its principles are to promote attendance on public worship, co-operation in Church work, and Christian fellowship and edification among the members. It aims also at the furtherance of their religious, social and intellectual life. A number of societies have already been formed, both within and without the diocese of Huron, the Synod of Toronto has adopted the principles of the society and appointed a committee on the subject, and the Bishop of Quebec has commended it to his clergy. The committee of the diocese of Huron are publishing a small manual containing a statement of the origin, principles and aims of the A.Y.P.A. A model constitution, a Topic Paper, suggestive for the profitable conduct of meetings, rules for members, etc., which will make clear to all the objects and methods of the association. Fuller information will be gladly given by the officers of the A.Y.P.A., Rev. Canon Brown, Paris, Ont.; Rev. Edwin Lee, Courtright, and Rev. C. M. Gunne, Clinton. It is also proposed to hold a convention in the city of London at an early date, at which papers will be read by well-known clergy and laymen, and at which representatives from any similar associations will be gladly welcomed. The importance attached to associations of this character, and the use made of them by others, is shown by the following: "The committee of the Presbyterian General Assembly on Young People's Societies, which met yesterday in Knox Church, prepared a course of special monthly papers on the history, doctrine, policy and work of the Presbyterian Church, and made arrangements for treating the subject in the Record. A manual embracing Bible and literary studies will be published shortly. The committee also made arrangements for proceeding rapidly with the work of organization, with special attention to forming Presbyterian Unions."

NATIONAL PROBLEMS.

All nations have their own problems to solve, and their own destiny to work out. The nation, as well as the individual, should have its ideals, and seek by wise legislation and action to realize them. These will be greatly influenced by heredity and environment. The deeds of ancestors are either to be emulated, and are a source of inspiration and strength, or they are to be improved upon and remedied. Circumstances may favour national development and progress, or they may make it difficult, if not impossible. The true source of national greatness is the character of its people, the nature of its institutions, favouring the possession of liberty and justice by all classes, and promoting the moral, intellectual and physical well being of all its citizens. If ignorance, crime and physical deterioration, and the conditions which promote and perpetuate them, exist to any great extent, then national progress, or greatness, are rendered

impossible. National competition and rivalry exist, and at times threaten the world's peace, and the nation that is most inventive and resourceful, and energetic, and whose people are most numerous, and individually and collectively strong intellectually and otherwise, is the nation which, in the long run, will be powerful and prevail. All nations, as we have said, have their problems, which tax the wisdom of their statesmen, and upon their wise action depends the happiness and welfare of present and future generations. The British Empire, the growth of circumstances, the result of the efforts of her heroic and adventurous sons by sea and land, and the instinctive power of self-government of the Anglo Saxon, more than of any well considered policy of her rulers, has, as so widely extended an Empire might be supposed to have, its difficult problems to unfold and clear. Chief among them is its consolidation. Semi-independent commonwealths under the one sovereign have arisen, widely sundered by distance, and varying in conditions and resources, and to some extent in the history and character of their nations; and to weld them in imperial unity, whilst still retaining their local autonomy, is the paramount problem of the British people in all parts of the Empire to-day. Which shall ponderate the forces which bind, or those which tend to alienation and disintegration? The ties of language and religion, of kinship, the same instincts of liberty and justice, a common history and literature, the facilities of communication—the tendency to aggregate rather than to separate, which marks modern times, will, we believe, all co-operate to unify the component parts of our great Empire, and make it a power for good in the world, and to the varying peoples of which it is composed. Such an empire fills and satisfies the mind, fires the imagination, and reveals possibilities of growth and achievement not possible under other conditions. Another problem confronting the British race is the character and increase of its population. The conditions existing among the poorer classes in many parts of the Mother Country are such that a noticeable physical deterioration of the population is going on, whilst in England, and even more so in Canada and Australia, there is a marked decrease in the birth rate. These, the result of physical and moral causes, demand investigation, and if possible a remedy—for they affect the life of the nation—and if not arrested threaten the very sources of national progress and greatness. In all countries the educational problem is important, for the people that are most educated and most moral will prevail over those who are ignorant and profligate. Special problems of a serious nature confront the people of the United States, and their working or successfully, or otherwise, will have a far-reaching influence, not only in America, but in the world at large. There is the negro question. There are ten millions of negroes, and the racial difficulty is serious and threatening. The Indian dies out before an advancing civilization, but the negro has a stronger vitality and a more adaptive nature. Four alternatives have been suggested, as to the American black. Extermination, deportation, absorption by union with the white, education. The latter of these with all its difficulties, is the only one reconcilable with humanity and Christianity, and in the realization of the views and ideals of such a man as Booker Washington, a product of both races, though by custom classed among the blacks, will the highest interests of both blacks and whites be best promoted. Unless this idea prevails, it is horrible to contemplate the strife and suffering which must arise among our neighbours over this all-pervading racial question. The negro gave rise to the greatest civil war of history, he to be the subject of another and a greater. The character of the American population, and the solution of social problems, made more dif-

competition and rivalry eaten the world's peace, most inventive and re- and whose people are divinely and collectively otherwise, is the nation will be powerful and pre- we have said, have their wisdom of their state- wise action depends the of present and future gen- Empire, the growth of ult. of the efforts of her sons by sea and land- ver of self-government of e than of any well con- rners, has, as so widely ight be supposed to have, o unfold and clear. Our solidation. Semi-indepen- nder the one sovereign ndered by distance, and nd resources, and to some nd character of their com- them in imperial unity. heir local autonomy, is the f the British people in all to day. Which shall we which bind, or those which d disintegration? The tion, of kinship, the same nd justice, a common he- he facilities of commun-) aggregate rather than to justice in modern times, will we unify the component parts, and make it a power for id to the varying peoples of l. Such an empire fills and es the imagination, and re- growth and achievement other conditions. Another the British race is the char- of its population. The com- ing the poorer classes in Mother Country are such physical deterioration of the on, whilst in England, and agada, and Australia, there is the birth rate. These, the of moral causes, demand im- possible a remedy—for the e nation—and if not arrested sources of national progress all countries the educational it, for the people that are most moral will prevail over rant and profligate. Special us nature confront the pe- States, and their working or erwise, will have a far-reach- only in America, but in the here is the negro ques- tion of negroes, and this serious and threatening. The fore an advancing civilization, a stronger vitality and a more Four alternatives have been e American black. Extern- absorption by union with the. The latter of these with all is only one reconcilable with stianity, and in the realization deals of such a man as Booker duct of both races, though among the blacks, will be of both blacks and whites. Unless this idea prevails, it is nplate the strife and suffering among our neighbours on racial question. The neg- greatest civil war of history, a subject of another and a greater the American population, and social problems, made more

cult by it, such, as the relations of capital and labour, will be more pressing and acute probably in the United States than elsewhere, because there trusts and tariffs have exercised their most powerful influences, and the popular will is more readily excited, and revolutionary in action than in older and less democratic countries. The disregard of legal rights, and the growing prevalence of lynching, the great violation of the sacredness of marriage, and the abounding facilities for divorce, the weakening of the influence of religion manifest in the open neglect of the Lord's Day are, among other things, causes for anxiety to those, who see in them signs of moral declension, fatal to the happiness and welfare of the people, and subversive of the very foundations upon which society rests for its security and prosperity. Commenting on the numbers and character of the immigrants landing daily at New York the Commissioner-General of Immigration, Mr. Sargent, says that they present a serious problem, and threaten peril should hard times come to American industry. "I am not an alarmist," he says, "but when I see hundreds of thousands of ignorant foreigners coming into our great cities every year, I think I can realize in some degree the danger that will come from their discontent and dissatisfaction when there are no wages to be earned." We can only hope, that the problems which the British Empire and the United States have in God's providence to solve, may be wisely met, and overcome, and that the Anglo-Saxon race in both hemispheres may stand for liberty and justice, for truth and righteousness, and that, not only for themselves, but for all mankind.

NOTES FROM NEW YORK.

The annual convention for the diocese of New York met October 1st, at the Church of the Heavenly Rest, New York City. The most important question to come before it is the election of a Coadjutor-Bishop for the diocese. Two names will be brought prominently before the convention for the office—that of Dr. Christian, rector of St. Mary the Virgin, by the High Church party, and that of Dr. Greer, rector of St. Bartholomew's, by the Low Church party. Both will receive strong support, though some prominent Churchmen, lay and clerical, think that the man elected should not be too closely identified with either party. The name of Bishop Kissoring, of Southern Brazil, has been mentioned as a likely candidate, who is not too much identified with either party. The choice will probably be made before this is printed, but still it is interesting to know the opinions of others. We noticed the other day the damage done to some of the New York churches by storm; and now a disastrous fire has destroyed the Church of the Archangel, New York City, the erection of which was completed only last Easter. The fire seems to have been the work of an incendiary. At the opening of the 150th academic year of Columbia University, on Sept. 1st, the president, Dr. Nicholas Butler, announced the gift of \$15,000 for the erection of a chapel. The gift will be increased to \$200,000 if the larger sum is found to be necessary. In the principal address of the day, Professor Peck pointed out the necessity of university training, bringing to bear on its students influences that will hold so powerfully and with such tenacity, that all those who have once felt them will bear forever their impress, and by that fact acquire a conscious sympathy with one another. The number of students registered was 1,995, as compared with 2,119 a year ago. This decrease is due to increased requirements for admission, and is probably of a temporary nature only. The Public Schools of the city are still inadequate to the number seeking admission, and about 750,000 pupils have to be satisfied with half a day's teaching only. The Rev. H. Clay

Trumbull, formerly a regimental chaplain in the United States Volunteers, will shortly publish, through Messrs. Scribners, a book of sermons preached in war time to soldiers, under the curious title of, "Shoes and Rations for a Long March, or Needs and Supplies in Practical Every-Day Life." The instruction given is of a more permanent character than the shoes and rations of real life. The question raised by one of your correspondents in your issue of September 24th, as to the use of the Litany in the afternoon, illustrates the greater freedom allowed by the rubrics of the Church in the United States. In that Church, the Litany may be used at either Morning or Evening Prayer, or at any time of the day as a distinct service. Many other instances might be given where the Church in the United States gives greater freedom in the arrangement of the services to suit the needs of different congregations than is permissible under the English Prayer-book. In many places in England such alterations are made in the services as the clergy may think desirable, but there is no authority for most of them, and this practice has caused Dr. Robertson, the recently appointed Bishop of Exeter, to issue to his clergy an important letter on the necessity of conformity to Prayer-book rules. In particular, he forbids any alteration in the order for the Holy Communion, especially the omission of the Commandments, or some of the words of administration. The Bishop expresses the opinion that he has no power to sanction the use of an Epistle or Gospel other than those appointed for the day, and states that he will give no such permission.

