

[October 8, 1903]

Canadian Churchman

DOMINION CHURCHMAN, CHURCH BYANGLIST AND CHURCH RECORD.

The Church of England Weekly Family Newspaper.

ESTABLISHED 1871.

Vol. 29.]

TORONTO, CANADA, THURSDAY, OCTOBER 15, 1903.

[No 47.

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[October 15, 1903.]

Canadian Churchman.

TORONTO, THURSDAY OCTOBER 15, 1903

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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.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 555.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 285, 532.

Science and Religion.

"The Bishop of Liverpool preached a remarkable sermon in Southport, in a church attended by many of the British Association. He acknowledged heartily the many gains acquired by humanity from science, gains perceptible even in the field of theology. 'Once they thought Creation was an act, now they knew it was a process.' He thought that science had 'pronounced the doom of atheism,' Nature beginning, for some far-seeing eyes at least, to show traces of a personal Creator. On the other hand, Nature could never take the place of religion. It could give no comfort, could inspire no hope, could yield no evidence of personal immortality, and 'while it told them of the certainty of retribution, about forgiveness it was silent.' Nature knew nothing of the conscience, which yet spoke in a voice that could not be ignored. Language like this from a Bishop like Dr. Chavasse, who belongs to the Evangelical, if to any, section of the Church, marks very strongly the coming end

of that conflict between religion and science which for half-a-century has appeared to so many minds almost hopeless. The writer can remember a time when to nearly the whole body of the clergy there seemed to be something impious in the claims of science, and when in a thousand pulpits the human intellect was denounced as inherently antagonistic to the religious spirit. Now an utterance of the kind marks a comparatively ignorant cleric. The victory of tolerance has not been rapid, but it has been pretty complete."—The Spectator.

Lost Treasures.

There is a fascination over the thought of treasure hidden or lost, and seekers after these riches have existed in all ages. However carefully the races of men may hide away wealth in pyramid, grave or tumulus, it seems fated that as years roll by another people will occupy the land and overturn or destroy the old monuments in search of gold or precious stones. Rome acquired the wealth of the old world and it has always been believed that the yellow Tiber is the depository of lost wealth. The present government of Italy has methodically inspected the recent excavations by builders, as well as officially unearthing the old Forum, and has authorized work on the Tiber also. It will be interesting to observe the progress made by Professor Ciro Nispi-Landi in his searching of the bed of the Tiber for the ancient treasures supposed to be sunk there, including, we are told, the sacred candlestick of Moses. The present scheme is by no means the first occasion on which the Tiber has been exploited. So far back as the sixteenth century, Falminio Vacca narrates that Etruscan arms and ornaments were brought up by men diving for a sunken boat. Cardinal de Polignac had a grand scheme for obtaining the rich secrets of the river. He proposed to divert the course of the Tiber for two miles, and thoroughly examine the mud thus laid bare. Pope Benedict XIV. encouraged the plan, but his death put a stop to the proceedings, since his successor feared the effect which the diverting of the stream might have upon the Roman climate. In 1773 Don Alfonso Bruzzi invented a machine for searching the river mud. The water finally overturned the apparatus, but enough was found to leave a fair profit. Since that time two persons have come forward in the adventure. In 1815 Joseph Naro tried a new kind of mud-scraper with little success; and quite recently Prince Alexander Torlonia offered to deposit as a guarantee with the Italian Government £60,000. But his demands as regarded his own share were too much for the Government, and Father Tiber still retains his wealth. It remains to be seen whether the latest project will be justified by results.

Norway.

Literature is indebted to a son of T. C. D. for a much-needed work, a history of the Church and State in Norway from the tenth to the sixteenth century. It must be admitted that there is general ignorance on the subject, and it was a surprise to find what a large share England had in Christianizing the country. The heathen King Harold Haarfagre, who died in 934 A.D., had a son Haakon, whom he had sent for safety to the Court of King Athelstane in England, where the child was baptized and educated as a Christian. After a long struggle Haakon succeeded to the Crown in 940, and made an earnest attempt to lead his people to acknowledge the claim of Christ and to reject their idols. Haakon wholly failed of his purpose, and was in fact compelled, as a condition of retaining his throne, to perform heathen sacrifices, so that he died in 960 a most unwilling apostate. His lofty aims have, however, earned for him the

title of "Haakon the Good." Under Haakon's successors for half a century there was a reaction of heathenism, and it was not until the accession of the first of the two great Olafs—Olaf Trygvesson, and Olaf the Holy—that the Faith received a hearing. The triumph of "the White Christ" under Olaf Trygvesson was the triumph of force, not of missionary zeal, eloquence, or pious persuasion. But no sooner had the nation made up its mind that its destiny was to be Christian than the missionaries from England brought over by Olaf received a favorable hearing. The second Olaf—the Saint—is one of the most interesting figures of Norwegian history. He, too, had in his youth lived in England. His zeal, piety, discretion, the attractiveness of his handsome person, the work of his life, the manner of his death, all combined to earn for him the title of Saint, and with St. Sunniva and St. Halvard he is remembered among the tribe of Norwegian patron saints. Under the second Olaf the Church was organized, the English Bishops and priests effected a real reformation of morals, and the land was remarkable for the piety of its people. The Church prospered until it was violently overthrown by Frederick I. and Christian III., of Denmark, and Lutheranism imposed on the people. "No Wyclif was found among her parish priests; no Lollards ever caused disquietude to the Bishops; no Piers Plowman ever dreamed dreams or saw visions on the Norwegian hills. Priests and people alike lived contentedly within the fold of the Holy Church. Its spoliation was therefore completely a political movement, and the work of a King who had solemnly pledged his word, a few years before, to do everything in his power to support the Church." The countries most interested in Norway are our Northwest, and the tier of States to the south of it. These are the homes of thousands of Norwegians, and it becomes our church people in these countries to familiarize themselves with the true history of the race, and we commend Mr. Willson's book to them for study. Naturally the writer points out the connection with Ireland in the days of old.

Ireland.

It is a relief to find that such a society has sprung up in Ireland, as one to discourage emigration. Although the energies of the members are directed for some reason, against emigration to Canada, still it is a great thing to have a body of men who believe in their own land. We have an explanation of this movement in an Old Country paper: "Emigration's a craze," said a Roman Catholic priest to the writer. "It's being overdone. The poor people imagine the streets of the United States are littered with gold, and that they have nothing to do but fill their pockets with it. It seems impossible to stem the tide. They think nothing of going to America nowadays. Twenty years ago it was heartrending to hear the 'keening' or 'wailing' at the quayside or railway station where a band of emigrants were departing. Now you hear nothing of the sort. They go off light-hearted and with a smile on their faces, for they feel that they are going to a land that is no longer strange to them. Look round at these houses," he continued, with a wave of his hand towards a cluster of rude cots on the hillside, "there is not a single soul living there but has some relative in the United States, and some of them have more children, relatives, and friends in America than they have in all Ireland." The truth of these words one can very readily prove for himself. A few questionings of the peasantry as you move through the country will suffice to show you how largely the United States hulk in the minds of the people. "It comes from Ameriky, it does," said a withered

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Notice is hereby given that pursuant to the Order of Council, the Red and White Timber in the following townships, to-wit:—
DISTRICT OF NIPISSING—The HUTTON, CREELMAN, PARKIN, ATLAN, MCCARTHY, MERRICK, MULLOCK, NICH (part of), STEWART, LOCKHART, ROW (part of), OSBORNE (part of), PHELPS (part of).
DISTRICT OF ALGOMA—Berths Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
The Townships of KITCHENER and Block "W" near Onaping Lake.
AINY RIVER DISTRICT—Berths Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
The right to cut and remove the pine, spruce, cedar, and poplar—G4, G6, G8, G10, G12, G14, G16, G18, G20, G22, G24, G26, G28, G30, G32, G34, G36, G38, G40, G42, G44, G46, G48, G50, G52, G54, G56, G58, G60, G62, G64, G66, G68, G70, G72, G74, G76, G78, G80, G82, G84, G86, G88, G90, G92, G94, G96, G98, G100.
Berths Nos. 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
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old beggar woman in a Connemara town, as she looked admiringly at a very smart baby-carriage that an American nursemaid was wheeling along the pavement. Then turning to the writer, she added wistfully, "All good things come from Ameriky, sorr." It is the common notion, and ineradicable in this generation at least.

Overcrowding.

The growth of the town population in England continues, and must cause great concern to those in authority over home affairs. Greater London, with a total of 693 square miles, shows a population of 6,581,402 in 1901 (the latest year covered by the published returns) as compared with 5,633,806 in 1891. Other centres show a proportionate increase, and it must be a problem how to provide the necessaries of life for such a congested population. Where, for instance, is the water supply of London to be drawn from. Political economists, after the event, pointed out the rash overcrowding of Ireland before the potato famine. We trust that no calamity will depopulate England.

Short Sermons.

Without trenching upon the subject so ably handled in papers on preaching, but rather to supplement them, we print the following note from All Saints' (Margaret street) parish paper. It is long but it is too good to abridge. "One of the daily newspapers has sent a circular to the clergy inviting discussion on a question of short sermons. It is said that there is, on the part of worshippers, a growing habit of leaving church before the sermon. It is seriously proposed that, for the sake of retaining these people, the sermon should be restricted to ten minutes. In other words, for the sake of the people who do not want the sermon, those who do want it should be deprived of the opportunity of hearing any serious subject reasonably expounded. Of course, ten minutes may be enough in which to point out the application of some single text, and at All Saints' we are well accustomed to such short addresses at the Little Offices and at the 9 a.m. Communion. But no one will venture to assert that serious instruction can be given in such snippets. If the object of a sermon is merely to suggest a thought for meditation, the ten minutes' address is admirable. But the majority of worshippers read scarcely any religious books at home. From their Confirmation to their death-bed they receive scarcely any instruction in the faith except in the services of the Church. The preaching of the gospel and the expounding of Christian doctrine in church is, therefore, one of the most serious duties of the Christian pastor. But the demand for short sermons is nothing new. It has been pressed with increasing urgency for the last fifty years, and has been the cause of the proverbial badness, and baldness and barrenness of preaching. For the preacher who is to be limited to a delivery of a few minutes is constrained to take such trivial subjects as can be dealt with in his allotted time; or if he venture upon an important subject, he has to treat it in so cursory and superficial a manner that the sermon satisfies nobody. It is surely much better that the impatient ones should go out before the sermon, than that the sermon should be spoiled for those who are disposed to listen to it in earnest. When it is proposed that some should be induced to remain by the promise that the sermon shall not exceed ten minutes, we ask cui bono? To whom will such an arrangement be advantageous? Is it expected that in ten minutes the preacher will convert those who 'dole their duties out to God,' and bring them to a better mind? Is he likely to reach the hearts of those who are surreptitiously looking at their watches? And is it any advantage to those who would earnestly listen that their restless fellow-worshippers should re-

main? We think not. The demand for short sermons is only an element in the demand for short services. This demand seems to have originated when the great truth was lost sight of, that the worship of God implies an element of sacrifice, and involves an offering at least of time and attention. An attempt was made to meet this demand in the hasty and unscholarly Act of Uniformity Amendment Act of 1872. But it is mainly the elaboration of music which has lengthened the services and crushed out the sermon, and this is a point which calls for serious consideration."

THE BISHOP OF SASKATCHEWAN.

By translation the Bishop of Moosonee becomes Bishop of Saskatchewan. The very names of these dioceses indicate their remote and missionary character, and the arduous nature of the labours of those who may be called to preside over them. The latter, however, has come into close touch with civilization by the movement of the iron horse over its territory and the advancing wave of human settlement over its fertile plains, whilst the former remains uninfluenced by outside changes, and is as remarkable for its wide areas as it is for the smallness and poverty of its



Bishop of Moosonee, Elected Bishop of Saskatchewan.

