

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 32.

TORONTO, CANADA, THURSDAY, OCTOBER 18, 1906.

No. 40.

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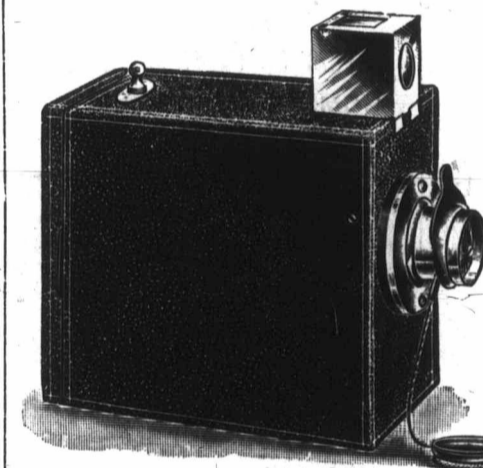
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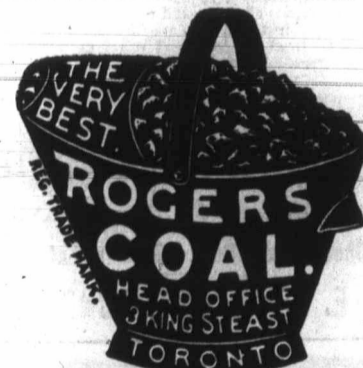
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Manufacturers of Stone Lbrics. ARTISTS.

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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

Entry may be made personally at the local land office or the district in which the land is situated.

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 was entitled to 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 town, township or an adjoining or cornering township.

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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 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.

W. W. CORY,

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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Cheapest and Best. Send for References.

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Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.



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Going Oct. 9th to Nov. 6th.

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To points Mattawa to Port Arthur.
To Sault Ste. Marie and Port Arthur—via Northern Nav. Co.
To Georgian Bay and Lake Superior points via N. N. Co.
To certain points in Quebec.

Going Oct. 25th to Nov. 6th.

To Pentang, Midland, Lakefield
All points Severn to North Bay, Argyle to Cobocook, Lindsay to Haliburton.
All points Madawaska to Depot Harbour.
All points on Muskoka Lakes, Lake of Bays, Maganetawan River.
All tickets good returning until Dec. 8th.

For tickets and full information call on Agents.

J. D. McDONALD,

District Passenger Agent, Toronto.



SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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We guarantee the purest and best ice obtainable—all cut in Lake Simcoe between Belle Ewart and Roach's Point, and well planned after leaving the water. A full season's supply assured.

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Canadian Churchman.

TORONTO, THURSDAY, OCT. 18, 1906.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church journal in the Dominion.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Oct. 21—Nineteenth Sunday after Trinity.
Morning—Ezek. 14; 2 Thess. 1.
Evening—Ezek. 18, or 24, 15; Luke 15, 11.

Oct. 28—Twentieth Sunday after Trinity.
Morning—Ezek. 34; 1 Tim. 5.
Evening—Ezek. 37, or Dan. 1; Luke 19, 28.

Nov. 4—Twenty-first Sunday after Trinity.
Morning—Daniel 3; Titus 1.
Evening—Dan. 4, or 5; Luke 22, 54.

Nov. 11—Twenty-second Sunday after Trinity.
Morning—Daniel 6; Heb. 4, 14 and 5.
Evening—Dan. 7, 9, or 12; John 2.

Appropriate Hymns or Nineteenth and Twentieth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 542, 547, 603.
Offertory: 226, 446, 550, 551.
Children's Hymns: 333, 564, 569, 570.
General Hymns: 296, 540, 541, 546.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 307, 315, 316, 322.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 203, 285.

Without Thee.