BROTHERHOOD OF ST. ANDREW.

With regard to the convention to be held in Toronto next month, it has been found necessary to alter the place of meeting, as follows: All the conferences and sectional meetings will be held in Holy Trinity school-house, and the public meetings in the evenings in St. James' school-house. All the daily services, including the Corporate Communion on Saturday morning, will be held in Holy Trinity church, and the special services on Sunday in St. James' Cathedral. The mass meeting for men on Sunday afternoon will be held in the Massey Hall. The travelling secretary has been visiting Gravenhurst, Huntsville, Barrie, Penetang and Orillia during the past week.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland. St. John's.—Holy Trinity Cathedral.—On St. Matthew's Day, the Bishop of the diocese unveiled and dedicated a stained-glass window which has been placed in the Cathedral by Miss A. Paget, of Barnet, England. The window is intended to commemorate the long and happy reign of Queen Victoria, and is designed to illustrate the Kingship of our Lord, and His Rule in His Church after His Ascension, and to connect therewith the Rule over His people by His chosen servants in Church and State. With this view is shown the enthroned Christ, and on the steps of the Throne, St. Augustine, the Missioner of Canterbury, and St. Gregory; Ethelbert, our first converted King, and St. George, the Patron Saint of England—by whom His kingdom has been advanced amongst us. In two panels below King Alfred, the Saxon King, and Queen Victoria, are represented kneeling, and illustrating the more secular aspects of the English Rule. Coming as it does from the studio of the foremost artist of the day in stained-

glass, Mr. C. E. Kempe, it will be readily understood that the window is one of singular beauty, and it is a great ornament to the Cathedral Church. The clergy present besides His Lordship the Bishop, were Rev. Dr. Pilot, chaplain; Revs. Dr. Harvey, Canon Dunfield, Canon Cartwright, G. Bolt, C. V. Cogan, T. E. Wilson, C. Carpenter. After the reading of the lesson by Rev. C. V. Cogan, the Bishop, priests and choir proceeded to the south choir aisle, where the window was unveiled, and dedicated to the memory of the late Queen; the service was most impressive.

Catalina.—St. Peter's.—The parishioners have now lasting proof of what energetic workers they are. They have all but completed a beautiful Parish Hall, which, with the exception of the three churches and the L.O.A. Hall, is the finest building in the place. All the Churchmen met last winter and formed committees and sub-committees to get the frame material from the interior, and, with the well-devised plans of Dr. A. P. McKay, who was at the head of the movement, the building was all finished on the outside in less than two months from the time the timber was hewn down in the forest. The site, too, a valuable piece of ground, was presented by Dr. McKay, or rather sold for the nominal sum of twenty cents, to make the transfer legal. Several of the laymen in good circumstances not only gave their time at the work free, but presented the building with some article useful for its furnishing or decoration. Though looked upon as part of the church property, it will be solely in the hands of the parishioners, and the clergyman, who was allowed no voice in its erection, will, consequently, have no control as to its use. It is a high two-story building, the top being a hall for large public gatherings, and the lower flat divided into rooms for the C.E.W.A., St. Peter's Guild, Sunday school, etc.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Bayfield.—St. Mary's.—Miss Randall, who has been organist of this church for many years past, and who is leaving this town to take up her residence at Sydney, N.S., was, just prior to her departure, presented by the members of the congregation with a valuable gold locket set with diamonds and a cheque, as also with an address. The presentation took place at the rectory.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B. Hopewell Hill.—St. John's.—This church was reopened for divine service on Sunday, September 20th, after a thorough renovation. The interior of the church has been much improved by the alterations and addition of new furniture. The chancel arch has been enlarged and sharpened, giving a much nicer view of the chancel, which, with the new altar and finely carved reredos of quartered oak, presents a handsome appearance. The reredos is a gift to the church from Miss Nichols, as a memorial to her brother, the Rev. H. B. Nichols, the first rector of the church, and has the following inscription: To the glory of God, and in memory of the Rev. Henry Brougham Nichols, sometime rector of this parish, S. P. G. Missionary, Maulmain, Burmah. Born March 24th, 1832. Entered into rest December 10th, 1864. St. Matthew, 19:29. At the close of his sermon, which was of a missionary character, dealing with the parable of the labourers in the vineyard, the Rev. A. W. Smithers, the rector, referred to the life and labours of the Rev. H. D. Nichols, whose whole talents and energies had been given to the furtherance of the Master's Kingdom, and who dying on the field of honor, in heathen India, had shown a devotion worthy of the true missionary spirit.

MONTREAL.

William Bennett Bond, D.D., Archbishop,
Montreal, Q.

James Carmichael, D.D., Bishop-Coadjutor,
Montreal, Q.

Montreal—All Saints'.—The Rev. M. Day Baldwin, the new rector of All Saints' Church, was given a hearty welcome by his new congregation last Thursday evening, when a reception was tendered him in the school-room of the church. The prettily decorated room was filled with a gathering of members of the church and a pleasant evening was spent with addresses, conversation and music. The new rector was assisted in receiving by his mother, Mrs. Baldwin, of London, wife of the Lord Bishop of Huron, and Miss Baldwin. The Ven. Archdeacon Norton was in the chair, and in his address referred feelingly to the former rector, the late Canon Evans, who had been a devoted worker for so many years, and who had won the only of his own congregation, but of you and of all with whom he came in contact. The chairman also spoke in high terms of His Lordship, the Bishop of Huron, and of his son, the new rector of All Saints. The congregation was represented by Mr. Notting, churchwarden, who made a short address of welcome, to which the Rev. Day Baldwin replied very briefly, but appreciatively, expressing the earnest hope that a spirit of warmth and good-will would always prevail among the members of the congregation of the church of which he was now rector. The Rev. J. L. Flanagan, of Outremont, in his short speech, spoke in high terms of the good qualities of the new rector. The remainder of the evening was devoted to social enjoyment. Refreshments were served, and an excellent musical programme was contributed to by Mrs. Bennet, Miss F. Jackson, Professor Corey, Mr. Calverley, and Mr. Anderson. The accompaniments were played by Mr. J. Lucas, organist of the church.

ONTARIO.

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

Harvest services are now the order of the day, and every parish is putting forth its best efforts to make them beautiful and attractive. The magnificent crops of the present year are certainly worthy of something above the average. It is to be hoped that the efforts are not confined to the decorations. These are generally elaborate, and often tasteful, but the true feeling of thankfulness will best be shown by realizing the duty and privilege of honoring the Lord with the first-fruits of all the produce, and so aiding in the great work of extending His Kingdom. Reports say this is the case, and large offerings are being made on every occasion. Sunday, the 27th September, was a day for many of these services, and although the morning was somewhat unfavorable, the weather was generally fair, so that large congregations were present.

Williamsville.—St. Luke's.—The Rev. Canon Cooke, the rector, preached in the morning, and the Very Rev. Dean Smith in the evening, taking for his text Gal. 6:7.

Barriefield.—St. Mark's.—The Rev. Canon Grout preached in the morning a very thoughtful and appropriate sermon from St. John 12:21 and 24. Smart's beautiful communion service was well rendered. The rector was celebrant. At the evening service the sermon was preached by the Ven. Archdeacon Worrell, who spoke of the causes for thankfulness to God, and the way of giving thanks. On this occasion there was used for the first time a very handsome brass pulpit lamp, which was presented by Miss C. E. Medley.

Kingston.—A meeting of the committee on

Domestic and Foreign Missions was held last week to consider the situation so far as the Diocese of Ontario was concerned. We are assessed for \$4,000, and this amount has been apportioned among the various rural deaneries, and through them, among all parishes. The amounts promised by the clergy last Synod to meet these apportionments have not yet been paid, and an effort is to be made to get all to pay in full before the end of November. No doubt exists that the assessment will be met. But it is thought well to remind every clergyman that his parish is expected to contribute a certain amount and to pay it within a certain time. If any one is in doubt as to what is expected from him, he had better lose no time in communicating with his rural dean and finding out.

The Clerical Secretary of the Diocese of Ontario begs to acknowledge, on behalf of the Bishop and Synod, the generous gift of \$50 to the mission; and \$50 to the Widows' and Orphans' Fund of the diocese, by some very liberal but unknown person. The same sums were sent last year anonymously, and probably by the same generous hand. We are forced to tender our sincere thanks through the columns of your paper as some small acknowledgment.

A large number of people gathered at the Sydenham Street Methodist Church, on Wednesday, September 30th, to hear addresses by the Ven. Archdeacon Madden, of Liverpool, England, and Rev. W. Bondfield, of the Church of Scotland, on the work of the British and Foreign Bible Society. Among those present were the Very Rev. Dean Smith, Ven. Archdeacon Carey, and Ven. Archdeacon Worrell. Mr. G. M. Macdonell, K.C., presided. The Lord Bishop had sent word that owing to his absence from town it was impossible for him to be present. The addresses were excellent and intensely interesting. Mr. Bondfield told in most eloquent words of the work of the society in China, and showed what had been accomplished by it in Christianizing people there. Archdeacon Madden, in the course of a powerful address, dwelt upon the supernatural supremacy of the Bible, its sufficiency for salvation, and its adaptability or intelligibility for all people and nations and tongues. There can be no doubt these gentlemen have stirred up a deep interest in this well-known society, and the effect of their words must be to make the centenary celebration next year widely observed. When it is remembered what has been done by the Society during the hundred years of its existence, Churchmen may well join hands in an endeavour to extend its work and render it more and more effective. The coming together of so many of the prominent members of different Christian bodies on the common platform of the Bible, is a healthy sign of the times, suggestive of the still nearer approach to old Mother Church of those who ought, with her, to be one family together.