Indian and Esquimo inhabitants. For over ten years Bishop Newnham has successfully toiled for the spiritual welfare of the scanty population of the Diocese of Moosonee, extending from Hudson Bay to Labrador. It was a post of extreme isolation, of great exposure and arduous labour, and called for great energy and endurance in visiting the few remote and scattered stations of the Hudson Bay Company and the groups of Indians and others which were attached to them, or in following up the migratory population of this distant and inhospitable region. With unceasing effort Bishop Newnham ministered to the spiritual wants of those widely scattered peoples, and his many friends will rejoice that he is now called to a position of wider influence, if not of less toil, and from his past record will anticipate for him much success in the new and rapidly developing Diocese of Saskatchewan. For some time presided over by the Bishop of Calgary, it will henceforth have its own diocesan, and we may expect, with closer episcopal supervision, to see the wants of the settler more fully met, and new centres of Church influence to arise on every hand. A great task lies before the Church in Canada, and in the creation

of new sees, and their occupation by such able and experienced men as Dr. Newnham and Dr. Matheson, we see the most hopeful augury for the future well-being of both the Church and the country. Of clerical antecedents, as well as by training and experience, Dr. Newnham seems to be in all respects a fit successor of Dr. McLean, the first Bishop of Saskatchewan, and we may anticipate from his translation from Moosonee to this more favoured diocese not only a happy change for himself and family, but also greater opportunities for doing effectual service to the Church in this great and rapidly growing country. The Right Rev. Jervis Arthur Newnham, who is translated from the See of Moosonee to the new Diocese of Saskatchewan, is a younger son of the Rev. George W. Newnham, of Corsham, Wilts, England, and was born at Somersdown vicarage, Bath, in 1854. He received his early education in Bath, and came to Montreal in 1873. Entering McGill University, where he graduated B.A. with honours in 1878, and took his M.A. in 1883, he passed through the Montreal Diocesan Theological College, and was ordained deacon in 1878, and priest in 1880 by Bishop (now Archbishop) Bond. He was missionary at Onslow, Que., in 1880-1882; curate of Christ Church Cathedral, Montreal, 1882 to 1886, and rector of St. Mathias, Cote St. Antoine, from 1886 to 1891. In that year he went out to Moosonee as a missionary of the Church Missionary Society, and upon the death of Bishop Holden soon after was appointed to the vacant bishopric, being consecrated at Winnipeg on August 6, 1893. He married, in 1892, Letitia, daughter of the late Rev. Canon Henderson, who is now living in Toronto with her family.

RURAL DEANERIES.

The resignation by Dr. Langtry of the Rural Deanery of Toronto, draws attention to the proper duties of such an office and their adjustment so that it would be possible for the ordinary parochial clergyman to fulfil them adequately. It has been patent to anyone who devoted a little attention to the subject that this deanery had grown far beyond the scope of any one man. Statistics are of some, but comparatively little value. It would be easy enough to say that the Rural Deanery comprised so many parishes, and to come to the conclusion that a clergyman could, by taking one in each week, supervise the whole of them in the course of the year. But in order to do so the holder of the office would practically require to abandon all his own parish work, and that is what none of our clergy are so situated as to be able to do. But parochial visitation, though a work essentially necessary is a very small portion of that burden which an energetic dean must find to his hand. Toronto is one of the centres to which people gravitate, and among them there is sure to be a goodly proportion of clergymen, students, or would-be students, and budding missionaries of both sexes, and the Rural Dean must, or should be their guide, philosopher and friend. But infinitely more necessary is such work as that which last week we directed attention to. The religious welfare of the ordinary students is a subject which we regret to say it, has not been adequately attended to in Toronto, perhaps it is not going too far to say, has not been undertaken at all by our clergy. But there are many other subjects which need systematic work in a large city. There are the young people of both sexes employed in the stores and factories. There are the old of both sexes, the sick and needy which should not drift down into the submerged tenth. And there is the tenth itself. These are phases of city life which Dr. Rainsford grapples with in New York, and which should be attacked in our large cities in a somewhat similar fashion. Looking at the Rural Deanery of Toronto and its needs, the time and the opportunity has come

occupation by such able Dr. Newnham and Dr. most hopeful augury for both the Church and the precedents, as well as by Dr. Newnham seems to successor of Dr. McLean, katchewan, and we may lation from Moosonee to cease not only a happy family, but also greater effectual service to the d rapidly growing com- ervois Arthur Newnham, the See of Moosonee to skatchewan, is a younger e W. Newnham, of Cor- and was born at Sombe- n 1854. He received his and came to Montreal ill University, where he onours in 1878, and took sed through the Montre- ollege, and was ordained st in 1880 by Bishop (now was missionary at On- curate of Christ Church 82 to 1886, and rector of ntoine, from 1886 to 1891. ut to Moosonee as a mis- Missionary Society, and op Horden soon after was it bishopric, being conse- August 6, 1893. He mar- laughter of the late Rev. is now living in Toronto

DEANERIES.

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that something more than drift, and a title is needed. For one thing it seems to us that the deanery should be subdivided into three, the city proper, with its dense population being one. This is not likely to increase in numbers, but it is rapidly changing its character to a hotel and boarding-house population. On either side and northwards are growing settlements and new parishes, some of rich suburban people, and others of various sects who seek for a happier home far from the centre, where the families can grow up in health, and where the bread-winner can sleep on week nights and spend his Sunday. The needs of these three suggested divisions are all different, and will more than task the ability of three Rural Deans to look after. That is the rub. Where are the three men to be found who will "look after" them?

LYNCH LAW.

It is to be regretted, that whenever a crime of abnormal atrocity is perpetuated, such as that which was recently committed at Brantford, that the newspapers speak of lynching, and state that the crowd were inclined to vent their indignation on the first suspect, or would have done so had any suspect been in sight. Lynching is one of the worst features of American society, and is justifiable under no circumstances or conditions. It is simply murder, and as such would be treated by our courts. The only possible excuse for it is when justice has notoriously failed to protect society, or to arrest and punish criminals. But this is not the case in Canada, or any part of the British Empire. Justice is done to all. Every man has a right to a fair trial, however great his crime, or how- ever clear the evidence of his guilt. The slow but sure process of law is a more effectual deterrent of crime than spasmodic violence on the part of a mob, and has greater terrors in the long run for the criminal. The possibility of the innocent being hung, or otherwise put to death, without judge, or jury, is dreadful to contem- plate, and when we know that guiltless men have been condemned, even after trial, as the annals of justice prove, we can see how easily an excited crowd might be led to a wrong con- clusion, and to the perpetration of violence. We believe that an instance of lynch law is un- known in this country, and we trust that the re- spect for law will be such, and its unflinching operation so swift and certain, that none will be tempted, however great the provocation, to take the law into their own hands.

BISHOP COADJUTOR-ELECT OF RUPERT'S LAND.

The perpetuation of the Episcopate is the con- tinuity and extension of the Church. Each Bishop becomes a centre, around which good works and influences of all kinds—religious, edu- cational and charitable—gather, and are diffused in ever-widening circles. Of this no one prelate of our communion is a better illustration than the venerable Primate of All Canada, who has seen in less than forty years his original diocese multiplied by ten, and Fort Garry, a frontier trading station, become a great emporium of com- merce, and likely in the not distant future to be one of the largest cities of the continent. Arch- bishop Machray, venerable for his years and dis- tinguished by his eminent services, finds his labours constantly increasing, not only in his large diocese, but also those which pertain to one who presides over an ecclesiastical Province, and is Primate of a national branch of the Catholic Church. Under these circumstances it will not be a cause of wonder that he should seek relief in the assistance of a coadjutor, one who can assist him in his multifarious duties, especi- ally those of an active character, and which severely tax physical strength and endurance. The choice of the Bishops of the ecclesiastical

Province, who in this case are the electors, has fallen upon one who in all respects is fitted by experience and personal gifts, as well as by his acceptability to the aged Primate, to worthily fill the elevated office to which he has been called, and efficiently to discharge its duties. The Very Rev. Dean Matheson, a son of the soil, educated in St. John's College and ordained by the present Archbishop, after having had several parochial charges, and been successively Canon and Dean of the diocese, is now still further pro- moted to be the assistant of him whose son in the faith he most surely is, and to whom by many sacred ties he is most closely and affec- tionately attached. A more natural or suitable selection cannot be imagined, and it must prove as grateful to the Archbishop as it promises to be useful to the cause of Church extension and edifi- cation in the Province of Manitoba. Bishop- elect Matheson has been identified with the pro- gressive and forward movements of the Church in this country for many years. He was for twenty years Secretary of the Lower House of the Provincial Synod of Rupert's Land, and has been its Prolocutor for the past two years. He was a member, and acted as secretary, of the Conference which met at Winnipeg in 1890, which resulted in the unification of the Cana- dian Church, and was Prolocutor of the last General Synod, which was epoch-making in its character, and in its marvellous unity, missionary spirit and forwardness in every



The Very Rev. Dean Matheson, Elected Coadjutor Bishop of Rupert's Land.

good word and work. Those who were pre- sent at that memorable Synod will not forget the favourable impression made on all by the Bishop Coadjutor-elect of Rupert's Land by his great ability, fairness, clearness of judgment, courtesy and firmness—and the opinion formed that he possessed qualities which marked him out as one fitted to serve the Church in positions of influence and responsibility. We congratulate the Primate and the Arch-diocese of Rupert's Land on so auspicious an election, and shall an- ticipate from it the most happy results, not only to the Church in Manitoba, but in the country at large. We give the following account of the antecedents and career of the Rev. Samuel Pritchard Matheson, D.D., Bishop Suffragan- elect of the Diocese of Rupert's Land. He was born in Kildonan, Manitoba, one of the famous Red River settlements. He is of Scotch and English parentage, his grandfather, John Prit- chard, being the sole survivor on the side of the vanquished of the battle of Seven Oaks, when the rival fur companies sought to wipe out each other in Rupert's Land, then under the control of the Hudson's Bay Company. His grandfather was instrumental in bringing the first Church of England clergyman to Manitoba in 1820, and it is an interesting fact that, in- cluding the present Bishop-elect there are no less than nine of his descendants in holy orders. Dr. Matheson was brought up and educated in Manitoba. Dr.

Matheson's father was a Presbyterian, but through the instrumentality of an uncle (a staunch Churchman) the present Bishop-elect was brought up in the Church of England fold. His early education was begun in the parish school of St. Paul's and in the academy of his uncle, Rev. S. Pritchard, then in St. John's Boys' School, and finally completed in St. John's College, where he graduated as Bachelor of Divinity. He was the first theological student of the college under Dean Grisdale, now the Bishop of Qu'Appelle. Or- dained deacon in 1875, and advanced to the priest- hood in 1876, he has been attached as curate and canon of St. John's Cathedral, as bursar, steward and professor of St. John's College for many years. He was also deputy head master of St. John's College School, a position where, per- haps, more than in any other, he made his influ- ence felt. On the death of Dean O'Meara, in 1901, he was appointed as Dean of Rupert's Land. Dr. Matheson is one of the most popular preachers west of Lake Superior, and not only popular but effective. It is not, perhaps, what he says, but the sweet, loving, earnest way he says it, emphasizing it, and driv- ing it home with a characteristic shake of his long beard that convinces his listeners that the preacher feels every word he utters. In the lecture-room also the Doctor excels. It is a very dull student, indeed, that cannot grasp a thought after it has been presented by Dr. Matheson, and the inspiration you receive by his sympathetic presence compels close attention. His elevation to the Episcopate was anticipated, and came as a just reward for his invaluable services to the Church in the diocese. It should be a source of pride for all St. John's College graduates and friends, as Dr. Matheson is the only graduate of St. John's College who has as yet attained to the exalted position of Bishop. It should be also an honour for the whole of Manitoba to be proud of, as it reflects great credit on her educational institutions. Dr. Matheson is a prominent member of the Masonic order, being a past Grand Master, and also a member of the Scottish Rite. The Coadjutor Bishop-elect was married to Miss Fortin, sister of Archdeacon Fortin, of Winnipeg. Mrs. Matheson died a number of years ago, leaving a family of two boys and three girls. It was a happy and wise choice on the part of the House of Bishops when they chose Rev. Samuel Pritchard Matheson, D.D., and the whole diocese and the whole Church welcomes His Lordship most cordially and extends a hearty congratulation.

NOTES FROM NEW YORK.