It is impossible to conceive a more forlorn and hopeless condition than that of the man who by his own deliberate act chooses the judgment and punishment of God in preference to His divine love and favour; who in all things seeks his own pleasure and rules his own heart through the promptings of his own will. Of such a one it may truly be said that he is not able to please God, for as much as he is content with the puny attempt to eject the Creator from the soul and body, which he fashioned in his own image. As one contemplates the awful loss sustained by the man, who is without God in the world, one can utter most fervently and sincerely the devout petition to the Almighty: "Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts."

Conference of Premiers.

The recent meeting of Provincial Premiers at Ottawa to consider and adjust the relations between the Federal Government and the Governments of their respective Provinces marks a stage in the growth and development of the Dominion. The due balancing of the autonomous powers of the various Provinces, with those of the Dominion as a whole, is an art calling for the exercise of statecraft of no mean quality. The sense of justice has to temper the demands of progress, and the weight of responsibility has to be so evenly and fairly distributed that the advantages of the union may be shared in due proportion by each individual unit and by the whole collectively, having due regard to their respective rights and powers. Such meetings cannot fail to have a beneficial effect. The better acquaintance of the Premiers with each other will tend to enlarge their knowledge and individual interest in the Provinces represented by each of them. From this will flow a broader sympathy with aims other than their own, and a kindlier tolerance of views, which under less favourable circumstances, they might deem it their duty to combat. Both as regards the Dominion and the several Provinces, this result is much to be desired. We may well profit by the warning lesson afforded by our powerful neighbour against unduly asserting either Federal or Provincial rights. Let the relation be rather as that between husband and wife. To bear and forbear be our motto, and peace, progress and sympathy ever be our united watch-words.

Union and Disunion.

That incident which has introduced the name of Wee Free is likely to prove a deterrent to Church union. The case grows out of the union of the Free and United Presbyterian bodies, both dissenting from the established Church of Scotland, and all three apparently, to an outsider, alike in belief, Church government and form of worship. But on the union a band of old believers refused to unite and proclaimed themselves the Free Church of Scotland. Eventually the House of Lords held that they represented the principles of the Free Church and were necessarily entitled to the assets of that body. There arose immediately a cry for equity, and in the end an Act was passed appointing commissioners to divide the assets of the old Free Church equitably between the claimants. With this precedent it is evident that in subsequent unions we must be prepared for new divisions. It is unlikely that any Legislature will in future intervene and take from one religious body and hand to another property which the highest court has decided belonged to it.

The Student and the Law.

Though we do not wish to forget our student days or to bear too hardly on the exuberance of spirit, physical energy, and dash of youth, yet there is a limit beyond which even the buoyancy and extravagance of youth should not be permitted to go. There is an ample field in which the most hilarious student can exercise his love of fun and mischief to his heart's content without destruction of public or private property, or injury to the person being at all necessary. When he violates the law, whether of his college or the community in which he resides, he will find that an hour or so of riotous and indefensible misconduct will bring him to, it may be, a life-long regret and a distinct loss of standing amongst his friends and fellows. Another and most regrettable result is the expulsion and

measurable blighting of a man's career as a scholar, and thinker. And all for what? For an hour or so of rude ungoverned license which may win the applause of his comrades for the moment, but their pity and regret for years to come. To the younger generation of students we say, with all kindness, "Be boys in your fun and frolic, but be men in keeping it within due bounds."

Our Development.

We read a quiet, unimpassioned statement by a well-informed resident of the Province of Quebec. It showed that that old Province was again practically French and that the next generation would find it completely so. The writer was English, and knew what he was writing about, and he also stated that the growth of the French people would not be confined to that Province, but would necessarily colonize the neighbouring regions. The main impelling power for such a race revolution was, as is well-known, race suicide among the English people, and next their restless desire for wealth and change which brought their farms into the market. And the leaders are quite up-to-date among the French. The fine art of land advertising is at last finding its way into the Province of Quebec. The literature that has been issued to convince the world of the excellence of the unallotted lands of this Province has not always been distinguished for its attractive qualities, but since the art of the land exploiter has begun to have its effect in drawing off the farmers of the East to pursue what Professor Robertson seems to regard as will-o'-the-wisps and mirages, something had to be done in Quebec as a counterblast. So far as the French language is concerned, nothing so well calculated to put a brake on the west-ward migration of the French-Canadian people has been issued as the pamphlet by Mr. Alfred Pelland, which has just appeared under the auspices of the energetic young Minister of Colonization, Mr. Jean Prevost. Written, printed and illustrated in every respect like a magazine rather than the old publications, it can hardly be read without arousing enthusiasm and carrying conviction. The present book deals only with the Temiskamingue district, but it will only be the precursor of others on the other sections of our vast virgin territory and in both of the current languages of the country.