Merrickville and Burritt's Rapids.—On Sunday, 27th September, Archdeacon Carey paid this parish a visit, and preached the harvest thanksgiving services. The churches were tastefully decorated for the occasion. The Archdeacon's sermons were practical and impressive, and were listened to by large and attentive congregations. On the following Sunday, the Lord Bishop of the diocese held confirmation services in both churches, and administered the laying on of hands to twenty candidates in Trinity Church, Merrickville, and to fifteen in Christ Church, Burritt's Rapids.

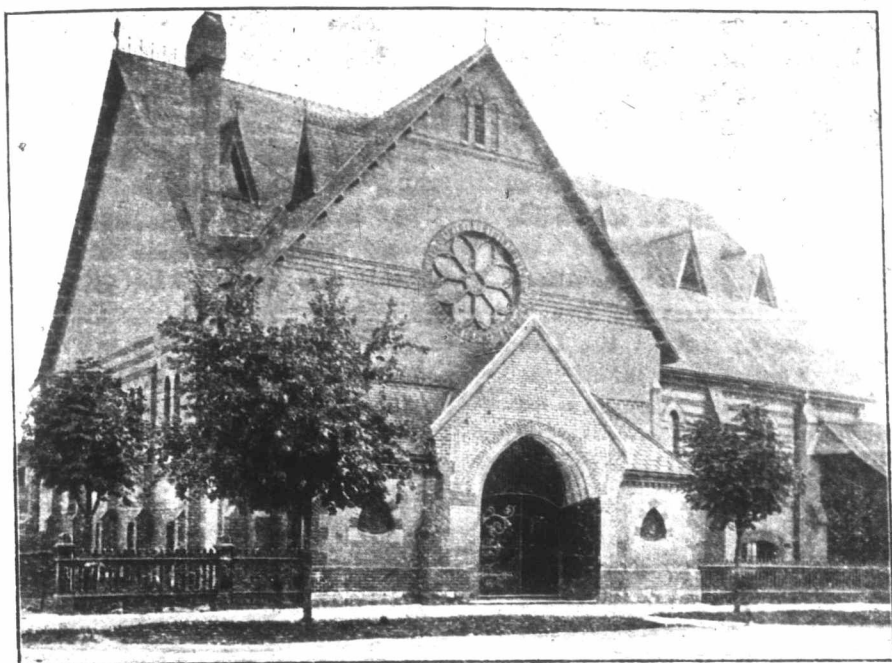
The centenary date of the first Sunday school in India has just passed. On Sunday, July 9th, 1803, the first Sabbath school in India was established by three young men in Serampore, Bengal—Felix and William Carey, and John Fernandez. Sunday schools to-day are conducted in thirty-two Indian vernaculars, and have a membership of about 300,000. There are 7,000 voluntary workers in 12,000 schools.

TORONTO.

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

Grace Church.—Gave a reception to the Rev. J. Pitt Lewis on Monday evening, 5th October. Five hundred members of the congregation of Grace Church heartily endorsed the sentiment contained in the address presented at a reception given last Monday evening to the rector, Rev. J. Pitt Lewis, on the occasion of the twenty-fifth anniversary of his induction as minister of the parish. The school-room, where the affair took place, was prettily decorated, and a pleasing feature of the evening was the number of old parishioners who were present. Mr. H. C. Fortier, the people's warden, made an efficient chairman, and Dr. Beattie Nesbitt, M.P.P., presented the following address of the congregation to the rector: The Rev. J. Pitt Lewis, M.A., Rector of Grace Church, Toronto.—Dear Rector,—Speaking for this large assembly of your friends, we point out to you that since the sixth day of October, 1878, when you first assumed your duties as rector of this parish, you have laboured among us for twenty-five years; that you took up work then in a comparatively new parish presenting many difficulties to be overcome; that the parish has since then passed through all the vicissitudes from distress to prosperity; and that to-day you preside over a large and united congregation of happy and well-to-do people. Time has made ravages in our ranks and silvered o'er the hair of many a long-tried friend, but staunch Churchmen have never been wanting to come to your support. Adversity has only been as the darkness before the dawn, and through your efforts and under your guidance we have come to a state of parish prosperity which is a just result of your own untiring and self-denying efforts so long sustained. But best of all, among your flock all differences have vanished, and we present a united phalanx with one mind and one aim. Deeply appreciative of all you have done, your friends of Grace Church, both old and new, have assembled to do you honor. All who could well come are here; both of the clergy who come once again to greet their old rector; and of the Church officers who worked with you; and of the laity who know you as a kind pastor and faithful minister; old and young, are brought together with a desire that was spontaneous; to betoken thus their gratitude to you; to evidence thus their love for you. When thus expressing to you our regard, we desired that these feelings should take some practical and substantial form, and we did not think that we could please you better than by making beautiful the church which has been the scene of so much of your labour on our behalf. We have felt that you have done us good, we have listened to your eloquent and instructive sermons, and have been elevated. We have known your life and example before us, and have learned from you. We have been ministered to as few people have been ministered to, and we know your kindly hand and benign care. Now we join in declaring our love and esteem for you. We join with fervent desire that your rectorship may continue in evenness and concord and Providence may yet spare you in health of body and vigour of mind, in comfort and happiness, long to remain with us. Signed on behalf of the congregation by Henry C. Fortier, George W. Weston, wardens; W. Carliell Hall, Arthur F. Wallis, J. S. Barber, lay delegates. In making the presentation, Dr. Nesbitt expressed the thanks which were due to Mr. Lewis for his long and arduous services in the parish, and the high esteem in which he was held by every member of the congregation. Rev. Canon Sweeny spoke in terms of highest admiration of Mr. Lewis as a minister and a man, and Rev. G. A. Kuhring, Mr. Wm. Burton, ex-Mayor Howland, Rev. Mr. Stoddart, Manitoba, and Major Manly also spoke in a similar strain. Letters of

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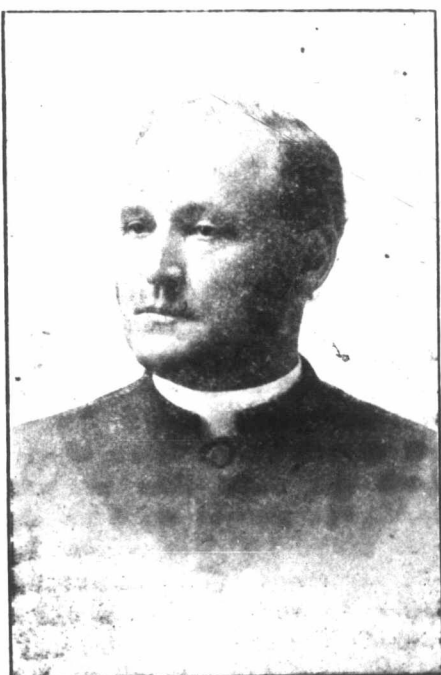
Grace Church, Toronto.

regret at not being able to be present were read from Rev. J. McLean Ballard, Rev. Alex. Williams, Rev. Prof. E. L. King, Trinity College, and others. Music and refreshments served to bring to a close a very happy evening. Among those present were: Rev. Canon Sweeny, Rev. Canon Cayley, Rev. A. J. Broughall, Rev. G. A. Kuhring, Rev. C. B. Kenrick, and others.

The Rev. Joshua Pitt Lewis, M.A., was born of parents of Welsh descent, and after receiving a thorough literary training began his education for the ministry of the Church of England. His early characteristics of originality and perseverance, and his logical turn of mind, marked him as a clever student, and the promise which he thus early exhibited was fully realized when he entered upon his high calling. After acceptably filling various charges (notably in the city of Chatham), he was in 1878 inducted to the comparatively new parish of Grace Church, Toronto. It was by no means an easy place to fill. Financial difficulties beset him in the struggling parish, situated as it was in the poorest part of the even then large city, and differences of opinion in the congregation had to be considered by him, if he would unite under his ministrations, the adherents of the Church in this new sphere of his labours. But his indomitable courage, splendid executive ability, and perseverance, soon successfully reorganized the available resources; while his strength of purpose, courtliness of manner, and generosity of disposition, drew all differences to coincide in his moderate administration. Great have been the vicissitudes through which the parish has passed, but financial stress, almost complete change in the personnel of the congregation in so long a time, and even advancing years, have only left the rector of Grace Church, triumphant over all, with a church almost freed from debt, a tower of strength to his people, and beloved by his flock. Self-denial has endeared him to the poor; consideration for all has won him warm supporters, and loyalty for the cause he so ably espoused has earned for him a high place among his brethren. Of his eloquence in the pulpit it need only be said, that clearness of thought and earnestness of delivery have held his hearers' attention, and impressed the beautiful lessons of the Scriptures clearly on their minds. Pre-eminently—a teacher—he has, it may safely be said, never concluded an address but his hearers may have left the church edified as well as refreshed. In the various synods of the church he is known as a keen critic, and his clear logic and incisive argument have been to the distinct advantage of the church. It has been the good fortune of Mr. Lewis to travel in the Old World and in the New. He has visited lands within the Arctic Circle, and has crossed the equator. He has lived with the inhabitants of India, China, Japan, and Palestine, and travelled unbeaten paths in Persia and

the regions of the Nile. Beyond giving him a breadth of knowledge and opportunity of verification, it has presented to his observing mind a field for original research, and not a little brilliancy of genius has enabled him to give to science data and suggestions which have been most valuable.