The annual convention of the diocese was held on September 30th and October 1st, in the Church of the Heavenly Rest. Bishop Potter in his address referred to the plan adopted by the Board of Missions in 1901, by which each diocese has a fixed amount apportioned as its yearly contribution to the cause, and each parish was asked to contribute a fixed minimum to make up the apportioned amount. The plan was working successfully; and instead of con- tinuing the amount given to the apportioned amount, as it was feared might be the case, had rather had the effect of increasing the total contributed, of which no official statement was credited to any particular parish. The Bishop deprecated the proposed change of the name of the Protestant Episcopal Church, and referred at some length to the means proposed for pro- viding for the growing work of the diocese, which he had now borne for 20 years. He re- frained from expressing any preference for either of the plans proposed, namely, the ap- pointment of a Coadjutor-Bishop, or the division of the diocese, but he stated that in the event of a coadjutor being appointed, he would resign to him one-half of his salary, and assign to him the episcopal work in the city of New York, re- taining to himself the charge of the rural parishes, and the ordination of candidates. The general opinion is that the appointment of a

Coadjutor Bishop is a temporary expedient only, and that a diocese which is growing at the rate of 200,000 persons a year must sooner or later be divided to provide for its efficient administration. The convention, however, decided on the election of a coadjutor, and the choice fell on the Rev. David H. Greer, rector of St. Bartholomew's. Dr. Greer is 60 years of age, and has had his present cure since 1888. He has on several occasions been called as Bishop to different parts of the States, but has always declined the preferment, till the present time. He is an able administrator, and preacher, and his appointment has given general satisfaction. A novel scheme in church construction has been adopted in the Bronx, in the northern part of New York City, by the erection of a church in sections, which can at any time be taken to pieces and rebuilt elsewhere. A similar plan has often been adopted in England in the erection of movable iron churches; but in this case, the structure is of yellow pine with an asbestos roof. The idea might be useful in the case of missions pending the erection of a permanent building. The Rev. Wilfred L. Robbins was installed as Dean of the General Theological Seminary of the feast of St. Michael's and All Angels, by Bishop Potter. The Bishop of Long Island, and Bishop Mackay Smith were present. Part of Dr. Robbins' address was as follows: "I have no definite policy to announce for the coming years. A policy for an institution like this cannot be theoretical; it must be practical. By nature this institution stands for the whole Church; therefore it bars out partisanship in the details of the different beliefs advanced by some schools. We must be sympathetic with all and avoid strife. Aside from this, our policy cannot be determined in advance. Theological seminaries have rather a bad name with the laity. They stand before the public as teachers of doctrinal and unpractical ideas. This criticism might be disregarded and laid to hostility and ignorance; but unfortunately many thoughtful men in the Church itself say that these schools, as at present conducted, are a necessary evil. It is usually worth while to listen to even the most harsh and hostile criticism; and so there is a germ of truth in this one of our schools. In many of them blind devotion to traditional methods has tended to stifle individual development and growth. The true aim of the seminary is to fit men to appreciate and alleviate human life and suffering in its intensest form. The seminary must itself be brought into closer contact with life and meet, directly or indirectly, the primary needs of men. Life is the aim, and not the end; to forget this means disaster."

ANNUAL MEETING OF MISSION BOARD.

The annual meeting of the Mission Board of the Church in Canada was held in Toronto on Thursday and Friday of last week, the 8th and 9th October. The meetings were held in the Synod Office, and the Bishop of Toronto presided. Much regret was expressed owing to the absence of the venerable Primate of All Canada, the Most Rev. Archbishop Machray, who was not able to attend owing to illness. Many of the Bishops from all over the Dominion were present as well as leading clergy and laity. Amongst those who attended the meeting were: Bishop DuMoulin, of Niagara; Bishop Mills, of Ontario; Bishop Courtney, of Nova Scotia; Coadjutor Bishop Carmichael, of Montreal; Bishop Pinkham, of Calgary; Bishop Hamilton, of Ottawa; Bishop Baldwin, of Huron; Bishop Dunn, of Quebec; Bishop Young, of Athabasca; Bishop Lofthouse, of Keewatin; Coadjutor Bishop Matheson, of Rupert's Land; Bishop Grisdale, of Qu'Appelle; Bishop Thorneloe, of Algoma; Bishop Perrin, of Victoria; Archdeacon Ker and Messrs. L. H. Davidson, K.C., and George Hague, Montreal; the Rev. Canon A. J. Balfour and Mr. Robt.

Hamilton, Quebec; the Rev. Canon Pollard, J. M. Snowdon and Messrs. Gisborne and Elliott, Ottawa; the Rev. Canon Grout and Messrs. Fense and Rogers, Kingston; the Rev. the Provost of Trinity College, the Rev. J. H. Cody, the Rev. Canon Sweeny, the Rev. L. E. Skey and Messrs. N. W. Hoyles, K.C., and S. H. Blake, K.C., Toronto; the Ven. Archdeacon Clarke, the Rev. Canon Forneret, Hamilton; the Rev. C. W. Hedley, Gravenhurst; Dr. Sinclair, Perth; Mr. M. Wilson, K.C., Chatham; the Ven. Archdeacon McKay, Saskatchewan, and the Ven. Archdeacon Tims, Calgary. The meeting was commenced at ten o'clock. The chairman, in opening the meeting, referred to the regrettable absence of the Lord Primate of Canada owing to illness. He spoke of the growing need of mission work, and said that while \$75,000 was available this year, at least \$90,000 would be required next year. A deputation was appointed to adjust relations between the board and the Woman's Auxiliary so that the two organizations may work in harmony in their labours of extending the operation of the mission. A question of much import to the Anglican Church of Canada at present is that of the Northwest missions. The Church is keenly alive to the imminence of great power and population in the Far West, and it is working in to the floodtide of settlers with admirable progression. The secretary of the Board, the Rev. L. N. Tucker, who has but recently returned from a tour, during which he visited every diocese from the Atlantic to the Pacific, was naturally received with much enthusiasm when he arose to read his report. His address was a masterly one, and comprehended the whole dominion of the Canadian Church. Mr. Tucker said that he found synods and conferences in progress all over the land, and all and each of them were interested to the utmost in the great issue at present, the extension of the Northwest missions. Organizations were being set on foot in every diocese for the purpose of raising their share of the \$75,000 which the Church is asking for the work. Mr. Tucker is confident that more than that amount will be raised by the end of the year. The treasurer's report was presented, and proved quite satisfactory. At the afternoon session the Board took up the report of the Executive Committee, which included a recommendation that the stipend of the organizing secretary be increased from \$2,500 to \$3,000. The report was adopted. The Nominating Committee's report was also adopted. It named the members for the following five special committees: Deputations, finance, Sunday Schools, foreign missions and Indians. The missionary map prepared by the special committee appointed was presented by Hon. S. H. Blake and accepted. The Bishop of Toronto submitted a design for a seal for the incorporated society. It was adopted. The Rev. Charles R. Baskett, vicar of a Yorkshire parish, was present at the meeting representing the S.P.G. He gave a short address, in which he expressed the interest of the society which he represented in the future welfare of Canada.

In the evening a largely attended missionary meeting was held in St. James' schoolhouse. The speakers were the Right Rev. Bishop Lofthouse, of Keewatin, Rev. W. C. White and Rev. L. N. Tucker. The Bishop of the diocese presided. In the course of his remarks he announced that the relations between the Board and the Woman's Auxiliary had been settled in a satisfactory way, that a new constitution had been agreed upon, and that even greater results were expected from the Auxiliary under the new than under the old relations. They had also been engaged in harmonizing the position of missionaries in the foreign field sent out by the C.M.S. with those sent out by the Board. It was a difficult task, but in the future all will be on a similar footing in the foreign field. The first duty of the Board to-morrow would be to apportion the \$75,000 raised by Mr. Tucker. Next year \$90,000 would be required, but he hoped to raise \$100,000.

The Right Rev. Bishop Lofthouse, who was the first speaker, has laboured for years among the Cree Indians and Esquimos of Hudson's Bay. He said that he had seen Indian men and women walk ten, fifteen, twenty or twenty-five miles through snow to attend a church service, beginning at 8 a.m. on Sunday, and he had known them to travel 200 to 400 miles to kneel at the Lord's table. In 95 per cent. of the Indian tents on the shores of the Hudson's Bay family prayer was conducted night and morning, and he had seen the Indians fast all Sunday rather than kill game on the Lord's Day, which was a marked contrast to many professing Christians, who, when relieved of the constraints of the city, had not scrupled to go hunting on the Sabbath for sport. The Diocese of Keewatin was an immense one, embracing a portion of Ontario on the south, running north 1,600 miles, and covering 450,000 square miles. His Lordship, in closing, said that he believed Canada had men and money enough to carry on the work of missions, but each parish and congregation would have to bear its part. Rev. Wm. C. White gave an interesting address on his work in the Province of Fuh-Kien, China. This province is one of the smallest in China, containing 38,500 square miles and 23,000,000 people, but it contains more native Christians than any of the other Church of England missions in China, there being 12,000 converts in the province. The work was greatly handicapped by lack of men. The Rev. L. Norman Tucker, secretary of the society, made a stirring appeal on behalf of home and foreign missions. The society was not a separate body from the Church, he said, and every member of the Church was a member of the society. If all realized the responsibility resting upon them there would be no need to appeal for money, for it would be forthcoming readily. The Churchman who did not believe in missions was not filling his duty to God or the Church. The chief task before the Church was the evangelizing of Canada, and there never was a greater opportunity before any Church.

The first business taken up by the Board at the morning session on Friday last was the apportionment of the funds at the Board's disposal. The scheme has worked out so well in this its first year that it is probable that a larger amount than \$75,000 will be aimed at next year for the purposes of missions. There was a considerable discussion over the matter, and Hon. S. H. Blake, the Coadjutor Bishop of Rupert's Land, Provost Macklem, C. A. Eliot, Matthew Wilson and the Rev. Dr. Tucker were appointed a sub-committee to go through the claims of the western Bishops, and make out the apportionment for the coming year. The report, which showed an advance all along the line, was adopted. It was decided in connection with the apportionment to prepare a schedule in order to secure uniformity in claims and results. The following Executive Committee was appointed: The Bishop of Toronto (chairman), the Bishop of Ottawa, Canon Pollard, Rev. J. H. DuVernet, Hon. S. H. Blake, N. W. Hoyles, C. A. Eliot, and Rev. Dr. Tucker. The Bishop Coadjutor-elect of Rupert's Land and the Bishop of Keewatin were appointed to prepare an Ascensiontide appeal. The Rev. Canon Forneret, of Hamilton, read an Epiphany appeal, which had been prepared by himself and Rev. H. J. Cody, which was adopted, and ordered to be printed and issued to the clergy in due course. It was recommended that the position of the Indian schools be put before the children of the Sunday Schools of the Church as the object for their Lenten offerings. The by-laws as amended and the constitution were ordered to be printed and distributed among the members of the Board. Archdeacon Ker, of Montreal, was appointed to prepare a Lenten letter for the children. It was decided to hold the next meeting of the Board at Kingston in April.

At the close of his annual pastoral letter, the Bishop of Gibraltar announced that he intended shortly to resign his See.

Home & Foreign Church News
FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Holingworth Tully Kingdon, D.D., Bishop,
Fredericton, N.B.

Cambridge.—Tuesday, September 22nd, was a very interesting day to the Church people and others of the mission at the narrows, on the beautiful Washagoak Lake, Queen's County, N.B. Services have been held at this point for several years, and regularly since the appointment of Rev. H. H. Gillies, B.A., as rector, about two years ago. Such progress has been made, that on that day the foundation-stone of what promises to be a very pretty church, to seat 150, was laid. The visiting clergy were the Very Rev. Dean Partridge, Rev. Canon Richardson, of St. John; Rev. Rural Dean Hamington, Rev. C. Warnford, Rev. E. A. Warnford, Rev. H. A. Cody, Rev. D. Pickett, and Rev. H. S. Wainwright. At 3 p.m. the service for the laying of the stone was commenced by the Dean, who laid the stone in due form. He then delivered a stirring address to the large number of people present on the principles for which that foundation-stone stood. The hymns were well and heartily sung. The situation is a commanding one on the lofty bank of the lake, and from it a wide view may be obtained both up and down the lake. After the ceremony, the congregation betook themselves to an adjoining hall, where Evening Prayer was said, and the Rev. Canon Richardson preached an appropriate sermon from Rev. xxi. 13, the building being thronged by an attentive and devout gathering of Christian people. The service over, the visitors were hospitably entertained by the residents of the place, and so departed. Mr. Gillies and his little band of Church workers are to be congratulated upon the success, which has, so far, attended their efforts. The funds for finishing the church are nearly all in hand, and the building is expected to be ready for occupation and consecration by Christmas.

QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Thursday, October 15th—Preside at meeting of Board of Trustees of King's Hall, Compton, and travel to New York. Friday, October 16th—Travel to Washington. Sunday, (St. Luke, Evan),—Preach at St. Thomas, Washington. Tuesday, October 20th—Read Paper at conference of American and Canadian Bishops. Wednesday, October 21st—Attend conference. Thursday, October 22nd—Ditto. Friday, October 23rd—Ditto. Take part in united Evensong. Tuesday, October 27th—Attend the missionary conference of the American Church. Wednesday, October 28th—(St. Simon and St. Jude)—Ditto. Thursday, October 29th—Ditto; and return to Baltimore.

Montmorency Falls.—St. Mary's Chapel.—On Sunday, September 13th, the annual service of Thanksgiving was held in this chapel. The church was beautifully decorated, thanks to the taste and exertions of Miss Emma Smith, who was assisted by Mrs. Whitehead, Mrs. Craig, and Mr. McCutcheon. Offerings of vegetables, fruit, flowers, etc., were kindly sent by Mrs. Price, Mrs. Whitehead and Mr. G. Billing. There was a crowded congregation, every available seat being occupied, and the service was most heartily rendered. The preacher was the Rev. I. M.

Thompson, of Levis, whose eloquent and earnest discourse must have sunk deeply into the hearts of his hearers. The offertory was in aid of the Pension Fund for the clergy, and amounted to \$16.60.

MONTREAL.

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

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

Rougemont.—The quarterly meeting of the clericus of the Rural Deanery of Bedford was held on the 29th day of September. The place of meeting was the rectory at this place. The host was the Rev. C. P. Abbott, the genial veteran of many years' service in the diocese of Montreal. A smaller number of clergymen than usual assembled. Some drove over the French country, which everywhere showed signs of great prosperity. The fields were bare, but the barns were filled. And only here and there along the way did a bunch of the familiar asters break the monotony of the faded green of the fall. But what was lacking there in colour was more than made up by the gorgeous colours of the maple leaves. To transfer these hues to canvas might result in the accusation of exaggeration. However, the woods of to-day make us long all the more for the day when our photographers will be enabled to photograph colours. The result of the cross-country drive was that nature with all the fall beauties emphasized cheerful temperaments and removed any gloom that might have been present. The session was opened with prayer by the rector of Rougemont. The first address was given by the Rev. H. E. Horsey, rector of Abbotsford. He spoke on the history of his parish. In explanation of this address, he it said that it is the intention of the clericus to have the histories of all our parishes looked into by the respective rectors. It would be well to suggest to the clergy that these addresses be printed in The News, for there will be much to interest all people, inasmuch as the early history of the Church in this section is to a great extent the history of the country itself. Mr. Horsey's paper was replete with much interesting and useful information concerning the erection of the Abbotsford church. The loyalty of the parishioners, the self-sacrifices of many individuals, are all manifested in the history of Abbotsford. Mr. Horsey was followed by the Rev. J. J. Willis, who read an essay upon the Litany. He was followed by the Rev. A. A. Ireland, who also read a short essay upon the same subject. At this session the missionary journey of St. Paul was studied. The Rev. C. P. Abbott read the essay, while several of the members made interesting remarks on this work of St. Paul. Before the day was over, the members took the opportunity of congratulating the rector of Abbotsford upon his recent appointment as examining chaplain to Archbishop Bond. This is a unique appointment. The first time to a country clergyman, the first time to a graduate of the Diocesan Theological College. His confreres have the utmost confidence in Mr. Horsey's ability to fulfill the arduous duties of his office in a highly satisfactory manner. In the evening a missionary service was held in the parish church. Addresses were given by the Revs. A. A. Ireland, J. J. Willis and W. P. R. Lewis. The next morning the clergy departed for home highly pleased with the profitable day spent in Rougemont, and with a sense of gratitude to the rector and his worthy helpers for their kind hospitality and energy. The next meeting of the deanery will be held early in January in the town of Farnham.

ONTARIO.

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

Kingston.—St. George's.—The harvest Thanksgiving services at the cathedral on Sunday, Oct. 4th, were most joyful and hearty, and the number of communicants large. Altar, choir, font and pulpit were decked with flowers, fruit, grain, scarlet berries, and looked very pretty. Eyre's office was inspiringly sung at the choral celebration, the introit being Stainer's ever beautiful, "Ye Shall Dwell in the Land," with its glad refrain. An eloquent and convincing sermon was preached by Canon Macmorine from the text, "They joy before Thee according to the joy in harvest," in which he pictured the rejoicing in Palestine at the feast of tabernacles, and then, touching upon our causes for rejoicing by reason of the abundant harvest, sent by God as a reward for honest toil, drew his hearers to the contemplation of the certainty of joy in that blessed land of God, where the harvest song hath never any ending. Clare's was the setting to the Magnificat and Nunc Dimittis, the solos being taken by Charles Harvey and Sergt. Bailey. Archdeacon Worrell preached a strong and appropriate sermon from the text, "I will worship toward Thy holy temple, and praise Thy Name," teaching the lesson that as "seed-time and harvest" do not fail because though storms and drought and frost may threaten, God's hand is over all, so that the affairs of men, all tangled as they may seem now, will one day be straightened out, the good God being mindful of his own.

On Sunday, the 18th inst., it being the Day of Intercession for Sunday Schools, there will be a special communion service in all the churches for the teachers, senior scholars and workers, and in the afternoon a union service of all city and suburban schools will be held at the cathedral in the afternoon. Addresses will be made by Archdeacon Worrell and Rev. Mr. Crisp.

Portsmouth.—St. John's.—Harvest services were held in St. John's church, on the 4th inst, and the decorations were very fine. St. John's possesses several gardeners who can make a display equal to that at a township fair. At the morning service the anthem was "O Lord How Manifold Are Thy Works." During the evening offertory, Miss Bates sang "Consider the Lilies." Rev. Mr. Holah was the morning preacher, and the Rev. Mr. Crisp officiated in the evening.

Cataraqui.—Christ church was decorated most tastefully on Sunday, the 4th inst., and special music was well rendered on the occasion of the annual harvest festival. The service was at 11 a.m., and Rev. Canon Grout preached an appropriate sermon, while Canon Cooke read the services.

The following is from the Kingston Whig: The evident decadence of the Ontario Churchman and its announcement of discontinuance, is in line with several like failures of diocesan papers from Archdeacon Parnell's Churchman down—and a repetition as clear as apostolic succession. But it is none the less regrettable. The Deseronto Churchman was of fine proportions, well filled, well intentioned, and highly creditable to a small diocese, and was helpful as well. There is more good in the generous interchange of parish news, and dissemination of diocesan thought and action than is generally realized. The usefulness of the press is too lightly regarded, and the prejudices against it are intellectually false and baneful, in the light of the Church's interest. There is much food for thought in this pithy paragraph. The lack of appreciation by Churchmen in Canada of Canadian Church papers is probably because they feel a certain amount of

disappointment in the character of the papers they do not meet their wants. But why? Because Churchmen are too extravagant in their demands and impatient to have their demands supplied. They call first of all for a cheap paper, as if to the end had a living to make, and everyone was a philanthropist by profession and practice. But, in the second place, they demand that the cheap paper shall be equal to the best and costliest in the world. The result is inevitable. The home paper, with its home news, is thrown over for some foreign publication, with plenty of capital at its back, which has gained strength by the loyalty of those who helped to nurse it in and through its weakness. If all Churchmen would rally round an old-established paper, like the Canadian Churchman, its possibilities would be great, its development assured, and its usefulness recognized.

Belleville.—The autumn meeting of the Bay of Quinte Clerical Union was this year especially successful. Among those present were the Lord Bishop, Archdeacon Carey, Archdeacon Worrell, Rev. F. C. Plummer, of Toronto; Revs. Canon Jarvis, Rural Deans Bogert, Armstrong and Dibb, G. R. Beamish, Dr. Roberts, C. J. Hunter, E. Costigan, J. W. Jones, C. M. Harris, J. H. Coleman, C. A. French, J. W. Foster, J. Wilkinson, George Code, R. Irving, J. de P. Wright, A. L. Geen, W. Fraser, and E. Wilson. The meetings opened at the Parish Hall of St. Thomas' church, and were presided over by Rev. G. R. Beamish. Rural Dean Dibb gave the first paper on Prayer-Book Revision. His suggestive words led to a long and profitable discussion, which was taken up again on Wednesday, and was rounded off by an excellent and helpful paper by the Rev. F. C. Plummer on a Prayer-Book for the People. The matter was finally concluded by a resolution appointing Revs. Canon Jarvis, Rural Dean Dibb and E. T. Costigan a committee to consider the possibilities of having a special edition of the Prayer-Book containing only Matins and Evensong, arranged in the order to be followed. On Tuesday evening a missionary meeting was held in the City Hall. The hall was well filled, notwithstanding the fact that a meeting was being held in another hall in the city, on behalf of the Bible Society, and was being addressed by the witty and eloquent Archdeacon Madden. The clashing of the two meetings was unavoidable, and mutual regrets were expressed at both places. It is satisfactory to know that both meetings were well attended. The missionary meeting was opened with prayer by Archdeacon Carey, after which the chairman called upon Archdeacon Worrell to speak on general missions. He spoke of the work in the foreign and domestic fields, showing what had been done, and what was yet to be done. His address was listened to with close attention, and was frequently interrupted by hearty applause. The Lord Bishop then spoke on Diocesan Missions in his usual clear and forcible manner. He told with earnest eloquence of the work in the diocese and the encouraging state of affairs, as well as of the great needs yet unsatisfied. His dealing with the duty of Christian giving was especially happy and effective. The address throughout was a masterly effort. The whole meeting was excellent and cannot but be of lasting benefit to the missionary cause. On Wednesday, Holy Communion was celebrated in St. Agnes' chapel, and a large number of the ladies of Belleville were present, as well as all the visiting clergy. The chapel is a model of beauty and usefulness. It seats about 250, and is a most beautiful climax to the splendid building in which St. Agnes' School for Girls has been begun. Mrs. Lingham, who has built and equipped the school largely at her own expense, is to be congratulated on the result of her work. The school is already a success, and it is to be

regretted that in at least in Ontario dioceses will support so important and so eminent an institution. After Matins at 9.30 a.m., the readings in the Prayer-Book were resumed. In the afternoon a paper on Inspiration was given by Rev. J. H. Coleman, which was undoubtedly a valuable contribution to the subject, so the meeting thought, and in thanking Mr. Coleman requested him to allow it to be published. In the evening service was held at St. Thomas' church, and a strong and eloquent sermon preached by the Rev. F. C. Plummer, of St. Augustine's, Toronto. Reference to it must be left for another occasion.

OTTAWA.

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

Lancaster.—St. John's.—The annual harvest Thanksgiving festival was held on Sunday, Oct. 4th. The occasion was marked with special services at 8 a.m., 11 a.m., and 7 p.m. The rector preached at both services interesting and instructive sermons illustrative of the work of agriculture and the lessons of the harvest field. The church was exquisitely decorated in full festival garb. The congregations were larger than in former years, and at Evensong many were not able to gain admission. St. John's is unique in every way, and one of the most noticeable features is that about two-thirds of the congregation are male worshippers.

TORONTO.

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

The Very Rev. Dean Matheson, D.D., Coadjutor-Bishop-elect of Rupert's Land, occupied the pulpit of St. Paul's church on Sunday last, both morning and evening. The Bishop of Calgary preached in St. Luke's on Sunday evening, and the Rev. D. Convers, of Toledo, Ohio, in St. Thomas', on Sunday morning last.

St. Luke's.—At the meeting of the members of the rural deanery of Toronto, which was held in the school-house on Monday, the 5th inst., the Rev. Dr. Langtry, rector of this church, and Rural Dean, resigned the latter position.

The members of the choir of this church have presented Mr. T. A. Reed, Mus. Bac., who for the past year has been organist of the church, with a pair of gold sleeve links on his resigning the post to take up similar work at St. Augustine's.

The Bishop of Toronto unveiled on Wednesday, the 7th inst., a brass tablet, which has been placed in this church in memory of Mrs. Williamson, the late president of the diocesan W.A. The Bishop, in unveiling the tablet, referred to the monument which Mrs. Williamson had left behind her in the memory of her pure and unstained life, her nobleness of purpose, and her devotion to the cause of the Master. The tablet bore the cross of the Order and the words: "In loving memory of Mary Ellen Williamson." Addresses were also delivered by the Revs. Dr. Langtry and A. J. Broughall.