Count Hohenloe's Memoirs.

A notable diplomatist's memoirs, when first published, usually not only rouse public interest in men and issues, which the lapse of time has placed in an historical background, but from their candour and piquancy sometimes stir feeling, long since allayed, and call forth expressions from individuals who were witnesses or actors in the scenes to which they refer. Count Hohenloe's memoirs are no exception to the rule. Their publication has, it is said, called forth a reprimand from the German Emperor. The censure applies to the portions disclosing the rupture, which arose between the Emperor and Bismarck, ending in the downfall of the latter. They reflect credit on the humanity and sagacity of the former, and the determined and vigorous manner in which he opposed the Iron Chancellor in his effort to repress the assertion of the claims of organized workmen by force, and, if necessary, bloodshed. Honour to whom honour is due. Whilst these revelations diminish the respect of right-thinking men for the character of Bismarck they increase it for his Emperor, who was strong enough to maintain the right and withstand the wrong.

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ARCHBISHOP BOND.

At the breaking of dawn on Tuesday, the 9th instant, the Archbishop entered into rest. For nine months he had been incapacitated from active work through a partial stroke of paralysis, but to the last his mind was clear and his interest in the Church's work unflagging. A sudden attack of heart failure brought death more unexpectedly than any one had anticipated. On the previous day he had written several letters, and had retired to rest with his wonted cheerfulness. About six o'clock he rang his bell for help, but it was seen at once that the Divine messenger had been sent for him. His end was as peaceful as the approach of morning. In his son's arms he fell asleep just as the morning light was chasing away the shadows of night. The facts of the Archbishop's life have frequently been brought before the public, and may

be read in Morgan's "Canadian Men and Women," as well as in various newspaper reports of his death. The successes of his long career and the many struggles he went through were all the issue of the man himself, and it will be the endeavour of the writer of this article to present the great Archbishop as he appeared to those who knew him intimately and had the privilege of working under him. The Archbishop was a man of striking personal appearance. He stood more than six feet high, and was proportionately built. His commanding figure was made venerable by his white hair and snowy beard. His eyes looked out at you with marked directness from underneath well-defined white brows. They were the sort of eyes whose glance you felt upon you. You could not get away from them, so penetrating, kind and full of interest were they. In keeping with his huge stature the Archbishop was possessed of a most striking voice. The voice was a witness of the character. It was large, deep, unaffected and manly. No one could ever forget that voice. Underneath its strength and fullness it possessed a timbre that was unmistakable. When he read the Lessons in church there was the hush of attention, and when in sonorous reverence he pronounced the benediction you instinctively felt that everything was fittingly concluded. No one could so much as hear him read a Lesson or say