The parish of Grace Church was established September 17th, 1874. Up to that time it had been part of the parish of Holy Trinity. It was situated in one of the poorest and most congested portions of the city. Holy Trinity had a large church and rectory, free from debt, and an ample endowment, all of which she retained. By the formations of the new parish, she was freed from the responsibilities of ministering to and caring for, a vast number of poor people, few of whom owned the houses in which they lived, or had permanent situations. The result



Rev. Joshua Pitt Lewis, M.A., Rector of Grace Church, Toronto.

was that families were constantly moving—one, two, or three years of faithful labour on the part of clergy, and Sunday school teachers, then the parents and children moved away to increase congregations and Sunday schools in the suburbs, or to find new homes, and fresh employment in other parts of the Dominion. All the parishes in the centre and southern part of the city have suffered more or less from this cause, but the parish of Grace Church, being so largely composed of poor people, and of working people, subject to so many conditions over which they had little control, has suffered constantly, and most heavily. About 1,000 communicants have gone out from the parish since it was formed, and thousands of parents and children. Grace Church does not enjoy to-day the tenth part of the fruits of her many labours, and great sacrifices. She has laboured, and

others have entered into her labours; her only reward is the sense of having tried humbly to do her duty, and the knowledge that she has the loves and gratitudes of her children, now scattered over a large part of the world. Not until we reach the "better shore," shall we know how God has watered the seed sown by His servants, and how great is the harvest which He has gathered in for eternity. From the beginning the church was burdened with a heavy debt. The land, building, and furniture of the church cost about \$15,000—\$10,000 of which remained as a mortgage at 8 per cent., payable half-yearly, and the greater part of the balance as a floating debt. The interest accumulated; the existence of the church was threatened; the trustees were weighed down with a heavy burden; everyone was discouraged and thought it must be a complete failure.

The Rev. W. Henry Jones, M.A., was the first rector, appointed September 17th, 1874. He was a good man, and laboured faithfully for about two years. Long since he was called to his reward. The Rev. C. R. Matthew, his successor, was appointed September 24th, 1874. He was greatly beloved by the people, but his strength not being equal to the strain of so heavy a parish, he resigned and accepted duty in the diocese of Huron. For the greater part of a year the services were conducted by Rev. Principal Sheraton, and he was sometimes assisted by the Rev. Canon Greene, then curate of St. James'. The present rector, the Rev. J. Pitt Lewis, M.A., began his labours October 6th, 1878. The congregation was small, but it increased rapidly, and in a few months the church could not hold the people who sought to worship in it. Sometimes from 50 to 100 persons were turned away, there being no room. The congregation then determined to enlarge the church-building, but this was no easy matter. The mortgage for \$10,000, and much of the floating debt still remained. More land had to be purchased; the roof taken off; the side taken out; the basement deepened; a new organ purchased, and all the fittings had to be new. The land, additions and improvements, including organ, cost about \$19,000, making in all about \$31,500. Towards reducing this indebtedness some \$5,000 was subscribed and paid, leaving a debt of about \$26,500 at 7% payable half-yearly. Then came hard times, and many and great discouragements. The congregation worshipped from Sunday to Sunday under a sense of deep depression. Some laboured with the utmost zeal and were generous to a fault, especially the members of the Ladies' Aid Society. Some of the trustees contributed between \$700 and \$800 each. These subscriptions, together with about \$7,500 raised by the rector outside the congregation, and a bequest of \$1,000 left by an old and esteemed member of the congregation, reduced the indebtedness to about \$5,000, so that during the last twenty-five years there has been paid about \$26,500 of principal debt, besides interest, cost of repairs, clerical stipends, and contributions to the funds of the Synod. We should indeed be thankful if some generous friend, or friends, would relieve the church of this burden, for there are so many poor to be cared for, and so few who can afford to give largely, the church is not able to do much of the work which ought, with faith in God, and love for man, to be earnestly and lovingly done. There is now a large congregation—between 200 and 300 communicants, a good Sunday school, large Bible class, a Guild of Young Women, both generous and faithful, a branch of the Woman's Auxiliary, and Chapter of the Brotherhood of St. Andrew, a Young People's Association, an excellent choir and a beautiful reverent service. There is no more united, church-loving, God fearing, congregation in the city of Toronto than the one which worships in Grace Church from Sunday to Sunday.

St. Luke's.—The Rev. R. B. Nevitt, M.A., who has for the past eleven months been curate of this parish, and who only on Michaelmas Day last was ordained to the priesthood, has been obliged, owing to continued ill-health, to resign the curacy. He will go to the Southern States for a prolonged period in order to recuperate his health.

Trinity University.—At a meeting of the Corporation of this University, held on Thursday afternoon last, presided over by the Bishop of Toronto, the agreement for federation with Toronto University was formally ratified.

Wycliffe College.—The feature of the first day's session of the Alumni Association, which convened on Tuesday, the 29th ult., at the college, was the address of the President, Rev. H. J. Cody, of St. Paul's, Toronto, which was delivered at the afternoon session. After words of welcome and a reference to the benefits of reunion in the old college halls, he spoke feelingly of the death of Rev. F. J. Steen, of the Cathedral, Montreal, one of Wycliffe's graduates, and the great loss which the church had suffered. Theological colleges, Mr. Cody said, occupied the pivotal position in the church and always had done so. The large direct and indirect influence that Wycliffe College had had on the work of the Canadian church and on missionary work outside of Canada, was a justifiable source of pride to its alumni. The general educational policy of Wycliffe, in alliance with the State university, was now being adopted by other institutions, which showed that it was approved. The future of the college wholly rested with the graduates. He suggested that a reunion should be organized in the Northwest, where there was an ever-increasing number of Wycliffe men. There was great necessity for the highest standard of efficiency in the college equipment in view of the growing demands, both theological and practical. The gathering opened in the morning with Holy Communion, conducted by Rev. F. E. Howitt, M.A., of St. George's, Hamilton, who also gave a short devotional address before the quiet hour. In the afternoon reports of committees were presented, and in the evening the alumni were entertained by the President at his house, 603 Jarvis street. There were about 100 in attendance.

On Wednesday morning, the Alumni Association rejected a proposition to admit as associate members clergymen not graduates of the college, but in sympathy with its work. Rev. G. H. Gaviller, of All Saints', Buffalo, conducted the quiet-hour service in the morning, and Rev. L. E. Skey, of St. Anne's, read a paper on "Lessons from the Laity." Early marriages and the character of the clergy's wives were frequent sources of complaint. Parishioners feel that sufficient thought and prayer are not given to the choice in order to secure an effective helpmate. Maturer judgment would be used by postponing marriage from 20 to 28 or 30. Laziness and inattention to dress were noted. Mr. Skey mentioned the young minister who begins his sermon, "I want to present a few thoughts gathered this morning"; and they certainly were gathered that morning, he added. Too little reading was a fault co-relative to too little thinking. More businesslike methods should be employed. "If we conducted our own business on the same principles as the business of the Lord is conducted we would all be bankrupts." In the afternoon a very able paper was read by Rev. N. I. Perry, of St. Catharines, entitled, "The Preacher's Psychic Power." He held that the days of preaching are not over, public opinion, the little ritualist, and the gently complaining and fatigued evangelical to the contrary notwithstanding. This was followed by papers on "Some Present Conditions of Canadian Church Life," by the Rev. J. O. Miller, Principal of Ridley College, St. Catharines, and Rev. C. J.

James, of the Church of the Redeemer, Toronto. Dr. Miller spoke of the necessity of rightly understanding present conditions, among which he mentioned the secularizing spirit of the age, with its two conditions, the emancipation of labour and the practical unbelief which is permeating social life. In Ontario the Church of England had lost ground through its reputation of being the fashionable church, which had kept out many people. The broad general conditions of success in the future require that the ideal of the Church should be "the Church of the Canadian people," and the minimizing as far as possible of any internal dissensions and divisions. In the evening after "devotional round table," conducted by Rev. Robert Sims, of the Church of the Messiah, Toronto, an interesting paper upon the teaching and influence of F. W. Robertson and Phillips Brooks, was read by Rev. G. M. Wrong, Professor of History in the University of Toronto. The Rev. E. J. Etherington, rector of St. Thomas' Church, Hamilton, sketched the life and work of Bishop Westcott.

On Thursday the Alumni elected the following officers: President, Rev. G. A. Kuhring; vice-president, Rev. G. H. Gaviller, Buffalo; secretary, Rev. R. A. Sims; treasurer, Rev. F. H. Fatt; executive committee, Revs. H. J. Cody, A. C. Miles, F. J. Lynch, E. A. Langfeldt, and A. F. Barr. Representatives on council of the college, the Revs. Dyson Hague, L. E. Skey and N. I. Perry. Rev. O. G. Dodds, of Brockville, conducted the morning service after which Dr. Sheraton read a paper entitled, "The Place of the Death of Christ in the New Testament." He began by drawing attention to the fact that even among Christian writers there was not entire agreement as to this most important and vital question, and then proceeded to examine, first, our Lord's own teaching, and second, the teaching of the apostles. In our Lord's own teaching the following points were noted: His death was voluntary, necessary, sacrificial, and the source of life; nor was there anything in the apostle's teaching which was not contained in that of our Lord. The points made were that the death of Christ is the great unifying principle, the centre of Christian ethics, and therefore it must be the centre of Christian preaching. In the afternoon, the Rev. Dyson Hague spoke on "The preparation of candidates for confirmation." Confirmation was a great opportunity for personal work, when the heart is plastic. Rev. R. F. Nie, in dealing with "the home department in the Sunday school," said every live church must be a teaching church, its teaching must reach every member. There must be the most strenuous and wisest efforts put forth to teach not under ideal but existing circumstances. The plan of the home department was to extend the idea of the Sunday school so as to include family classes held in different homes. In his own parish he had found it most effective. The annual high tea was held at 6 o'clock, Rev. Prof. Cody presiding. A letter of regret was read from Hon. S. H. Blake, K.C., after which brief addresses were made by Dr. Hoyles, Principal Sheraton, Rev. Mr. Gaviller, of Buffalo; Rural Dean Dryer, Rev. E. A. Langfeldt, Rev. M. Cotton, and Rev. T. R. O'Meara. At the close of the tea a meeting was held, at which addresses were given by Rev. J. R. S. Boyd, on "The troubles in China in 1900," and by Rev. W. C. White, on "Phases of mission work in Fuchien."

On Friday, the annual meeting of the Alumni concluded. A resolution looking for the formation of a section of the association in the Northwest was unanimously carried. Votes of thanks were passed to the college council, to the Rev. F. E. Howitt, to the President, other officers and Executive Committee. A paper on "The Bible and recent criticism" was read by the Rev. Carey Ward, M.A., rector in charge of St. Peter's Church, Toronto. Rev. Septimus Jones made a short address. The next three papers

were on "Church organizations," the first on "A general survey," by the Rev. H. L. Ray, of Vancouver; the second on the "St. Andrew's Brotherhood," by the Rev. W. B. Heeney, Field Secretary of the Brotherhood; the third on "The Sunday school," by the Rev. A. F. Barr, of All Saints' Church, Toronto.