St. Jude's.—Very successful harvest festival services were held in this church on Thursday and Sunday, October 1st and 4th, respectively. The preachers were the Rev. J. Pitt Lewis, rector of Grace church; the Rev. J. L. P. Roberts, vicar, and the Rev. H. T. F. Duckworth, Trinity University. The church was most tastefully decorated, and was greatly admired by the overflowing congregations.

Parkdale.—St. Mark's.—On Sunday, the 13th ult., a memorial window was dedicated in this church "To the glory of God, and in loving

memory of Mabel L. E. Farrall-Hess, who fell asleep December 20th, 1902." This is the first stained-glass window erected in this church. The subject is "Christ, the Light of the World," and is a copy of Sir Edwin Arnold's picture adapted for reproduction in glass. The work is beautifully done, being executed by "The N. T. Lyon Glass Co.," Toronto. The window was provided by Mrs. Dunsbaugh, sister of her in whose memory it is erected. Before dedicating the window, the rector preached on the subject and explained the appropriateness of such memorials, and the lessons to be learned from them, and especially from the subject represented in this window.

Church of the Redeemer.—At a recent service the rector, Rev. C. J. James, pointed out that the various service books of the Church had been many years in use and were beginning to show signs of wear, and asked for new books for the Communion Table and the Prayer Desks, and also for a new lectern Bible. Within a week from the announcement, all five books were forthcoming from different members of the congregation, a result equally gratifying to the rector and the parishioners. The new books are uniform in style, with large, clear print and handsome morocco binding, and each is inscribed with the name of the donor or the circumstances of the gift. This excellent form of thank-offering or memorial should commend itself to the laity of other congregations.

Cavan.—Special harvest festivals have been held in St. John's church, on Sunday, September 21st, morning and evening, the sermons being preached by the Rev. W. L. Armitage, of All Saints', Peterborough, and the Venerable Archdeacon Allen. The offertory for church improvements amounted to \$70. On the same day a special service was held at Trinity church at 7 p.m., Mr. Armitage again preaching, and a social gathering and service of praise, with appropriate addresses, was held on Monday. Mrs. Spencer, Miss Allen, and Mr. Needler, of St. Thomas' church, assisting. The proceeds of the festival amounted to \$35. Sunday, the 27th was a red letter day in the history of Christ Church, Bailieborough, the special Thanksgiving services being marked by the presence of a new pipe organ, which was then used for the first time. The organ is a two-manual instrument of sweetness, power and variety, manufactured by the well-known firm of E. Lye & Sons, Toronto, and costing about \$1,000. The services of the day were conducted by the clergy of the parish, the Ven. Archdeacon Allen, the Rev. Wm. Cartwright Allen, and the Rev. W. Spencer. The offertory, which was for the Organ Fund, amounted to \$108. A harvest tea and service of praise was held on Tuesday evening, September 29th, in which the following took part: Mrs. Ams, Port Hope; Miss Adams, Winnipeg; Miss Warner, Cobourg; Miss Collins and Mrs. Wm. Cartwright Allen, Millbrook, and Miss L. Smithson, Bailieborough. The Rev. E. A. Langfeldt gave an instructive address on "Praise." Never have the harvest services in Cavan been more successful than this year. The clergy, choirs, and different organizations, especially the Daughters of the King, are to be congratulated on the success of their efforts, and the progress made from year to year. The organ at Christ Church is the second pipe organ in the parish, another of the same quality and cost having been placed in St. Thomas' church, Millbrook, fourteen years ago. The Ven. Archdeacon Allen, now in his 82nd year, has been more than usually active lately, having preached at two services in Manvers and Perrytown, respectively, on two successive Sundays, besides officiating at the various harvest services in his own parish. On one of these occasions he alluded to the fact of his ministrations being now extended to the fifth generation in the same family.

NIAGARA.

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

Georgetown.—Harvest Festival services were held at Glen on Friday, September 25th, at Norval on the 30th September, and at this place on Sunday, October 4th. At Glen the Rev. J. G. Browne, M.A., of Acton, was the preacher, at Norval, the Rev. R. B. Nevitt, M.A., recently curate of St. Luke's, Toronto, at Georgetown the Rev. Walter White, M.A., of Barrie. The collections at Georgetown and Norval were for the Missionary Apportionment Fund. Many thanks are due to those who devoted so much of their time to the decoration of the churches.

Cayuga.—A two-weeks' mission has just been held in this parish. On Tuesday evening, 29th ult., the annual Harvest Thanksgiving service was held. The Rev. Dr. Mackenzie, (the G.O.M.), of Brantford, preached a very beautiful sermon, the music was bright and service hearty, all combining to make a very enjoyable and profitable service. The church had been very appropriately decorated for the occasion, by the Chancel Guild. The work in our parish is generally encouraging.

HURON.

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

London.—Christ Church.—A large number of the members of the congregation met together on Monday evening, the 5th inst., in the school-house, for the purpose of welcoming the new rector, the Rev. R. S. W. Howard, and his wife. The city clergy were represented by the Bishop, the Very Rev. Dean Davis, Canon Richardson, Canon Dann, Revs. G. B. Sage, G. M. Cox, Dyson Hague, Principal Waller, T. B. Clark, and others. The chair was occupied by Rev. Canon Smith, the former rector of the parish, and the proceedings were opened with prayer by Rev. Dr. Bethune. The Bishop introduced the newly-appointed rector in a kindly-worded address, commending him to the congregation as a faithful minister of the Word of God. The Rev. R. S. Howard replied in feeling and appropriate terms. Mr. J. W. Rowlands, the people's warden, gave an address of welcome to Mr. Howard, giving him the hand of the congregation, and asking God's blessing upon his work. Rev. Dr. Bethune followed with an excellent address. A musical selection was well rendered by the excellent choir, and solos were contributed by Misses Rowed and Cullis, and Mr. J. Wilson, all of which were much appreciated. The congregation were then introduced in turn by the wardens to Mr. and Mrs. Howard, and an abundance of refreshments were supplied by the ladies of the congregation. Mr. A. E. Welch moved a resolution of thanks to the chairman and to those taking part. The motion was put by Dean Davis, and the meeting was brought to a close with the Doxology and the Benediction.

The Clerical Association of the city held their annual meeting on Tuesday, the 6th inst. Officers were elected, and arrangements made for the winter series of meetings of the Association. It is understood that there will be a convention here on the last Wednesday and Thursday of October, in connection with the Anglican Young People's Association of the diocese, and arrangements for these meetings were discussed. The officers elected were as follows: President, Dean Davis; vice-president, Canon Richardson; secretary-treasurer, Rev. G. M. Cox. Resolutions in regard to the deaths of the late Very Rev. Dean Innes, Rev. J. H. Moorhouse, and Prof. Harrison were passed before the meeting adjourned.

Dungannon.—St. Paul's.—The annual Harvest Thanksgiving services were held in this church

of the 27th ult., when the Rev. C. R. Gunne, M.A., of Clinton, officiated, preaching two excellent sermons, practical, suitable, and in harmony with the occasion. The ladies did their best to make the interior of the church a picture of flowers and fruit, mingling together. To their patient and dexterous work much credit is due. The church was crowded with earnest and devout worshippers, especially at the evening service, when extra benches had to be provided for their accommodation. No special appeal for funds was made, the collections, however, exceeded \$30. The Rev. M. M. Goldberg did duty at Clinton during Mr. Gunne's absence.

Mooretown.—The series of harvest services in connection with this parish have been most successful and inspiring. They were brought to a close with a service of praise in Trinity Church last Thursday night. The programme on that occasion was kindly given by the choir of St. George's Church, Sarnia, under the leadership of their efficient organist, Mr. C. H. Clemorth. A large congregation assembled to hear the music and thoroughly appreciated the excellent programme rendered. Our clergyman has arranged the harvest services so that each part of the parish has both morning and evening services on the occasion of their Thanksgiving, the other churches closing and all meeting in one church as far as possible. This has helped in a great measure the feeling of unity that has been growing in the parish under Mr. Lee's rectorship. He is just completing the third year with us, and must feel gratified with the result of his untiring work for the good of the parish. Substantial improvements have been made to the church properties, the restoration of Trinity Church; the new drive shed accommodating 12 rigs, shingled and painted; at Courtright, the surveying, draining, and putting in perfect order of the cemetery, being perhaps the most striking. Our school-house is being reshingled and raised and put upon foundation at the present time. Besides this, we understand the debt on St. Stephen's Church, Courtright, has been reduced by almost one-half. Only those who knew the condition of things here three years ago can realize the change that has been made, and we hope and expect to see even greater things.

Seaforth.—St. Thomas.—The annual Harvest Thanksgiving service in connection with this church was held on Sunday, the 4th, and was in every way equal to that of former years. The Rev. W. T. Cluff, rector of St. John's Church, Strathroy, was the preacher, and his sermons were very much appreciated, being a forcible and practical exposition of the duty of Thanksgiving. The church had been most beautifully decorated by willing hands, and the choir were never heard to better advantage. The services in this church are always bright and hearty, but on that Sunday, when the large church was filled to the doors, they were particularly so. The offertory, which was for the general expenses of the church, was nearly \$90. On Monday evening the members of the congregation gathered in the school room and partook of a harvest tea together. After which an interesting programme of readings, songs and instrumental music was introduced by the rector, the Rev. Rural Dean Hodgins, and a very profitable time was spent.

Teeswater.—Since the reopening services we are pleased to learn that the Bishop of the diocese has consented to visit this parish on All Saints' Day, November 1st next, for which occasion a large confirmation class is being prepared. It is probable that over thirty candidates will be presented to the Bishop for this Scriptural rite. It is understood that the Episcopal visit will include both Teeswater and Lakelet.

Tara.—Harvest Thanksgiving services were held in Christ Church, Tara, and St. Stephen's Church, Lake Arran, on September 27th. The Rev. F. Ryan, B.D., rector of Trinity Church, Durham, and Rural Dean of Grey, had charge of the services, and preached appropriate and impressive sermons. The churches were tastefully decorated with the various products of the land. Suitable musical selections were given by the choir. The attendance was large and the collections liberal, amounting in Tara to \$51, and at Lake Arran to \$17, which in each instance was higher than on any previous similar occasion. The rector of the parish, the Rev. H. R. Diehl, had charge of the services at Durham.

Paisley.—Church of the Ascension.—The annual Harvest Thanksgiving services were held on Sunday, September 27th. The church was suitably decorated with grain, vegetables, fruit and flowers. The preacher was the Rev. Canon Richardson, of London, who preached appropriate and eloquent sermons, and gave an address to the Sunday School in the afternoon. The congregations were large, the free-will offertory amounted to \$87. On the following Wednesday evening a concert was given under the auspices of the Ladies' Guild in the town hall, the sum of \$171 was realized. The vestry expects to reduce the debt on the rectory to \$100, and proceed with the thorough renovation of the church at an early date.