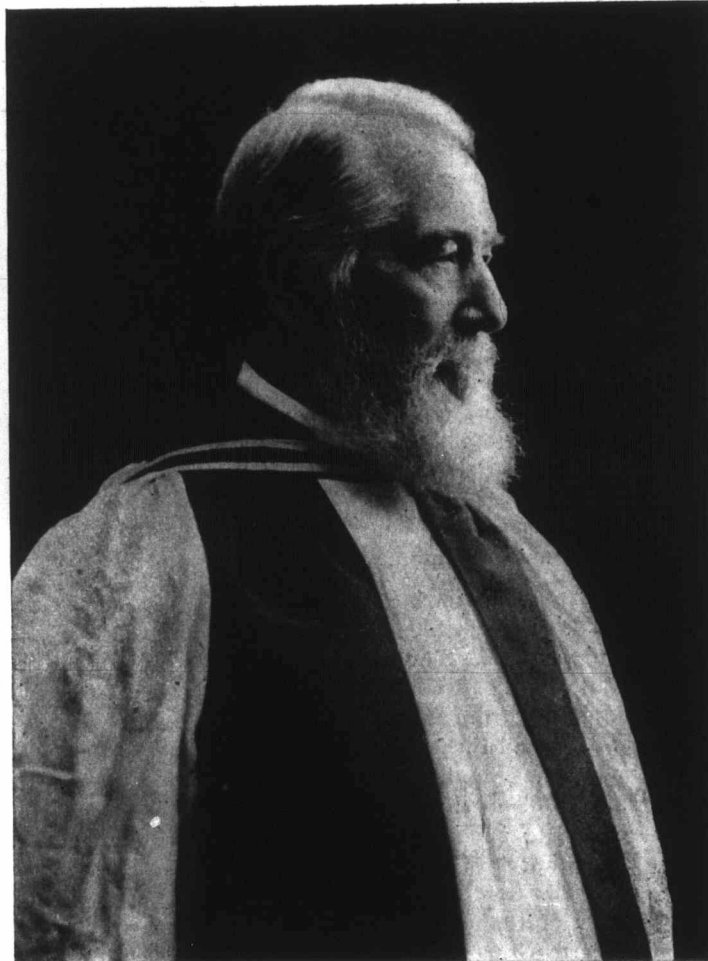
a prayer without feeling the conviction, "There is an honest, fearless, manly man." From these things, which are more or less externals, let us strive to see the Archbishop as he was in the simple greatness of his character. To us in Montreal he was well known as a man of simple life and manner. His tastes, his dress, his habits were all simple and unaffected. This general simplicity, together with his gracefulness of manner, rendered him thoroughly approachable by all classes of people. With this simplicity there was united the most absolute integrity of heart. He hated any subterfuge, and was himself as straightforward as the daylight. When he fought for principle (and he did practically nothing else for nearly a century) he carried on the battle in the open. He never pretended to be what he was not. Only two years ago, in conferring a degree in divinity upon a young clergyman he said, "All my degrees are honorary, and are practically valueless in comparison with this

degree." All pretense and sham were abhorrent to him. His rugged integrity showed itself in everything that he did and in every utterance that he made. His uprightness was a striking illustration of the fact that "An honest man's the noblest work of God." This splendid integrity went hand in hand with an unyielding devotion to principle. He was the willing servant of a strong, healthy conscience. His principles were well marked. They stood out in unmistakable clearness. Perhaps the man's greatness lay in this fact, that all his characteristics were so bold. What other men possessed in well-defined form he possessed in striking form. Had he lived in the early ages of the Christian Church he might have disputed the first place among devoted martyrs with an Ignatius or a Polycarp. He was of such stuff as martyrs are made. You could no more imagine his yielding on any question of principle than you could imagine

with human betterment. The great questions of temperance, social purity, evangelization of the heathen, conversion of the godless, awakening the careless, and building up the faithful, lay very near to his heart. He gave of his great strength to all of them. His industry was proverbial. It was the industry of a bird building its nest—the tireless industry that is begotten of love. Now that we have lost him we feel as Matthew Arnold did concerning his father:—

"But thou wouldst not alone
Be saved, my father! Alone
Conquer and come to thy goal,
Leaving the rest in the wild.
We were weary, and we
Tearful, and we in our march
Fain to drop down and to die.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.
If, in the paths of the world,
Stones might have wounded thy
feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful and helpful and firm!
Therefore to thee it was given
Many to save with thyself,
And at the end of the day,
O faithful shepherd! to come
Bringing thy sheep in thy hand."