The annual public meeting of the Church Missionary Society was held on Friday night, in the Convocation Hall. The attendance was large, and Mr. N. W. Hoyles, K.C., presided. After the devotional exercises, the chairman gave a brief address, speaking earnestly of the value of mission work, and expressing gratification at the success attained during the past year. The various officers presented verbal reports of the work, all of which were of a most satisfactory character. The following officers were then re-elected: Mr. N. W. Hoyles, K.C., president; Rev. T. R. O'Meara, secretary; Mr. Thomas Mortimer, treasurer. The Rev. J. R. Shields Boyd, who has been engaged for the past seven years in mission work in the Province of Fukein, China, then delivered a most interesting address on mission work among the Chinese. He referred to the opium trade, describing it as the curse of many parts of China. He condemned the attitude of Great Britain on the opium question, and hoped the day was near at hand when all nations would unite to destroy the trade. Rev. Wm. C. White, who has laboured in China for five years, also delivered a very interesting address on his work.

Ashburnham.—St. Luke's.—Harvest Thanksgiving services were held in this church on Friday evening, September 25th, when the church was beautifully and tastefully decorated with grain, fruits, flowers, etc. The special preacher was the Rev. Canon Sweeny, D.D., rector of St. Phillip's, Toronto, who chose for his text Psalm 33:1. The musical portion of the service was well rendered by the choir. The Revs. J. C. Davidson, W. L. Armitage, Rural Dean Warren, and E. A. Langfeldt, the rector of the parish, took part in the service.

Port Hope.—St. John's.—As a result of the energetic and earnest efforts of the president, officers and members of the Chancel Guild, to whom the cordial thanks of the congregation are due, a new and commodious vestry has recently been added to this church. The building, which is now furnished and in regular use is a well constructed and handsome one, and supplies a long-felt want, as the former vestry was necessarily sacrificed some years ago to give room for the enlargement of the organ. The interior of the vestry is finished to correspond in all respects with that of the church, the walls being of white brick, the wainscot and ceiling of stained wood, and the floor of handsomely finished oak. With this addition, the church is now fully equipped for her services and is now one of the most beautiful and complete church buildings in the diocese. Harvest Thanksgiving services were held last Sunday. The chancel was beautifully decorated. The rear of the altar was a bank of beautiful flowers and some especially fine palms were arranged near the choir stalls. In the morning the sermon was preached by Rev. Oswald Rigby, Headmaster of Trinity College School, the text being, "Alas, Master, for it was borrowed." Mrs. Amys sang a sacred solo during the offertory. In the evening the Rev. F. J. Sawers preached. The rector referred to the completion of the new vestry and suggested that a memorial tablet be placed in it to the late Canon O'Meara, in whose memory it has been built.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Ancaster.—Rev. Rural Dean C. E. Belt, has removed from his mission at Stoney Creek, to

which Rev. pointed, and Ancaster.

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Hamilton.—vacant in th diocese has deanery com interesting been read. should this c to the C.C. active in th secretary-tre deacon. I diocese on the stipends diocese will be held in V October. I Committee the 13th ins Bishop to b

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which Rev. H. J. Leake, M.A., has been ap-
pointed, and has taken charge of the rectory of
Ancaster.

Oakville.—Rev. T. G. Wallace, B.A., has been
appointed to this parish made vacant by the
resignation of the Rev. Canon Worrell, M.A.

Hamilton.—There are at present four parishes
vacant in this diocese. The Bishop of the
diocese has been holding confirmations and
deanery conferences, at the latter of which most
interesting papers on missionary work have
been read. It will not be His Lordship's fault
should this diocese not contribute its full quota
to the C.C.M.S. The Archdeacon is also most
active in the discharge of his duties both as
secretary-treasurer of the Synod, and as Arch-
deacon. He is visiting the missions of the
diocese on Sunday, with the view to increasing
the stipends of the clergy. The Bishop of the
diocese will attend the conferences of Bishops to
be held in Washington during the third week in
October. The October meeting of the standing
Committee will be held in Hamilton on Tuesday,
the 13th inst., instead of the 20th, to enable the
Bishop to be present.

Guelph.—Arkell.—In the year 1845, through
the liberality and energy of the residents of the
neighborhood, and at the instigation of the Ven.
Archdeacon Palmer, rector of Guelph, a frame
church was erected in that part of the township
of Puslinch, known as Farnham Plains. It was
then expected that a village, to be called Farn-
ham, would grow up around this spot, but this
hope was not realized, as it was supplanted by
the village of Arkell, which sprang up about a
mile and half away. For many years, however,
Farnham Church continued to be a thriving
centre of activity. It was regularly filled with
a devout congregation, and the clergy who min-
istered there in years gone by bear testimony to
the earnestness and zeal of the people. From
1845 to 1861, it was attached to the parish of
Guelph, but in that year it was transferred to
the care of the Rev. C. H. Drinkwater, then
stationed at Rockwood. Eventually, however,
it was reunited to Guelph, and Archdeacons
Palmer and Dixon and other successive curates
conducted the services. Gradually the older
members of the congregation passed to their
rest, others moved away, while many who lived
in and beyond the village preferred the ministra-
tions of the Methodist Church, which was situ-
ated there, to a long and dreary walk. The re-
sult was that the congregation became very
small, and the work rather discouraging. About
a year ago it was decided to try the effect of
holding services in the village, and the school-
house was obtained for this purpose. It proved
a great success, and the congregation increased
from about 15 to about 60. It was then decided
to move the church into the village, and a site
was very generously given by Mr. John Arkell.
The few Church families have given handsomely,
and saved a great deal of money by working hard
themselves. Other friends have helped, and al-
together upwards of \$500 has been spent upon
the building, all of which has been provided for,
and most of it by the congregation themselves.
The church was reopened on Sunday evening,
September 27th, by the Lord Bishop of Niagara,
who dedicated it in the name of St. Michael and
All Angels. The church was crowded in every
part, upwards of 200 being present, nearly all of
whom came from the surrounding neighbour-
hood. On the following Tuesday another large
congregation attended the Harvest Festival.
The Deanery of Wellington was in session at
Guelph, and the Rural Dean and several of the
clergy took part in the service. The Rev. A. U.
de Pencier, of St. James' Cathedral, preached a
splendid sermon. The list of reopening services
included a celebration of the Holy Communion
on Sunday, October 4th, with sermon by the
vicar.

St. George's. The Harvest Festival was held
on Thursday, September 24th, and Sunday,
September 27th. The preachers were the Rev.
C. B. Kenrick, the Lord Bishop of Niagara, and
the Provost of Trinity College.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

London.—Executive Committee.—The great-
est question before the September meeting
which occurred Thursday, September 24th, was
the question of patronage. The resolution which
was proposed and passed evoked keen discussion,
and will evoke still more when it gets to Synod.
But strong men are behind it, and it will no
doubt be ably presented and pressed.

A.Y.P.A.—The Anglican Young People's As-
sociation moves on, step by step, with increas-
ing strength. The Huron Synod Committee on
this subject met Wednesday, September 23rd,
at London, there being present then the follow-
ing members: Rev. Canon Brown, chairman;
Rev. Edwin Lee, secretary; Revs. C. R. Gunne,
G. B. Sage, and T. G. A. Wright. It was in
many respects a critical point in the movement,
and the decisions arrived at will have the great-
est importance. Constitution chapter work,
topical and devotional papers, development,
convention work, etc., were all well considered.
A convention (the first), will be held (D.V.), in
London on October 29th, with one preparatory
meeting on the evening before, October 28th.
Three speakers will be secured for the Wednes-
day evening (October 28th), and on Thursday
there will be early communions in some of the
London churches, followed by a morning ses-
sion, and an afternoon session. Church people
of every age and grade are asked to note these
facts, and to feel that they are welcome at the
meetings, whether members or not. Let all
take their railway tickets on usual convention
terms, and a large convention will mean a low
railway rate.

Chatham.—Christ, Church.—At a congrega-
tional meeting of this church, held on Wednes-
day evening last, it was decided to make ex-
tensive alterations and improvements to the
church, the cost of which will be between four
and five thousand dollars. The lot adjoining the
church has been purchased to permit the ex-
tension of the chancel.

Burwell.—Memorial Church.—The Harvest
Services held in this church last Sunday were
exceptionally successful. At the morning ser-
vice there was the celebration of Holy Com-
munion when the rector, Rev. R. T. Seton-
Adamson was celebrant, assisted by Rev. T. B.
Clarke, B.A., of All Saints', London, who
preached most able sermons at both ser-
vices, his subjects being, "The Lord's Prayer"
in the morning, and "The Widow of Nain" in
the afternoon. The offertory amounted to
\$22.50, as a response to the earnest appeal of the
preacher. Mr. H. Riley and Mrs. E. Riley, of
Grand Rapids, rendered some very fine musical
selections during the services. The church was
well decorated by the ladies of the congregation.

Petrolia.—Christ Church. The annual Har-
vest Home services of this church were held
on Sunday, the church being prettily decorated
with vegetables, grain and fruit. Large con-
gregations were present, and listened attentively
to two interesting discourses, delivered by Rev.
M. Turnbull, of Goderich. The choir rendered
music appropriate to the occasion.

Rural Deanery Meeting.—The September meet-
ing of the rural deanery of Lambton was held
in this church, on Wednesday, September 30th.

There were present the Rural Dean, Rev. Canon
Davis, M.A., the Revs. J. Downie, B.D.; J. M.
Gunne, A. Beverley, F. G. Newton, V. M.
Durnford, W. Craig, B.D., and Messrs. I. D.
Noble, Dale, Lucas and Egan. Many sub-
jects affecting the work of the church were
discussed. After the business meeting, a thought-
ful paper on "The Heavens," of the Epistle to
the Ephesians was read by Mr. Downie. In the
evening shortened evensong was said, and ad-
dresses were given on the Gospel of St. John.—
(1) Leading Ideas of St. John's Gospel, Rev.
Principal Waller, Huron College, London; (2)
Doctrinal Teaching, Rev. Canon Davis, M.A.;
(3) Practical Application in Daily Life, Rev.
F. G. Newton. The addresses were most in-
structive, and everyone was much interested.