Wingham.—St. Paul's.—On Sunday, September 20th, St. Paul's church, which had been closed for three Sundays for repairs, was duly opened with appropriate services and sermons. The Rev. David Williams, M.A., rector of St. James' church, Stratford, was the preacher. His sermon in the morning was based on the text taken from Jer. v., 24, "Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season; He reserveth unto us the appointed weeks of the harvest." It was much enjoyed by the large congregation. Mr. Williams spoke on the lessons to be learned from the harvest: (1) Behind all laws is God. (2) The Christian life is a life gained from dying unto sin. "Except a corn of wheat die, it abideth alone, but if it die it bringeth forth much fruit. (3) God's faithfulness. God's promise to Noah has been kept, He has been faithful to that promise and if God is faithful, He expects us to be faithful too. All God's works are perfect, and we must become like God. "Be ye therefore perfect even as

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your Father in heaven is perfect." In the evening he preached on the duty of thankfulness, 1 Thess. v. 18. "In everything give thanks." Both sermons were logical, full of deep and inspiring thought, and were delivered with great ease and earnestness. Mr. Williams is, without doubt, one of the best, if not the best, logical preachers in the diocese of Huron; he will always be welcomed to St. Paul's, Wingham. On Monday evening, September 21st, the rector had the shortened form of Evensong to take the place of the annual harvest home supper. At this service the following clergymen took part: Rev. J. Edmonds, of Trinity church, Blyth; Canon Brown, B.A., of Paris, and C. R. Gunne, M.A., of Clinton. Each clergyman gave a short and appropriate address from the chancel steps, and highly commended and complimented both the rector and congregation on their beautiful church. The offertories were the largest during the incumbency of the rector, Mr. Lowe; the amount for renovating the church was practically provided for, \$263. Description—Chancel, north end finished in crimson, with gold fleur-de-lis, the ceiling, which is in panels, is finished in light blue, while the upper part of the side walls is done in old gold, and the lower part is made to represent oak with a heavy moulding. Over the Lord's Table is a beautiful panel finished in royal blue, with the words in gold letters: "This do in remembrance of Me." Above that are two small banners, also of royal blue, with the A. and M. in gold; the nave is finished in old gold with trimmings to correspond, while the lower parts of the walls, which are plain brick, have been painted to represent pressed brick. The blind window, on the east side of the chancel, has been filled with mock pipes to correspond with the one on the opposite side. A memorial window, to the memory of the late S. J. Smith, was placed in the fourth panel of the chancel window thus completing the whole window with memorials; one to Rev. Wm. Davis, late rector of Wingham; one to the late Crowell Wilson, and one to the late Thomas Cronyn. It is intended to place a memorial, in the way of a Bishop's chair, or brass tablet, to the late D. Sills, Sunday school superintendent, in the near future. The whole work is most satisfactory, and was executed by Mr. Matthew, of St. Thomas. It is only fair to state that the congregation of St. Paul's, Wingham, is one of the most liberal in the diocese, both as regards parochial subscriptions, Diocesan Mission Fund, Foreign and Domestic Missions. The very best feeling exists between rector and congregation, and everything is working in peace and harmony in the parish, and has been so during the present rector's incumbency.

Lion's Head.—One of the rocky promontories of the Bruce peninsula has upon its lakeward face what used to be like the head and mane of a lion, when viewed from a distance, and the name was given to the point-of-land, and finally a village was built not far away which was so designated. The village to-day has a population of some six hundred, with stores, churches, a two-roomed school, mills, and neat residences. The peninsula runs fifty-seven miles north of the town of Wiarton, and the village of Lion's Head is twenty-two miles from the town. There are some few good farms in this section, but the land is chiefly rocky and barren, not unlike Muskoka on a smaller scale. This district is occupied by one missionary of the Church of England, but four denominational preachers are also to be found covering the same ground. The Rev. Jabez Gander, our church's representative, has no less than nine stations, but only one church-building, and that is Christ's Church at Lion's Head. The Apostolic "in labours abundant," and also "in perils oft," may briefly describe the work and difficulties of this devoted man. The mission was started

in 1882, when the Rev. Wm. Hutchinson was sent here, and under his direction, the church at "The Head" was built, John Martin, the contractor, still lives here. He remained a little over two years, and was succeeded by the Rev. E. W. Hughes, in 1885, who worked with energy until November 4th, 1888. Next the Rev. F. J. L. Lyrrell, was in charge for a short time, and June, 1890, the Rev. J. H. Cooperwaite took up the work, leaving July 19th, 1891. The Rev. W. F. Brownlee was sent August 2nd, 1891, and left June 5th, 1892. The Rev. Arthur H. Rhodes served the mission from July 3rd, 1892, to January 8th, 1893. Mr. J. A. Tancock was sent as a student July, 1893, remaining until September, 1894. The Rev. J. A. Ball served the mission from 1894 to 1896. The Rev. J. H. McLeod was appointed in 1896, and left July, 1899. The present incumbent was placed in charge of the mission August 1st, 1899, and it will be noticed that he has served the parish a much longer time than any of his predecessors, for which he certainly deserves praise. To fully realize what it means to work a mission like this for four years without outside help or encouragement, one must see the place, know all the conditions, and judge the questions on the ground. No outsider can understand the loneliness, the heart-breaking weekly grind of drudgery. The Rev. J. Gander is loyally supported by his wife, who has gathered around her a splendid band of earnest women to whom much of the praise for the present improvements must certainly be given. The "Willing Workers' Society" was organized in May, 1903, with Mrs. Gander as president; Mrs. E. Ganton, secretary, and Mrs. Pettigrew, treasurer. They have about twenty members, and that they are workers, as well as being willing, is seen in the results. When they found they had something ahead, the proposition was made to paint the interior of Christ's Church. A large patch of plaster had fallen from the ceiling, the seats were in need of brightening, and it was decided to go on with the work without delay. The plaster had been replaced, the ceiling and walls nicely painted in blue and gray. The seats have been grained the Holy Table has been shortened, and its cloth restored. The chancel carpet was taken up and cleaned. By the kindness of the Young People's Association, of Durham, and the Chapter of the Brotherhood of St. Andrew, at Listowel, two neat Canterbury chairs have been placed in the sanctuary. These chairs are made of plain ash, oiled; they stand four feet six inches high, and are not only an ornament to the church, but reflect great credit upon the two societies who paid for them. They were made by the Harrison, Sons Co., Limited, of Owen Sound, who merely charged the actual cost of making. The reopening services were held on September 6th, when good and interested congregations attended. There were three services, 11 a.m., 3 p.m., and 7 p.m. The afternoon service was for the benefit of the children of the Sunday school. The preacher was the Rev. G. M. Franklin, of Owen Sound. The choir was very materially assisted by a lady school teacher who came some distance to play the organ and lead in the musical services. On the Monday following a bazaar was held in the Town Hall in the afternoon, then an English Supper was served, and in the evening a capital entertainment was given. The hall was nearly filled, and it is a large building, and such as one does not expect to see in so small a village. But the hall belongs to the township, and the County Judge has stated that it is one of the best township halls in the Province. The proceeds, exclusive of the Sunday offertories, reached \$125. With this in hand the "Willing Workers" propose to have the exterior of the church painted, and some other improvements made. At the opening service there was a celebration of the Holy Communion, when thirty received. The parish has no proper communion set, and

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a common plate, with two ordinary glasses were used for this solemn service. If any reader knows of a parish with perhaps a set not in use, or any Christian heart may be touched by this simple statement of church work and life under such difficulties, and who would provide or help to provide a set for this mission, the same will be very thankfully received by the editor. The mission of Lion's Head was supported by the Huron W.A. for several years, and it is not improbable but some of our godly women may be able to furnish a decent communion set for the use of this parish. The incumbent and wardens, and workers generally need all the encouragement they may get.

London.—Anglican Young People's Association Convention.—The convention will be held here on the evening of Wednesday, October 28th, and on Thursday, the 29th, at Bishop Cronyn Hall. All interested in young people's societies are invited to attend. Papers will be read by a number of able and representative men, on subjects of interest and importance. Among them, Rev. H. C. Dixon, of Toronto; W. T. Cockshutt, Esq., of Brantford; Rev. C. M. Gunne, Clinton; Rev. Canon Brown, Paris; Rev. Principal Waller, of Huron College, and others. The Bishop of the diocese will preside. The subjects are on the duty of the Church to the young, and the duty of the young to the Church; the necessity for such a society as A.Y.P.A.; benefits of organization, and on the society's principles of "worship," "work," "fellowship," and "edification." An interesting programme will be presented, and an opportunity will be offered to discuss work among the young in all its aspects. We hope next week to publish the programme in full.

RUPERT'S LAND.

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

After four years' delay, the proposed new church building at Westbourne has actually started. It will not be completed this fall, but enough will be done to ensure early completion next spring.

Mrs. Young, wife of the Bishop of Athabasca, addressed the Junior Woman's Auxiliary, of the Cathedral, in the school-house on October 3rd. Girls from other branches and from Haverhill College were present also, and all were refreshed by tea being served, at the invitation of Mrs. Code, superintendent of the St. John's Junior Branch of the Auxiliary.

The Rev. H. V. Malthy, missionary at Keewatin, Ontario, was advanced to the priesthood last month by Bishop Lofthouse. The ceremony of ordination took place in St. Alban's Church, Rat Portage, the candidate being presented by the Rev. J. W. B. Page, M.A., rector of that parish. Mr. Malthy is the son of an Old Country clergyman. He attended St. John's College,

and was student to Rev. most en spiritual one in comprise Norman on the summer in the l joying 1 from th The Th ful but there is pass th this, he go for has a would mandm no mov for the late D shown very 1 church enough tablet : late B and C eminer ought of pre sugges stone, of it could the m efforts holds first c are w forme compl remic of the p well-i It is in the Th house fair the 1 The serm Keev mun lengr ters Suffi chan Fun char who its c be t wen mer of 1 an ; in t long of sen Ho tha on Dr wa the In) to ele co;

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Malthy, missionary at Kee- advanced to the priesthood Lofthouse. The ceremony lace in St. Alban's Church, ndidate being presented by Page, M.A., rector of that is the son of an Old Coun- attended St. John's College.

and was ordained deacon in May, 1902. As a student he served a year or more as lay-curate to Rev. Mr. Page, of Rat Portage. He is a most energetic parish worker, and a deeply spiritual-minded priest. His parish is not a large one in territory like the prairie parishes. It comprises the churches at Keewatin and Norman—2 villages within a mile of each other, on the far-famed Lake of the Woods. In the summer time, services are held on the islands in the lake, as hundreds are encamped here, enjoying for a few weeks, the refreshing breezes from the lake, and the perfume of the tall pine. The Thousand Islands, and Muskoka are beautiful—but for loveliness and charm of nature, there is yet a spot to be discovered that can surpass the Lake of the Woods district. It is to this, however, that many of the prairie clergy go for their annual holiday rest. Mr. Maltby has a most charming living indeed—one that would almost make one break the tenth commandment. It seems a shame that there has been no movement among the clergy of this diocese, for the erection of some fitting memorial to the late Dean O'Meara. The Masonic lodge has shown their appreciation of him in placing a very handsome monument in the Cathedral churchyard; and it ought to be thoughtful enough of the clergy and laity to place a brass tablet at least in the walls of the Cathedral. The late Dean's long connection with the diocese and Cathedral; his work as an educationist; his eminent gifts; and his wide-spread popularity ought to be sufficient to call forth some means of preserving his memory. The matter was suggested by the Rev. T. F. Belford, of Gladstone, a year or more ago, but nothing has come of it. If some of the "Old Boys" of St. John's, could be formed into a committee for pushing the matter, there would be little fear that their efforts would be supported by all. The College holds its commemoration ceremonies about the first of November, and the "Old Boys" usually are well represented. A committee could be formed then; and a great deal of work accomplished between that time, and the Alumni reunion in June of 1904. To allow the memory of the late beloved Dean to remain unmarked by the people whom he faithfully served approaches well-nigh the bounds of a thoughtless scandal. It is earnestly hoped that a move will be made in the matter.

The Provincial Synod met in St. John's school-house, Winnipeg, on October 1st. There was a fair representation of Bishops present—while the house of delegates was strong in numbers. The usual service was held in the Cathedral, the sermon being delivered by Bishop Lofthouse, of Keewatin, after which was celebrated the communion. The Archbishop's charge was not a lengthy one, and the chief points were the matters of a Bishop for Saskatchewan diocese; a Suffragan for Rupert's Land; and a proposed change in the Clergy, "Widows" and Orphans' Fund of the Province. After the close of the charge, His Grace introduced Rev. Dr. Tucker, who gave an eloquent address on the M.S.C.C., its object; its needs; and the work in general to be touched by this society. The Synod then went to the chief business, after the appointment of the necessary officers, and the hearing of reports. The request of the Archbishop for an assistant was granted. Interest then centred in the election. The House of Bishops were not long in deciding. And His Lordship, the Bishop of Qu'Appelle, at his own request, acted as messenger from the Upper House to the Lower House, by conveying the pleasing message that the choice for a Coadjutor-Bishop had fallen on the Very Rev., the Dean of Rupert's Land, Dr. Matheson. It was a most happy choice and was received by the House of Delegates with the most unanimous applause. Hon. Colin Inkster, Sheriff of Manitoba, asked to be allowed to be the first to congratulate the Dean on his elevation to the episcopacy. His request was conceded, and the Sheriff made an able speech,

in which he traced somewhat humourously the evolution of the present Suffragan-bishop-elect. said the Sheriff; "I knew him first, when he was known as 'little Sammie,' then as a student, he became Mr. Samuel Matheson, on ordination it was the Rev. Samuel, later he was Canon Matheson; once more the name evolved to the Very Rev. Dean Matheson; and now, it has become His Lordship, Bishop Matheson." Others joined in offering congratulations; and the Bishop-elect asked to be excused from making any lengthy reply. The Bishopric of Saskatchewan was filled by the translation of the Right Rev. Jervois Arthur Newnham, D.D., Bishop of Moosonee. It came as a surprise, but it is an exceptionally wise appointment, Saskatchewan is fast becoming a very important diocese with a great deal of heavy and varied work, and it needed a thoroughly capable and experienced episcopal administrator. In Bishop Newnham, they have one. The new Bishop begins his work in Saskatchewan about Christmas time. All the Bishops present at the Synod sessions remained over Sunday in Winnipeg, and occupied various pulpits in the city. They together with the Suffragan-Bishop-elect, will attend the annual meeting of the Board of Missions of the Dominion at Toronto this month, Bishop Pinkham, of Calgary, will proceed to Ottawa; thence to Washington, D.C. All the prelates will be back in Winnipeg to attend the consecration of Dr. Matheson, on November 15th.