Underneath these sterling characteristics for which we revered the Archbishop there was an unflinching faith in God. Pre-eminently he was a man of faith and prayer. On his ninety-first birthday a number of the clergy of his diocese called upon him. He addressed us sitting in his chair. His word to us was what we had heard from him a hundred times, "Be much in prayer and in the study of God's Word." The Archbishop practised his own precept, was a devout student of Scripture, and a man whose very face reflected the influence of his communion with the Unseen. Like St. Paul, he was constantly "looking unto Jesus, the Author and Finisher of our faith." With this faith in God and devotion to Holy Scripture there went a deep respect for sacred scholarship. He frequently spoke of the wide-reaching influence of learning and deplored the fact that the exigencies of his early life had made it impossible for him to take a university degree. He encouraged his clergy to reading, and was most anxious that everything should be done to make his Diocesan College a reflection of his own spirit of devotion to the religious life, coupled with respect for learning. In public the Archbishop was just what would be expected from one of his deep faith and spiritual fervour. His eloquence was one of rugged earnestness. His utterances rang clear with the clear convictions of his own heart. He was convincing to his hearers because he was himself convinced, and he always seemed to bring a message with him whenever and wherever he spoke. From what has thus far been said it is clear that the Archbishop's personality was a striking one. All his characteristics were clear-cut and bold. This fact made him a natural leader of men, and with his strong personality there went a cheerful optimism that made men rally about him instinctively. For many he was "The shadow of a great rock in a weary land." All classes of



The Most Rev. His Grace the Lord Archbishop of Montreal, Primate of All Canada.

men looked up to him. His tact helped him to gain and hold supporters. His fairness, justice and appreciation of men's abilities cemented the ordinary relationships of life into trustful friendships. He seemed to know by a subtle instinct just what men were likely to feel and think, and he governed his methods accordingly. His natural dignity and exalted position in the Church never made men feel ill at ease with him, for all was softened by the desire to do good, to act justly, and to love mercy. You felt that he had the British sense of fair play, and that everything might be trusted to his powerful sense of justice. His keen sense of humour often added zest to his utterances, and frequently brightened the seriousness of many a position in which he was placed. Like many another leader of men, he never worried. His faith in the over-ruling Providence of God kept him from falling into distress of mind at any untoward course of events. This constant freedom from mental distress was most reassuring to his associates. Then, over all, his greatness and strength there was a becoming garment of modest humility. He must have had strong self-confidence, but he would never admit but that his "sufficiency was of God." Here was at once the secret of his strength and his humility. Whatever strength he had he believed had been given him by God as a responsible gift, and, therefore, boasting and self-sufficiency were excluded from his make-up. And now the Archbishop is gone. With simple and dignified ceremony we buried him from the cathedral, beside which for so many years he had lived. He was both good and great. For years he had moved and associated with men of a younger generation than himself, for he had far outlived the usual span of man's sojourn upon earth. He was a veritable father in God, not merely to the Church in Montreal, but to the Church throughout the Dominion. In a very real sense he was the Primate. Unsurpassed in godliness, strength of character, devotion to principle, executive ability, he was well fitted to stand at the head of the Church of England in Canada. All the struggles of the Church to gain a footing in this new land seem to be typified in the Primate's life-long struggle against every form of wrong and for every form of righteousness. Opposition to him was an opportunity of joyful service and a means for the betterment of character. As long as the Church in Canada stands she can never forget the sterling piety, godly faith, unselfish devotion and wise counsel of William Bennett Bond. He was—

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

Written all over the Archbishop's life, from its first responsible beginnings to its hopeful and triumphant close, was the humble boast of St. Paul, "For me to live is Christ."

The Funeral.