Goderich.—St. George's.—This congregation
held Harvest Home services on September 27th
when the church was simply decorated in an
artistic style. The special preacher was the Rev.
W. Craig, B.D., rector of Petrolia. The choir
was present in full force, and the musical por-
tions of the services, which included the chant-
ing of the psalms, a service for the "Te Deum"
and Jubilate, and in the evening an orchestral
accompaniment, were all under the direction of
Mr. W. A. H. Cuff. The services were reverent-
ly rendered, and large congregations were in at-
tendance. The offertories amounted to \$204.40,
which will be applied to the parochial funds,
and were in response to an appeal made by the
rector, the Rev. Mark Turnbull, who took Mr.
Craig's duty at Petrolia.

Windsor.—All Saints.—A large congregation
collected in this church on Sunday, the 27th ult.,
to hear Bishop Baldwin, who said, in closing:
"I wish to express the honour, respect and love
with which I regard Canon Hincks, who is re-
tiring from this parish after seventeen years'
work. He has been with you in sickness and in
death, in joy and in sorrow. He has baptized
your children and joined many of you in solemn
bonds of wedlock. His is a lovely and Christian
character, and I know his image is graven in
your hearts." With other words of praise did
the Bishop speak of the retiring pastor, who sat
with bowed head, his face hidden in his hands.
Canon Hincks will leave Windsor knowing he
has the love and respect of his former parish-
ioners.

Norwich.—Rev. Rural Dean Wright, after a
long pastorate of over half a century is going

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and comparative retirement now as he gives up a house and takes as a supernumerary man to Ottawa. He will meet with his deanery on October 24th, and will have a suitable expression of the feelings of the deanery to him will then be made. This is followed by Rev. James Ward, presently rector of Haysville, whom the bishop has just appointed rector of Toronto. Mr. Ward comes to this new field with one of the ripest pastoral experiences in the diocese. Every field he has ever worked has borne such spiritual fruit as eternity alone can appraise at their true value. Not seeking merely the outward evidences of success, he ever strives to call forth the inner virtues which adorn the Christian's life. The deanery of Oxford may be congratulated on this addition to their clerical staff, and deanery and parish will no doubt give him a warm welcome. Mr. Ward is a member of the Western University Senate, and an expert worker in young people's societies, and is one of the appointed speakers for A.Y.P.A. convention in London, October 29th.

Waterloo. This deanery is passing through important changes just now. Rev. R. A. Armstrong recently left the town of Waterloo to work under Canon Greene at Orillia. He is followed by Rev. S. P. Irwin, of Dutton, a young vigorous worker, well suited to take up the work of this young progressive congregation. Haysville is losing Rev. James Ward, who goes to Norwich. The deanery is small in numbers, and two such changes mean the change of almost half the clerical staff of the deanery.

ALGOMA.

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

Parry Sound.—Trinity Church.—On Wednesday and Thursday, September 23rd and 24th, there were simultaneous gatherings of the Parry Sound and Muskoka deaneries, and of the delegates of the Woman's Auxiliary of the same districts. A very refreshing and instructive service took place on the Wednesday evening, when four candidates were presented for confirmation, and the Bishop was the preacher. On the Thursday morning Corporate Communion was administered by the Bishop at 8 a.m., in which he was assisted by Revs. Rural Dean Gillmor and T. J. Hay. At 10 a.m., Matins commenced the sessions both of the W.A. and of the deaneries. The former met at Mrs. W. Foote's house, and the latter in the vestry of the church. The Bishop gave the morning to the W.A. gathering, and the afternoon to the business of the rural-decanal chapter. There were present at the latter Rev. Rural Dean Gillmor (chairman), and Revs. J. Pardoe, T. E. Chilcott, M.A.; C. W. Hedley, M.A.; T. J. Hay, J. Waring, A. H. Allman, B.Sc., (hon. secretary), and Mr. J. Peck. Messages regretting their absence were received from several of the clergy. The chairman made a brief address, referring specially to the advantage of having the Bishop at hand, and of the delegates of the W.A. meeting at the same time. A resolution welcoming the Rev. C. W. Hedley to the work in the diocese was passed. After that the consideration of Acts ii. 37-47, occupied the time until adjournment for luncheon. The luncheon was spread at Mrs. Jukes' house, and was of a very recherche character. The Bishop was at the head of the table, Mrs. Thorneloe facing His Lordship at the other end. It was a most enjoyable time for heartiness of manner, as well as of appetite, in which the ladies vied with the gentlemen. The luncheon over, the chapter resumed at 2.45 p.m., when the Bishop was present, as were also all the members mentioned above. The minutes of the last meeting of the chapter were read by the hon. secretary, and duly passed. In the absence of the Rev. Rural Dean

and the Rev. C. W. Hedley most kindly conducted the discussion upon Mr. Burt's subject. The best way of interesting and retaining the young people of the church. A most vigorous and profitable discussion followed, which was shared in by Revs. T. E. Chilcott, J. Pardoe, A. H. Allman, and Rural Dean Gillmor, and closed by the Bishop in a very able, sympathetic and helpful manner. The second subject was opened by the Rev. J. Pardoe, who read a few thoughts which he had committed to paper on "The Preparation of Candidates for Confirmation." Many points of importance were well brought out in relation to the subject, and some other correlative matters were also touched upon. The discussion was very helpful to all present, and was taken part in by Revs. T. E. Chilcott, C. W. Hedley, J. Waring, and the Rural Dean, the Bishop summing up to the advantage, encouragement, and blessing of all. The Bishop then most touchingly referred to the late Archdeacon, who was present there at a similar gathering in 1902. The Rev. A. H. Allman moved, and Rev. T. E. Chilcott seconded, "That this rural-decanal gathering desires to place on record its high appreciation of the late Archdeacon Ilwyd, as a brother-worker, friend, and counsellor, and, whilst deeply deploring his loss, humbly, thanks God for the confidence that he has passed to rest and happiness in paradise." This was passed by all standing in silence. The Bishop then expressed his admiration of the character and labours of the Rural Dean, and, declaring his desire to honour seniority in service, offered him the vacant Archdeaconry of Algoma. Rural Dean Gillmor requested time to consider the matter, but has since accepted the post. Rev. J. Pardoe moved, and Rev. C. W. Hedley seconded, "That the best thanks of this joint deanery meeting be given to those who have provided hospitality." Carried. The Bishop then pronounced the Benediction. Finally, a united gathering took place at a missionary service at 8 p.m., which was an inspiration to all present. Shortened Evensong having been said by the Rev. A. H. Allman, B.Sc., the first address was given by the Rev. C. W. Hedley, which was clearly and eloquently delivered, and afforded much valuable information concerning the Kootenay. Rural Dean Gillmor followed with a pathetic and telling address, which was crowned by a descriptive narration of the manner in which a man was accidentally killed who had been affected by him. The Bishop gave the final address, and furnished a vast amount of information as to the work of the diocese. It was a masterly effort, and gave both pleasure and profit to the hearers. An anthem, excellently rendered, reflected great credit upon Mr. Muckleston's leadership; then an offertory for the Mission Fund, followed by the Benediction of the Bishop, closed a most memorable evening in the Church's history.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop, and Primate, Winnipeg, Man.

Last week your correspondent mentioned the serious illness of Rev. Thomas Hill Pritchard, M.A., B.D.; this week brings the sad news of his death at the home of his parents, Middlechurch, a few miles from Winnipeg. Mr. Pritchard had been ailing for over a year, and had consulted specialists in Montreal and New York. He was enjoying a holiday at the old homestead, when he was stricken down, and peacefully passed away on Saturday, September 19th. The funeral was held on the Tuesday following, to Middlechurch cemetery. Mr. Pritchard was a young man, only thirty-seven years of age when he died. He was the son of Archibald Pritchard, and a grandson of John Pritchard, the only survivor of the

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famous battle of Seven Oaks, in which Governor Semple and many others were slain. The battle field is within a mile of St. John's College, of which the late clergyman was a graduate in arts and theology. He was also a cousin of Dr. Matheson, the Dean of Rupert's Land, and has two brothers clergymen of the Church he so faithfully laboured in. In 1900 he married Miss Veronica Howard, daughter of G. R. Howard, Esq., barrister of Carman, Man., and leaves behind also two small children to mourn his loss. Until incapacitated by illness, Mr. Pritchard was missionary to the Indians at Lac Seul, the most important Indian mission in Keewatin diocese. This was his first and only charge, and he was highly successful, having built up the mission from a straggling one to one of the strongest. During his college career, he was prominently connected with athletics at St. John's College, and was in the senior teams of both Association and Rugby football. For years he held the championship of Manitoba for the mile foot race. In his death the Church loses one of its faithful priests. May God grant peace and comfort to the sorrowing widow and all mourning friends and relatives.

The Court of Enquiry, for the Snowflake mission case, will meet to take evidence on the 28th inst. The commission is composed of Judge Locke, of Morden; Rev. Canon Murray, of St. John's College, and Rev. Rural Dean Johnson, of Killarney. On the findings of this commission, the Archbishop will decide the matter.

The Rev. Rural Dean Harding, rector of Brandon, is reported to be tendering his resignation, and going to Qu'Appelle diocese. This will be a decided loss for this diocese, as Mr. Harding's voice in the councils of the Church was strong and of avail. The report has it that he is to be Coadjutor Bishop of Qu'Appelle, but this is evidently a mistake.

There seems to be a great deal of confusion in the minds of the people, and some of the clergy, respecting the election of the assistant Bishop of Rupert's Land and the Bishop of Saskatchewan. There are three ways for electing bishops: 1. By diocesan Synod. 2. Appointment by Missionary Society. 3. By House of Bishops, subject to assent of House of Delegates. In respect to the assistant Bishop, the application for an assistant must be made to the Provincial Synod, and if the application be granted, the assistant Bishop is elected by the same rule and under the same conditions as any diocesan Bishop. In the case of the diocese of Rupert's Land, there is an exception. This diocese being a Metropolitan See, the assistant Bishop is appointed by the House of Bishops. The right of succession, on the vacancy of the See, is given to assistant bishops for the other dioceses of the Ecclesiastical Province; but for the diocese of Rupert's Land, the constitution distinctly says that the assistant Bishop has no right to succession just so long as Rupert's Land remains a Metropolitan See. An assistant Bishop has a seat in the House of Bishops, but he has no

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right to vote, except in the absence of the Bishop of the diocese.