The translation of Bishop Newnham from Moosonee to Saskatchewan, leaves the former bishopric vacant. According to the constitution of the Province of Rupert's Land, this diocese is a purely missionary diocese supported by the C.M.S. As there are not six clergymen supported by endowment, or their own congregations, in the diocese, the right to appoint a Bishop, subject to the approval of the Metropolitan and two Bishops of the Province, lies with the Missionary Society lending the chief support. This, it is understood, is the C.M.S.; and consequently, they have the appointment in their own power, in consultation with the Metropolitan and the two Bishops of the Province of Rupert's Land. Such being the case it is hard to say who will succeed Bishop Newnham who relinquishes the See at Christmas.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Manitoba.

Rat Portage.—St. Alban's.—On Sunday, the 27th of September, the Rev. H. V. Maltby was ordained to the priesthood by Bishop Lofthouse. This being the first ordination in the diocese, a very large congregation gathered in this church to take part in the services, many coming over from Keewatin village—of which Mr. Maltby has had charge for about eighteen months. The sermon was preached by the rector of St. Alban's, the Rev. J. W. B. Page, from Joshua i. 9. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee." After the service a large number stayed for the Holy Communion.

Fort Francis.—The Rev. C. Wood, of Stone-vaal, in the diocese of Rupert's Land, has been appointed by the Bishop to this charge, and took up his work there last week. This mission, which is one of the most important places on the Rainy River, has for a long time been vacant. There are quite a large number of Church people there, and they are intending to build a new church this autumn.

Lac Seul.—The Rev. T. H. Pritchard, who has had charge of this mission for some years, died at his home in Middlechurch, Man., on the 20th inst. He did very good work amongst the Indians there, and was greatly beloved by them.

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His work has been carried on since June by the Rev. M. Sanderson, a native of Red River, who will, we trust, be able to continue the work there.

HINTS TO HOUSEKEEPERS.

Pickled Red Cabbage.—Slice it into a colander, sprinkle each layer with salt; let it drain two days, then put into a jar, pour boiling vinegar enough to cover; put in a few slices of red beet-root. Choose purple red cabbage. Those who like flavour of spice will boil it with the vinegar. Cauliflower cut in bunches, and thrown in after being salted, will look red and beautiful.

Pork Chops with Tomato Gravy.—Trim off skin and fat; rub the chops over with a mixture of powdered sage and onion; put small piece butter into a frying-pan; put in the chops and cook slowly, as they should be well done. Lay chops on hot dish; add a little hot water to gravy in pan, one large spoon butter rolled in flour, pepper, salt and sugar, and half cup juice drained from can tomatoes. The tomatoes themselves can be used for a tomato omelet. Stew five minutes and pour over the chops and serve.

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Children's Department

AN ASSISTANT NURSE.

Along the sunny children's ward
Sweet Gretchen wheels her chair,
A little maid with eyes of blue,
And braided, flaxen hair.
The doctors say she cannot walk
For many a weary day.
But Gretchen's laugh is like the sun
For driving clouds away.

She knows a hundred funny rhymes
And games, and scraps of song,
To help the children through the days
When hours are dull and long.
She takes the lame ones on her lap
And wheels them down the hall;
The doctors smile to see her face,
And Gretchen loves them all.

She waits at evening by the beds
Where homesick babies lie,
And hears them when they say their
prayers,
And tells them not to cry.
She tucks the sheets about them close,
With kisses for them all,
Wiping her own eyes bravely, lest
The homesick tears should fall.

Day after day, along the rows
Of little cots all white,
Sweet Gretchen sings, and wheels her
chair,
And makes the whole world bright
With living sunshine, dearer far
Than gold from any purse.
And so the doctors, call her now
Their first assistant nurse.

THE PREACHER AT THE PUMP.

Many years ago a certain minister was going on Sunday morning to his Sunday School. He walked through a number of streets, and as he turned a corner he saw, assembled round a pump, a party of little boys playing marbles. On seeing him approach they began to pick up their marbles and run away as fast as they could. One little fellow did not see him so soon as the rest, and before he could succeed in gathering up his marbles, the minister had come to him and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with the boy? That is what I want you to notice.

He might have said to him, "What are you doing there? You are breaking the Sabbath. Don't you deserve to be punished?"

But he did nothing of the kind. He simply said, "Have you found all your marbles?"

"No," said the boy, "I haven't."

"Then," said the minister, "I'll help you." Whereupon he stooped down, and began to look for the marbles; and as he did so he remarked, "I liked to play marbles when I was a little boy, and I think I can beat you; but," he added, "I never played marbles on Sunday."

The little boy's attention was now arrested. He liked his friend's face,

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and began to wonder who he was. The minister said:

"I am going to a place where I think you would like to be; will you come with me?"

Said the boy, "Where do you live?"
"In such a place," was the answer.

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Many Falling by the Way Because of Thin Blood and Weak Heart Action.

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"Why, that's the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and a minister of the Gospel could be the same person.

"Yes," said the man, "I am the minister myself, and if you'll come with me I think I can do you some good."

Said the boy, "My hands are dirty; I can't go."

"But," said the minister, "here's a pump; why not wash them?"

Said the boy, "I'm so little I can't wash and pump at the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work, and pumped and pumped; and the boy washed his hands and face until they were quite clean.

Said the boy, "My hands are wringing wet, and I don't know how to dry 'em."

The minister pulled out a clean handkerchief and offered it to the boy. Said the boy, "But it is clean."

"Yes," was the reply, "but it was made to be dirtied."

The boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday School.

Twenty years after, the minister was walking in a street of a large city, when a tall man tapped him on the shoulder, and, looking into his face, said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing marbles near a pump? Do you remember that boy's hands being too dirty to go to school, and pumping for him, and speaking kindly to him, and taking him to school?"

"Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business and became a leading man. I have attained a position in society, and on seeing

you to-day in the street I felt bound to come to you, and say that it is to your kindness and wisdom and Christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained and what I am at the present day."

HOW TO BE CURED

Without Pain.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growths which discharge pus; cancerous conditions and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

A BEAUTIFUL ALLEGORY.

Once on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said:

"What is the matter, little leaf?" "The wind," said the leaf, "just told me that one day it would pull me off and throw me to the ground to die." The twig told it to the branch, and the branch told it to the tree.

And when the tree had heard it, it rustled all over, and sent word back to the leaf:

"Do not be afraid, hold tightly, and you shall not go off till you want to."

And so the leaf stopped sighing, and went on singing and rustling. And so it grew all summer long till October. And when the bright days of autumn came, the leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were scarlet, and some were striped with colours. Then it asked the tree what it meant. The tree said:

"All these leaves are getting ready to fly away, and they have put on these colours because of their joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it. And when it was very gay in colours, it saw that the branches of the tree had no colours in them, and so the leaf said:

"Oh, branch, why are you lead-colored, and we golden?"

"We must keep on our working-clothes," said the tree, "for our work is not yet done; but your clothes are for holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over, and then let it fall gently down under the edge of a fence among hundreds of leaves, and it never waked up to tell what it dreamed about.

AUNT ABIGAIL'S DEN.

(Continued from last issue.)

"Mamma says," spoke up Nina, in her sweet, slow way, "that soft hands, and a soft voice as well, are indicative of a lady. Really, I feel as though my nerves were shattered whenever I hear Agnes Weaver speak. Her voice is as loud and as course as a boy's, and she never tries to modulate it."

"I've noticed the same thing," chimed in Madge; "and the other day when she tried to read softly: 'The quality of mercy is not strain'd. It droppeth as the gentle rain from heaven'

Upon the place beneath; it was quite amusing, and even the professor smiled."

Aunt Abigail sat rocking backwards and forwards, sewing and listening. At this point she laid down her work on the table near her, and, gently smoothing her black silk apron with her dear old hands, startled the girls by saying:

"I think Henrietta has beautiful hands and that Agnes Weaver has a beautiful voice."

"Why, Aunt Abbie, what can you

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mean?" and the three girls all turned and looked at her in amazement.

"My dear girls, have you ever thought what made Henrietta's hands red and chapped? If you did the washing on Monday, having your hands in the hot soapsuds, and then going into the frosty air to hang out the clothes, don't you think your soft,

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit, and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way, and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it, just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids, for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature, and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for ten years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year, and have an appetite like a harvest man, and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock, because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another, and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

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lady-like hands would become red and cracked? Henrietta does this and many other such tasks for her mother every week. Monday was her wash-day and Tuesday her embroidery-day. Monday's wash spoiled Tuesday's silk violets."

The three listeners looked very grave, and Aunt Abigail continued earnestly:

"And Agnes' voice—I wish some day you could go with me to her home. It is two miles distant from here. Agnes walks it each day. I went there not long ago, and as little Will opened the door, I heard loud tones, but they were too even to be angry. Agnes was sitting by her mother, who was sewing. She was reading a book to her. I tried to enter into conversation with Mrs. Weaver, but it was quite impossible. Shout as I would, I could not make her hear me, and Agnes was my interpreter. Mrs. Weaver said sadly as I rose to go—and, by the way, her tones are smooth and soft—I grow more deaf each day. If it were not for my daughter I could scarcely hear anything. She reads to me daily. But I fear it will injure her voice, and a lady should have a sweet, low voice." Agnes put her arm around her mother, and smiled lovingly upon her. "Oh, mamma, you don't know what trouble it saves me at school! The professors never need say to me, 'Louder, Miss Weaver, if you please.'" I think, girls, in God's ear Agnes has a sweet voice, and in His sight Henrietta has beautiful hands. Elegance is the mark of a lady, but service is the mark of a Christian. If one must choose between them, there is only one choice."

The girls looked very sober, and Madge whispered the Golden Text of the previous Sunday: "Maf looketh on the outward appearance, but God looketh on the heart."

JENNIE'S SELFISHNESS.

Johnnie and Jennie were having a tea party.

"You can pour out the tea, Jennie," said Johnnie, graciously.

"Well," said Jennie, greatly pleased.

"And I will help to the cake," went on Johnnie.

"We-ell," repeated Jennie, more doubtfully.

So Jennie poured out the tea and Johnnie cut up the cake. Mamma had given them quite a large piece. Johnnie cut the large piece into five smaller pieces. They were all about the same size.

He helped Jennie to one piece, and began to eat another himself. Jennie poured another cup of tea, and the feast went on. Mamma, in the next room, heard them talking peacefully awhile, but presently arose a discussion, and then a prolonged wail from Johnnie.

"What is the matter?" asked mamma.

"Jennie's greedy, and selfish, too," cried Johnnie, between his sobs.

Then he cried again.

"What is the matter?" repeated mamma, going in to find out.

"Why," exclaimed Johnnie, as soon as he could speak, "we each had two pieces of cake, and there was only

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BE CURED

hout Pain. til you are a helpless emingly simple case of or piles, may, if neg- lead to worse. The rations become tumer- and the inflamma- til abscesses form; the into the tissues, form- owths which discharge conditions and general generation appear.

ded at the start, or at omething to soothe this reduce the swelling and I at the same time re- eased parts to normal ese three things are ac- rfectly by the Pyramid checks all progress of and rapidly returns the to health, besides re- ce the pain and fearful

ing Pyramid Pile Cure, to make sure of a cure ackages; for the past six not been troubled in the had been bothered for ars and had spent more llars for different reme- the first permanent help and no one could feel l than I do." L. M. Wil- aut, Ohio.

ile Cure is sold by drug- ly for fifty cents a pack- urge all sufferers to write ug Co., Marshall, Mich. uable little book describ- e and cure of piles.

one left, and Jennie took it—she took it all!"