The body of the Archbishop was removed to the Cathedral at ten o'clock on Thursday night, the 11th October. Immediately prior to the removal, a private service was held in the house for the family by Bishop Carmichael, who was assisted by Archdeacon Norton and Canon Baylis. Vigil was kept throughout the night by the Rev. Canon Renaud, the Rev. Frank Chartiers, the Rev. H. P. Plumpre, and the Rev. A. J. Doull. At six o'clock Friday morning Rural Dean Taylor, of Aylmer, and Rural Dean Carmichael, of Knowlton, arrived at the Cathedral to relieve them, and Morning Prayer was then said.

In the midst of a great throng, such as probably had never before crowded the walls of the venerable Christ Church Cathedral, a throng of Bishops, clergy, members of Parliament, and prominent business and professional men from every part of the diocese, and of the ecclesiastical Province of Canada, the funeral service of the Most Rev. William Bennett Bond, M.A., LL.D., late Archbishop of Montreal, Metropolitan, and Primate of All Canada, took place on Friday afternoon at half-past two o'clock. The doors of the Cathedral were thrown open at two o'clock, and the people who had crowded about the entrances for more than an hour before that time were at last admitted. They were admitted through the University Street and Union Avenue transept doors, and the throng was so great that soon they had completely filled the part of the church allotted to them, and many were obliged to stand. Then the different deputations began to arrive and take up their positions in the church, which was soon filled in every available part. In the chancel of the church were stationed the members of Parliament, local and federal, the Mayor and the representatives of the Montreal City Council, the judges and members of the Montreal Bar, the representatives of the colleges, and also the representatives of the Board of Trade. The sanctuary of the church was naturally reserved for the Bishops and officiating clergymen. In the body of the church came first of all the members of the family of the deceased Primate, after whom were stationed the attending clergy of the diocese on both sides of the aisle. The members of the deputations of the Methodist and Presbyterian Churches followed, after whom came the members of the Women's Auxiliary of the diocese, the wardens of the church, the representatives and students of the theological college and those from the Children's Home. The Mayor and City Council of Montreal were received at the St. Catherine Street door of the church by the churchwardens, Messrs. E. Goff Penny and F. E. Parkins, who conducted them to the places reserved for them. Messrs. Penny and Parkins also acted as ushers for the other deputations, showing them to the pews allotted to them. In this manner the church was soon packed to the doors, so that hardly another inch of space was available, and many turned away in despair of effecting an entrance. This was the case for quite a while before the procession of Bishops and attendant clergymen, who had retired at two o'clock to the Chapter House for the purpose of assuming their robes, had put in their appearance. It was a striking and indisputable testimony to the manner in which the late Primate had impressed himself upon the people of this city and country, and of the general esteem and affection in which he was held. In the centre of the chancel of the church, directly under the tower, stood the melancholy object of all this attention, the figure on which were fixed the eyes of all present. A plain coffin of mahogany, almost entirely unadorned, and surrounded by flowers in various designs, contained the mortal remains of the great Churchman, who had passed to his rest after a life prolonged far beyond the span generally allotted to men, and devoted with a rare energy and effectiveness to the cure of souls. A small silver plate on the casket bore the following inscription:—

THE MOST REV. W. B. BOND,
Archbishop of Montreal,
and
Primate of All Canada.
Died 9th of October, 1906.

About the coffin were piled a number of crosses and scrolls and wreaths of flowers, the tokens of the love and deep regret of friends and relatives. Following are some of the donations of