For the next month there will be no end of Harvest Thanksgiving services. This is the occasion when the Home Mission and Diocesan Fund is replenished. About \$8,000 has been asked for from the whole diocese, and this amount has been apportioned by the grants, and ways and means committees. The apportionments run all the way from \$1,000 down to \$15. No parish is exempt from this assessment, although a great many parishes fail to raise the amount assessed; while some ignore the assessment altogether. As this fund is the backbone of the Church in this diocese, it might be well for the Church to adopt the system in vogue in some American dioceses. If a parish falls behind there, the amount is debited to that parish to be raised the next season. If the parish sends in more than the assessment, the surplus becomes a credit. Under the present system, this diocese adopts a minimum assessment, and the tendency is to not push the fund before the eyes of the people, but to take what they give and remit the amount, blindly trusting that the more weakly parishes will give more than their minimum assessments. So long as the Church affairs can wiggle along, there seems to be no concern. The annual hope is that some parishes will raise more than the minimum and thus make up the deficiency of others (the majority). But this hope is never realized; for the yearly groan of the hon. treasurer is, "The contributions are much below reasonable expectations." It would be a pleasure, indeed, to see this sentence struck out of the diocesan treasurer's report in respect to this Home Mission Fund at least; and it might be, if the minimum assessment were abolished, and a maximum assessment substituted, the deficiency of each parish being chargeable to that parish, as a debt to be met at the next assessment. At present the parish meets the requirement of the canons by having an offertory for the fund; but there is no way of forcing a parish that is negligent to raise any particular amount, save the moral force of the assessment itself—a weak thing, indeed. Some parishes do meet the minimum assessments, but they do so through means not altogether pleasant. For instance, comparisons are made in giving. The churchman's offering is compared to the offering of the dissenter, and this is oftentimes effective; but then comparisons are odious. Again, one parish vies with another, and endeavours to sustain its honour of keeping up the assessment. This may be innocent rivalry, but it is not pleasant for the clergyman, who has to harp all the time on the matter of giving. There is also the temptation to resort to other means not approved by the Church for raising money. Continual begging sickens people worse than anything else. Besides these ways of meeting an assessment are far removed from tithing practices. The more you think of this system the worse it becomes. One of the pre-

scribed duties of the wardens and vestry is to collect all offertories and contributions for general and special purposes, but by the present means of meeting the Home Mission Fund assessments, the wardens' and vestry's duty is nullified. Why not then, make the assessment a charge upon the parishes, and have this charge met in the same way as any other charge. This would give a means of enforcement of these assessments that are annually made, and a means, too, that would not be as distasteful to the people as the usual means adopted now of extracting an unwilling dollar from people on the street and in the office by collectors going about "holding them up."

The next Lambeth Conference will be held in 1908. It is interesting to know that "the first of these decennial gatherings was convened by Archbishop Longley, in response to a request from the Synod of the Church in Canada, for the year 1867," says Church Bells. The Venerable Bishop of Gloucester, Dr. Ellicott, is the only English Bishop who has been present at all the conferences (four in number), held since their inception. Our own Archbishop, Dr. Machray, comes next in point of seniority, having been consecrated in 1895, two years later than Bishop Ellicott.

The Rev. Maurice Santerson and wife, of Lac Seul Indian mission, diocese of Keewatin, were visiting in Winnipeg last week.

Winnipeg.—St. Peter's.—A meeting of the congregation took place on Monday evening, the 28th ult., for the purpose of bidding farewell to the retiring rector, the Rev. W. A. Burnam and his wife, Mr. Burnam having accepted a position on the teaching staff of St. John's College. During the evening, Mr. and Mrs. Burnam were presented with a silver tea service, as a parting gift, which gift Mr. Burnam suitably acknowledged. The church was crowded on this occasion to its fullest capacity.

At the special Synod of the diocese, which was held last week in this city, the Very Rev. Dean Matheson was elected Bishop-Coadjutor of the diocese of Rupert's Land, and the Right Rev. J.

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A. Newnham, D.D., Lord Bishop of Moosonee, was elected Bishop of Saskatchewan. A more detailed report of these proceedings will appear in our next issue.

NEW WESTMINSTER.

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

New Westminster.—The Bishop has summoned the Synod to meet in this city on October 21st. On the Agenda paper appears a proposed canon by the Ven. Archdeacon Pentreath on the authority of the General Synod, which is likely to cause some debate. As the whole purpose of the canon is to fall into line with the General Synod, it will, no doubt, pass without much, if any, opposition. At the last meeting of the Executive Committee, the sub-committee of enquiry on affairs in the parish of Steveston brought in an exhaustive report, which was entirely satisfactory, and prolific of practical suggestions to solve the difficulties existing there. The Bishop promised to give it his immediate attention. Also an arrangement was made to meet the Rev. L. N. Tucker in conference as to the missionary work of the Church in Canada. This conference took place in Vancouver on September 24th, being composed of the clergy and leading laymen of the diocese.

St. Barnabas.—The congregation will hold their harvest festival services on Sunday, Oct. 12th. On the following Monday the anniversary entertainment, always held in connection with this festival, and being a commemoration of the founding of the parish, will be held in the Parish Hall. Since last year a new rectory has been added to the rapidly rising pile of Church buildings, and so the gathering should be of a more than interesting nature. The Rev. Canon Hilton has taken up his residence in Ladner, as vicar of Trenant. His advent has been welcomed and it is hoped he will find his work congenial. The Rev. L. N. Barry, of Spokane, paid New Westminster a flying visit last month, preaching in the Cathedral, and also at St. Barnabas.

Children's Department.

HE HAD NOT THOUGHT OF THAT.

Our ranking in the world depends on what we do, not on what we can do, and so a shabbily dressed young man discovered when he applied to the manager of a large department store for employment.

"What can you do?" asked the manager, abruptly.

"Most anything," answered the applicant.

"Can you dust?"

"Yes, indeed."

"Then why don't you begin on your hat?"

The young man had not thought of that.

"Can you clean leather goods?"

"Oh, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man had not thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."

THE SHADOW OF SELF.

Clear sunshine, unmixed with shadow, is not a usual blessing. In the sweetest cup there is almost always a bitter drop. And we who crave happiness wonder why there must be some disagreeable flavour in each draught.

One wise man has given to the world his explanation of the mystery. The black spot upon our sunshine, so he declares, is the shadow of ourselves. And when we come to consider the matter, we are inclined to think him right.

What is it that mars your pleasure in so many of the social gatherings where you meet your friends and acquaintances? Almost invariably the suspicion that you are treated with less than the consideration due you. It may be that you are vexed because some stranger in the group receives more attention than you do. You have a conviction that the gathering would be quite successful if you were not present, and accordingly you make little effort to be agreeable. Over the sunshine of the hour, the innocent gaiety and rejoicing, falls the black shadow of yourself.

A young girl was taken by a friend to hear a musical recital. The artist herself was a young woman whose brilliant talents had secured her early recognition. It was something of a perplexity to the lady who had planned this pleasure for her young friend to see that the exquisite music was seemingly awakening in the girl's mind anything but pleasant thoughts. Her face was downcast. In the

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curves of her mouth there was a hint of bitterness and resentment.

After the recital was over the explanation came out in a hurried burst

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medical use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

A Place Well Won Beside the Sun

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of feeling. "I wonder why it is that some people have so much and others so little. Why couldn't I have had a chance to study abroad and make a name for myself?" It was clear that the sweet harmonies of the afternoon had been drowned by the clamor of envy. The sunshine had been blotted out by the shadow of self-seeking.

It is one of the commonplaces of experience that those who devote themselves to seeking happiness never find it. And the explanation is as simple as the fact is certain. Whoever makes happiness his goal thinks first of himself, and selfishness, and real happiness cannot live in the same heart. The shadow of self falls black and chilling, and makes the brightest sunshine ineffective.

HOW REPUTATION COUNTS.

With most people it would seem that a bad reputation counts for more than a good one. A man who has spent a lifetime virtuously earns a good reputation which he may lose in a weak or unguarded moment. The public gloats over his fall, and all his past righteousness shrinks from view. Considering human frailty, this ought not so to be. On the other hand, a certain man who left his prison cell nearly twenty years ago, and has lived a clean and honourable life ever since, has been refused a position on account of his record as a convict. This ought not so to be, either. Shall the good man's slip lose him all his past good reputation? Shall the dis-

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By increasing and invigorating the action of the liver and thus securing a good flow of bile—nature's own cathartic—Dr. Chase's Kidney-Liver Pills ensure regular and healthful action of the bowels. This is the only means by which constipation can be actually cured and a host of serious derangements prevented. Disease can find no lodgment when the kidneys, liver and bowels are kept regularly active by the use of Dr. Chase's Kidney-Liver Pills. One pill a dose, 25 cents a box.

charged prisoner's heroic struggle upward go for nothing? Shall the good reputation be forgotten, the bad reputation remembered? We little realize how much crime we abet by our attitude toward the erring. For ourselves, let us remember how easy it is to fall. For others, let us not drive them back into evil by turning the cold shoulder upon their efforts to rise and redeem themselves.

COURTESY TO BROTHERS.

Not all sisters realize what powers for good they may be in the lives of their brothers. They also forget or ignore the fact that courtesy is as much a brother's due as to any other young man.

An incident which came to my no-



"Yes, little man, of course your nose is broken; but take this can of Nestlé's Food home to Baby Brother, and you will feel ever so much better."

Nestlé's Food has been the standard infant's diet for forty years. It nourishes the child so that the increase in weight is immediately noted. It contains the right elements of nutrition, so combined that it closely approximates mother's milk. The danger of cow's milk is avoided. It requires the addition of water only (no milk) in preparation, as the basis of Nestlé's Food is the purest cow's milk, properly modified.

A sample of Nestlé's Food, and a list of eight full months, will be sent free upon request.