Mamma looked perplexed.
"That does seem rather selfish of Jennie!"
"Yes, it was!" Johnnie wept.
"Cause I cut the cake that way so's I could have that extra piece myself."
—Youth's Companion.

DULL BOYS.

Do not be discouraged, my dear boy, if you cannot learn as rapidly as some others of your class. Slow growth is often sure growth. Some minds are like Norwegian pines. They are slow in growth, but their roots strike deep.

Some of the greatest men have been dull boys. Dryden and Goldsmith were dull, as boys; so was Sir Walter Scott. Napoleon, at school, had so much difficulty in learning his Latin that the master declared he almost needed a ginnet to get a word into his head. Douglas Jerrold was so backward in his boyhood that at nine he was scarcely able to read. Isaac Barrow, one of the greatest divines the Church of England has ever produced, was so impenetrably stupid in his early years that his father more than once said he feared he would never be fit for anything in this world. Yet that boy was the genius of the family.

A GRANDMOTHER'S RULES.

Somebody's grandmother has bequeathed to her descendants these admirable rules of advice:

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.

SECRETS OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

A HOME IN SUNNY CALIFORNIA

Producing a Comfortable Income, may be Secured at a Very Moderate Cost, at CITRONA PARK, Near ORLAND, Glenn Co.

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 \$400 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 casaca 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 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 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 so 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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G. PARKER,
33 Adelaide Street West, TORONTO



AN NORTH-WEST
ESTEAD
LATIONS.

section of Dominion Lands in
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Dominion Lands, at Ottawa,

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JAMES A. SMART,
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Such as Baldwin, Spies, Spitzenburg,
Greening, Russets,

all hand picked and carefully selected.
Price \$2.00 per barrel of 3 bushels, orders of 5
barrels or more I will pay freight.

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BATTLE CREEK, Mich.

Lock Box 2335.

She retained her illusions and did
not believe all the world wicked and
unkind.

She relieved the miserable and
sympathized with the sorrowful.

She never forgot that kind words
and a smile cost nothing, but are
priceless treasures.

She did unto others as she would
be done by, and now that old age has
come to her and there is a halo of
white hair about her head, she is
loved and considered. This is the
secret of a long life and a happy one.

DENYING OURSELVES FOR
GOD.

It were mere self-deceit to think
to offer all our acts to God, while we
retain, as before, all the things of the
world; to offer intently with one hand
to our Lord one-half our heart, while
with the other hand behind our back
we stealthily give the other half to
the world. "All for All." We cannot
think that in purpose of heart we
offer all to God, if we retain all.
Happiest they who, bared of all, can
follow Him who for us bared Himself
of all; bared not of outward good
alone, but of self, to love Him Whom
they have chosen for Himself. Yet
in some way to deny self, to diminish
our luxuries and softnesses, out of
love for Him in His poor; to deny
our senses, or ease, our curiosity
about outward things, our words, is
the very condition of His love. Bear
hardness for Him and He will be thy
rest. In fasting He will be thy food.
In silence for His sake He will speak
unto thee. In weariness He will be
thy refreshment. Make thyself poorer
for His sake, and He will be thy
wealth. Withdraw thy thoughts
from the pomps and vanities and dis-
tractions of the world, and He will
gather them to Himself. Forgo the
praise of men, and thou shalt feel the
sweetness of the praise of God.—Rev.
Dr. Pusey.

SIX THINGS PEOPLE OUGHT
TO KNOW.

That a quiet voice, courtesy and
kind acts are as essential to the part
in the world of a gentleman as of a
gentlewoman.

That roughness, blustering and
even foolhardiness are not manliness.
The most firm and courageous men
have usually been the most gentle.

That muscular strength is not
health.

That a brain crammed only with
facts is not necessarily a wise one.

That the labour impossible to the
boy of fourteen will be easy to the
man of twenty.

That the best capital for a boy is
not money, but the love of work,
simple tastes and a heart loyal to his
friends and his God.

GOURLAY, WINTER & LEEMING
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BEFORE STOCK-TAKING.



WE take stock on October 31st, and before that date desire to have disposed of our entire
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prices at which we are offering the instruments are so low, that no one desiring a good
instrument, at a moderate figure, can afford to miss the opportunity. — We therefore advise an
early reply, and would recommend that, in ordering, you send us your second and third choices,
in case the first is sold before your order is received.

REMEMBER.—1.—Every organ is in perfect order. 2. Each one is
fully guaranteed by us. 3.—We ship subject to approval and will pay the
return freight should the organ not prove satisfactory on arrival

TERMS OF SALE:
Organs under \$50, \$5 cash and \$3 per month without
interest. Organs over \$50, \$10 cash and \$4 per month
without interest.
If monthly payments are not convenient, please state
what method you prefer, quarterly, half-yearly or at
certain fixed dates. We wish to know what terms will
suit you.

- TAYLOR & FARLEY.—5 Octave Flat Top Organ, by
Taylor & Farley, in neat solid walnut case. Has
5 stops, 2 complete sets of reeds with an extra sub-
bass set, knee swell, height 3 feet. Original price,
\$1.00. Reduced to\$23
- SMITH-AMERICAN.—5 Octave Solid Walnut Organ,
by the Smith-American Co., in neat case without
extension top. Has 9 stops, 2 sets of reeds through-
out with a sub-bass set extra, knee swell, height 3
feet. Original price, \$100. Reduced to.....\$26
- DOMINION.—5 Octave Parlor Organ, by The Domi-
nion Organ Co., in solid walnut case with extended
top. Has 7 stops, 2 sets of reeds in treble and one
in bass, two knee swells, etc., height 5 feet 3 inches.
Original price, \$125. Reduced to.....\$34
- STERLING.—5 Octave Parlor Organ, by The Sterling
Organ Co., in decorated solid walnut case with high
top. Has 9 stops, 2 complete sets of reeds, 2 knee
swells, etc., height 6 feet. Original price, \$125.
Reduced to.....\$39
- MORRISH.—5 Octave Parlor Organ, by Morrish & Co.,
in solid walnut case with circassian walnut panels
and handsome decorations. Has extension top.
Has 10 stops, 2 sets of reeds throughout, couplers,
two knee swells, etc., height 5 feet 10 inches. Orig-
inal price, \$125. Reduced to.....\$41
- BELL.—5 Octave Cabinet Organ, by Daniel Bell & Co.,
in solid walnut case, attractively panelled and de-
corated. Has 10 stops, 2 full sets of reeds through-
out, 2 knee swells, etc., height 6 feet. Original
price, \$125. Reduced to.....\$43
- JAMES.—5 Octave Parlor Organ, by F. James & Co.,
in handsomely decorated solid walnut case, with
high top. Has 11 stops, including couplers, vox
humana, etc., 2 sets of reeds throughout, 2 knee
swells, height 7 feet, a fine organ. Original price,
\$135. Reduced to.....\$49
- SHERLOCK-MANNING.—New 5 Octave Organ, by
Sherlock & Manning, case in new design of solid
walnut, with extension top, handsomely panelled
and with plate mirror. Has 11 stops, couplers, etc.,
2 sets of reeds throughout, knee swell and grand
organ. One of the finest Canadian organs we have
ever sold. A sample instrument to clear. Cata-
logue price, \$190. Reduced to.....\$56
- DOHERTY.—5 Octave Church Style Organ, by W.
Doherty & Co., handsome walnut case, with finished
back and pipe top. Has 11 stops, including coupl-
ers, etc., 2 complete sets of reeds, 2 knee swells.
Original price, \$150. Reduced to.....\$57
- DOMINION.—6 Octave Parlor Organ, by The Domi-
nion Organ Co., in handsomely panelled and carved
solid walnut case, with high top. Has 11 stops, in-
cluding couplers, etc., 2 sets of reeds throughout, 2
knee swells, height 6 feet 6 inches. Original price,
\$150. Reduced to.....\$59
- KARN.—5 Octave Chapel Organ, D. W. Karn & Co., in
handsome solid walnut case, with finished back.
Has 11 stops, 2 sets of reeds throughout and a sub-
bass set extra, couplers, vox humana and 2 knee
swells. Original price, \$150. Reduced to.....\$63

A discount of 10 per cent. off these prices
for cash.
A stool accompanies each organ.
Every instrument safely packed without
extra charge.
We guarantee every instrument, and agree
to pay return freight if not satisfactory.

- BELL.—6 Octave Parlor Organ, by W. Bell & Co., in
rich solid walnut case with handsome pipe top.
Has 11 stops, including couplers, etc., 2 complete
sets of reeds, 2 knee swells, height 7 feet 2 inches.
Original price, \$150. Reduced to.....\$64
- ESTEY.—5 Octave Organ, by the Estey Organ Co.,
Brattleboro, Vt., case in solid walnut, very hand-
some with extension top, attractively panelled and
carved, and with bevelled plate mirror, has 10 stops,
2 complete sets of reeds, vox humana, 2 knee swells,
etc., height 6 feet 5 inches, used less than 6 months.
Catalogue price, \$200. Reduced to.....\$67
- MASON & HAMLIN.—5 Octave Chapel Organ, by
The Mason & Hamlin Organ Co., handsome solid
walnut case of gothic design with finished back,
roomy book cupboards, music racks, patent exterior
swell and pedal cover, has 12 stops, including coupl-
ers, vox humana, etc., 2 sets of reeds throughout
with a sub bass set extra, mouse proof throughout,
a magnificent church organ. Regular price, \$250.
Reduced to.....\$77
- BELL.—6 Octave Piano Case Organ, by W. Bell & Co.,
rich dark rosewood case with handsome mirror and
rail top, has 11 stops, couplers and vox humana,
etc., 2 complete sets of reeds, 2 knee swells, height
5 feet 3 inches. Original price, \$175. Reduced to \$79
- DOHERTY.—6 Octave Piano Case Organ, by W.
Doherty & Co., in handsome golden oak case with
carved panels, full length music desk and mirror,
rail top, has 11 stops, 2 complete sets of reeds,
couplers, vox humana, etc., grand organ and knee
swell, height 6 feet, could not be told from new.
Originally \$175. Reduced to.....\$81
- THOMAS.—6 Octave Piano Case Organ, by the Thomas
Organ. Handsome mahogany case with full length
music desk, rich marquetry and carved panels, lamp
stands and mirror rail-top. Has 11 stops, 2 com-
plete sets of reeds, couplers, 2 knee swells, etc.
Height 5 feet 11 inches. Used less than 6 months.
Catalogue price \$250. Reduced to.....\$87
- ESTEY.—6 Octave Piano Case Organ, by the Estey
Organ Co. This is a new style and very elegant, in
fact, the handsomest parlor organ made by this
celebrated firm; is in solid walnut with beautifully
carved panels and mirror top. Has 11 stops, 2
complete sets of reeds, couplers, vox humana, 2
knee swells. We have two of these new to clear
at this sacrifice price. Catalogue price \$300.
Reduced to.....\$99
- KARN.—7 Octave, New Design, Piano Case Organ, by
D. W. Karn & Co. Beautifully double-veneered
walnut case with full swing desk, carved panels,
etc., the style exactly like that of a piano with three
pedals, small push buttons instead of stops. Has
2 complete sets of reeds throughout. This is not a
second-hand instrument, having merely been used
for window display. Catalogue price \$350.
Reduced to.....\$107

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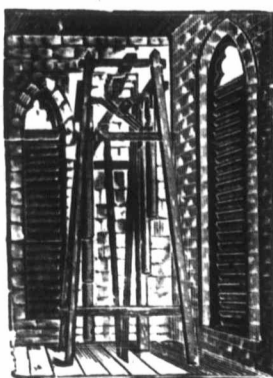
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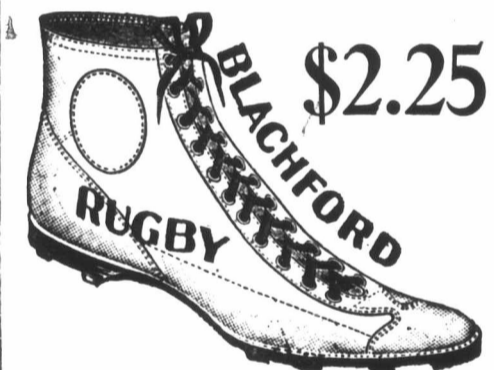
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For Calendar apply to DR. HIND.

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