flowers: A large cross of white roses from the Synod of the Diocese of Montreal. A cross from Mr. and Mrs. A. Hamilton Gault. A beautiful scroll formed of white rosebuds from the clergy and congregation of Christ Church, bearing across the face the words, "Faithful and loving." From Mrs. J. H. Dunlop, granddaughter of the deceased, a wreath formed of ivy and lilies of the valley. A wreath from Mr. and Mrs. Thomas Craig, and from Mrs. Samuel Finley. Wreaths from Mrs. James Robertson and Mrs. W. W. Gault, with the inscription, "Our Dear Archbishop." A star of white roses from Miss Crawford and Miss E. S. Crawford. A large cross of flowers from Miss Geraldine Robinson. A wreath from Mrs. Duncan Gibb. A cross of pink roses from Miss Blair. A large wreath from Mr. and Mrs. John Molson. A wreath from Mr. D. Pottinger. A beautiful cross from the Woman's Auxiliary of the diocese. With the exception of these beautiful floral offerings there were no decorations of any kind about the coffin, which lay in majestic simplicity. This note of simplicity also characterized the decorations of the church, which were few and unelaborate. This was in accordance with the expressed wishes of Archbishop Bond himself, as well as of the members of his family. It was his earnest and often expressed desire that there should be no needless display on the occasion of his death, but that everything should be marked by a simplicity of an almost primitively Christian character. The altar was draped in black, and from the light-brackets placed between the rows of pews hung short streamers of purple draping. The pulpit and reading-desk were also wreathed in purple, which hung in heavy folds almost to the ground. The most conspicuous object of all, however, was the one which would call forth the saddest thoughts and recollections in the minds of those who witnessed it, was the Archbishop's pew, which was entirely covered by the purple drapings of mourning, and was left unoccupied. Across the book-rack were spread lilies of the valley, whose beauty and sweetness merely added to the impression of sadness. The effect made on one by the sight of this pew, which was occupied for so many years by Archbishop Bond, now wreathed in mourning and left without an occupant, was much the same, though in a different way, as that produced by the sight of a brave soldier's warhorse led after his hearse. Nor is the comparison as foreign as it might at first seem, for the late Primate might in truth be regarded as a soldier, and a brave one—a soldier who had fought the good fight for almost two generations, and who had passed away still in the field and the forefront of the strife. At last the door of the Chapter House was opened, and the long procession of Bishops and clergymen made its appearance. All were robed in white surplices and black stoles, and as they slowly made the tour of the church the opening sentences of the Church of England service were repeated aloud by the Ven. Archdeacon Norton, rector of Montreal, who had in charge the conduct of the service. At the same time the organist, Mr. Illsley, of St. George's Church, played the sad and beautiful "Marche Funebre" of Chopin, which seemed to take on a new poignancy of pathos in the dim Cathedral and under the sad circumstances. The sentences were followed by the reading of the Ninetieth Psalm by the Bishop of Quebec, the Right Rev. Bishop Dunn. In a voice filled with deep feeling the Bishop slowly repeated the words of the inspired singer. The Lesson was read by the Right Rev. the Lord Bishop of Ottawa. At its close the hymn, "Now the Labourer's Task is O'er," was sung. The Right Rev. James Carmichael, Lord Bishop of Montreal, read the committal sentences and the prayers which followed them, after which the late Bishop Bickersteth's beautiful hymn was sung, "Peace,

Perfect Peace." As this beautiful hymn was sung there were many in the church who were visibly affected. The simple ceremony was then brought to a close by the Right Rev. Dr. Sweatman, Lord Bishop of Toronto, pronouncing the Benediction. The chief mourners were: Lieut.-Colonel Bond (son of the Archbishop), Messrs. W. L. Bond and F. L. C. Bond (grandsons), Messrs. W. Baptist, Stewart Baptist, and Edward Baptist (grandsons), Mr. Alex. Robertson (son-in-law), Mr. W. J. Turpin (nephew), Mr. Henry Mudge (nephew), and Mr. J. H. Dunlop (Colonel Bond's son-in-law). In accordance with the desire of the late Primate the utmost simplicity prevailed, and there were no pall-bearers. Mr. Isley, the organist of St. George's Church, Montreal, presided at the organ. There were a very large number of clergy present at the obsequies and six Bishops, viz., those of Montreal, Huron, Quebec, Ontario, Ottawa, and Toronto. Large deputations were present from the Presbyterian, Methodist and Baptist bodies; also from the City, Board of Trade and McGill University and other public bodies. A feature connected with the late Archbishop's funeral, which is worth more than passing mention, was the service which was held in the city of Quebec the same afternoon simultaneously with that in this city. It took place at the Cathedral, where over sixty years ago the late Archbishop was ordained. The choirs of all the city churches participated, and the church was filled with the citizens of the Ancient Capital, many of whom had known Bishop Bond for many years. The City of Quebec deputation at the service in this city consisted of the Bishop of Quebec, Dean Williams, and the Rev. Frederick George Scott.