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... will serve as an illustration. A brother and sister, both students of a university, received invitations to an entertainment, and the brother offered himself as his sister's escort. Later, she received a like offer from a young gentleman whose company was both acceptable to herself and considered desirable by her young friends. She declined, saying "she had a previous engagement." The matter chanced to come up in family conversation, not in presence of her brother, and instead of regretting her engagement to him, she said, "I like to go with Charles; "I always have a good time!"

It is pleasant to be able to add that when the young gentleman saw, on the evening of the entertainment for whom his invitation was declined he honoured her for her courtesy to her brother, but took care a second time to be earlier in his invitation. How many sisters would have considered a like engagement to a brother one that

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary tablets."



A MASON & RISCH
ART CREATION
FOR THE KING EDWARD.

The Parisian Artist **Mr. E. Colonna**, to whose talent much of the chaste and effective interior decoration and furnishings of the **King Edward Hotel** is due, has evidenced his skill once more in an original design of a Grand Piano for that hotel, the execution of which was left in the hands of our Company.

The case of the instrument is in rich San Domingo Mahogany, and in design is of the **Art Nouveau Style**, so much in vogue in Europe at the present time. Both in its beauty of design and in the skilful manner in which it has been executed, this instrument is sure to prove an additional factor in the many features that go towards making the **King Edward Hotel** so popular with its patrons.

The order given us by the management of the **King Edward** is, we feel, but another evidence that when a piano is required (involving not only principles of construction that give it the highest degree of excellence in tonal quality, but also the carrying out of the ideas of a consummate artist such as **Mr. Colonna**), it is not necessary to go outside of Canada for such results.

Before going to its future home this piano will be on exhibition for a few days at our warerooms, and as we know that there are very many who would like to hear and see the instrument, we extend a cordial invitation to such to call.

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... heroic struggle
... thing? Shall the
... forgotten, the bad
... bered? We little
... crimé we abet by
... d the erring. For
... remember how easy
... others, let us not
... nto evil by turning
... upon their efforts to
... ourselves.

O BROTHERS.

... realize what powers
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... due as to any other

... ich came to my no-



"Yes, little man,
of course your
nose is broken;
can of Nestlé's Food
Brother, and you will
ch better."

d has been the stand-
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so combined that it
imates mother's milk.
cow's milk is avoided.
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operation, as the basis
od is the purest cow's
modified.

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dian Agents,
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could not be broken, or at least excused?

A sister's influence may be second only to a mother's; in individual cases not even second. Sometimes common interests, congenial tastes, similar pursuits, make it possible for her to be first.

The best mother, of necessity, has lost something of her early enthusiasm, forgotten a part of her early ambitions, hopes and fears. The daughter, because of her youth, may be an invaluable assistant to her mother. She may enlighten the mother's understanding as to the needs of the son and brother. Together they may plan measures for his good, which neither could either plan or execute alone. Brothers of such sisters, in after years, will not only, in the words of the wise man, "Rise up and call their mothers blessed," but their sisters also. Girls, do you covet the blessing? Then go and do likewise.

AUNT ABIGAIL'S DEN.

Aunt Abigail was sitting in her room before a bright wood fire stitching diligently. The clock on the mantel-piece struck three, and thinking it was almost time for the girls to come from school, she rose and walked to the window. Her eyes brightened as she saw the girls coming down the street chatting merrily. Her niece, Madge, had two friends, Kate and Nina, who were in her class at the high school. They were beginning to read Caesar, and came every afternoon to Aunt Abigail's room for assistance. She had been a teacher in a girls' school, and for many years had taught early Latin. It was a great privilege to come to Aunt Abigail's den to study, to chat and to have a good time generally.

"Hello, auntie! What a splendid



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SITUATION.—CITRONA PARK is situated two and a half miles from Orland, on the main line of railway between San Francisco and British Columbia. It comprises several thousand acres of the best wheat land in the state, and has recently been laid out as a Temperance Fruit Colony. A clause in each deed prohibits the sale or manufacture of intoxicating liquor upon the property for all time. The opportunity which it presents to home-seekers and investors is one of the most attractive.

SOIL and CLIMATE.—The soil is a rich loam mixed with small gravel, and will grow anything adapted to a semitropical climate, from apples to oranges. It is specially suited to the culture of citrus fruits, such as the orange and lemon, Peaches, pears, apricots, almonds, prunes, grapes, etc., flourish without irrigation. The district is practically immune from frost. Oranges are never injured by it, for they do not blossom in spring until all danger is over, and the fruit is harvested before the coldest weather comes. The season is fully six weeks ahead of Los Angeles, and oranges are ready for the Thanksgiving and Christmas markets. There is an abundant and unfailing supply of water.

TERMS.—A ten-acre lot, which is amply sufficient for the comfortable support of a family, costs from \$65 to \$75 per acre, according to location. This is the net cash price. If time is asked, the price will be \$10 more per acre. A cash payment of 25% will secure the ownership of a lot on which the purchaser may expend his savings as he is able until he has acquired a beautiful home, supporting him handsomely, in a delightful climate, amid charming scenery, surrounded by cultured and church-loving neighbors. The terms of payment will be made as far as possible to suit purchasers.

NON-RESIDENT OWNERS.—If purchasers desire to live upon their lots while the trees are growing up, they can easily maintain themselves by cultivating the ground between the trees. Reliable parties say that they can raise as much as \$100 per acre in this way. There is a good market at the canneries for all kinds of products used by them.

Those who do not wish to occupy their property until the fruit is sufficient for their support can have their lots planted and cared for at the lowest possible rates. A gentleman of long experience in the nursery business will take personal oversight of the lots of absentee owners.

AS AN INVESTMENT.—If a purchaser has no intention of removing to California, but wishes a good investment, he can count upon receiving annually, as soon as his trees are in full bearing, a much larger return than from any other source which affords the same security. An orange orchard in full bearing is often sold for \$800 per acre, while it costs less than \$200 per acre (not including first cost of land) to bring it to the point at which the crop will pay all expenses.

HEALTH CONDITIONS.—Owing to its elevation, dry atmosphere and absolute freedom from malaria, CITRONA PARK offers special attractions to those affected with diseases of the lungs, liver or stomach. A gentleman who has purchased a lot and resides upon it thus writes: "CITRONA PARK is a very healthy place. The fresh air helps one's nervous system. He can sleep after a day's work. He can eat too. His liver does its work. He can throw away his cascara and pill boxes and renew his health if not his youth."

"SEEING IS BELIEVING."—A Church of England Clergyman who visited CITRONA PARK and purchased a lot, writes as follows:—"During a recent trip to California and British Columbia, after visiting several beautiful places in the South, such as Pomona, Pasadena, Santa Monica, Los Angeles, &c., I stayed at a place called Orland, a very attractive little town, with a good hotel, churches, public and high schools, for the express purpose of making a personal examination of the prospects of a new colony, some two and half miles from Orland, called CITRONA PARK. . . . After careful investigation I do not hesitate to say that, as an investment for a future home, and a producing one at that, I consider the new colony of CITRONA PARK as good as, and in some respects a better location than many of the older places in the South, where desirable lots are held at from \$500 to \$1,000 per acre. Before leaving Orland arrangements were closed for the planting of a ten acre lot."

The name and address of the writer will be given to anyone who wishes to correspond with him regarding CITRONA PARK.

The Rev. Dr. McRae is one of the most prominent Presbyterian clergymen in Canada. He was for over twenty years the pastor of St. Stephen's Church, St. John, N. B., and afterwards principal of Morrin College, Quebec. In the year 1880-81 he was Moderator of the General Assembly of the Presbyterian Church in Canada. His enthusiastic commendation of CITRONA PARK and its founder should inspire confidence in the enterprise.

GREENWOOD, B. C., August 21st, 1902.

My DEAR DR. FOTHERINGHAM: In reply to your enquiry in re CITRONA PARK, let me say that I have seen the ground and begun to invest in the business contemplated by its owner. To the best of my judgment a sounder undertaking of the sort exists nowhere. The situation is good, and the management is all that could possibly be desired.

With Mr. Trumbull, I drove over the lot which now stands in your name, and also over that upon which you hold an option. The trees (oranges and lemons) on the portion planted all looked healthy, vigorous, promising. The remainder of the land, so far as I could judge, is not inferior in quality.

To know Mr. Trumbull is to become acquainted with a man of rare worth, of practical ability, and of the highest integrity. He is incapable of making any representation which he is not prepared to verify, and all contained in the printed prospectus of his proposals rests upon a foundation of simple fact. It is the fact that the climate is exactly as stated; so with the soil; and with the conditions generally. It is the fact, odd as the assertion may appear, that oranges, &c., can be marketed from Citrona Park fully six weeks earlier than they can be from Southern California. One elderly gentleman in the immediate neighborhood had lived and made money for years from somewhat less than two acres of land not naturally superior to that contained in Citrona Park.

In a word, humanly speaking, I know of no undertaking promising at once equal attractiveness and profit.

Ever sincerely yours,
[Signed] D. MACRAE.

For prospectus and other information apply to
REV. T. F. FOTHERINGHAM, D.D.,
103 Elliott Row, St. John, N.B.



THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting served 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 16 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 situated, 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 situated, 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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been granted an entry for a year... the provisions of the Dominion Lands Act...

mother, if the father is deceased... the provisions of this Act, resides in the land entered for...

obtained a patent for his home... the issue of such patent, under the provisions of this Act...

his permanent residence upon the land... in the vicinity of his residence upon the said...

above is meant to indicate an adjoining or cornering...

himself of the provisions of the Act... must cultivate 30 acres of his land...

who fails to comply with the provisions... the law is liable to have the land again...

FOR PATENT... end of the three years, before the expiration of the term...

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JAMES A. SMART, Deputy Minister of the Interior.

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fire you have! We're half frozen and starved to death, too. Will the fairy godmother light her lamp and give the three graces a cup o' chocolate?" Aunt Abigail was very indulgent...

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caraway-seed cookies, which they declared fit for the goddesses, they unstrapped their books, and opened the large Latin lexicon. "Oh, I say!" said Nina, "did you notice Henrietta Miller's hands today? Weren't they dreadful? Why, they were so chapped and red they really gave me the shivers! I should think she would be ashamed! One of the first requirements of a lady is white, smooth hands."



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