A meeting of the Executive Committee of the Synod of Montreal was held on Friday last in the Synod Hall to arrange certain matters of business in connection with the death of the Archbishop and Primate. In the first place a resolution was passed expressive of the deep regret caused by the death of Archbishop Bond, and containing an appreciation of the great services which he had rendered to the Church of England throughout the many years in which he had been one of its active ministers. This resolution is given in full below. It was then moved by Church-Advocate Davidson, and seconded by Ven. Archdeacon Ker, that the official announcement of the death of the Archbishop should be forwarded to the Bishop presiding, Bishop Sweatman, of Toronto; and that he should also be given notice of the accession of the Right Rev. James Carmichael to the Episcopacy of the diocese. A resolution was also passed praying that the tenure of Bishop Carmichael should be a long and prosperous one. The resolution also assured him of the hearty support and co-operation of the clergy and laity entrusted to his charge.

The following is the full text of the resolution passed by the members of the Executive Committee in regard to the death of the late Archbishop Bond:—

"Resolved, that the Executive Committee of the Synod of the Diocese of Montreal, in special session assembled, and acting in the name and for the said Synod and diocese, desires to place on record its profound sense of the loss suffered, not only by the diocese, but also by the whole Church in Canada, through the decease of its beloved and revered head and chief pastor, the Most Rev. William Bennett Bond, M.A., LL.D., Archbishop, Metropolitan and Primate of All Canada. To record, even in the briefest outline a satisfactory review of the chief characteristics and work of the long and active life of His Grace—a life extended in God's providence far beyond the ordinary term, and closing in perfect quietness and perfect submission to God's will—is not possible at this time. Suffice it to say, that of the ninety-one years of that life consecrated to the work of the Church and to the service of its Divine Head, the Lord Jesus

Christ Himself, sixty or more were devoted to the Diocese of Montreal; that entering it as an humble deacon, His Grace successively filled every office of the Church and attained the highest dignity, that of Metropolitan of the Province and Primate of All Canada; that in all and every office he was found faithful, loving, considerate, untiring in care and watchfulness for the souls committed to his charge, whether as deacon, priest or Bishop, winning not only the admiration, but the devoted affection and confidence of clergy and laity, and by his wisdom, patience and tact allaying and ultimately removing strife of party and divisions. Whilst the Church and his own diocese always engaged his first and continuous loving care and thought, in his high and important office of Metropolitan and Primate, he wisely and effectively directed the affairs of the whole Church, and secured in that larger field the unhesitating confidence and affectionate regard and co-operation of the Bishops, clergy and laity. The benedictions of such a life upon the thousands who have been received in his long parochial ministry into the Church, who were comforted and helped in hours of sickness, sorrow and bereavement, temptation and trial; whose happiness and joys have been increased by his loving and invaluable presence, the benediction of such a life upon the thousands who through him as Bishop have received the grace of Confirmation and of Holy Orders. Even to the Episcopate itself can never be estimated his loss; and, falling asleep in Jesus, may we not with Christian confidence apply to him the words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them," and "They that rise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Well done, good and faithful servant; enter thou into the joy of thy Lord." The coffin containing the body of the Archbishop was taken from the cathedral to Mount Royal Cemetery, where it was laid to rest in a grave adjoining those of various relatives who had predeceased him, in the presence of a vast concourse of people.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The passing of the Primate of All Canada has been in the thoughts and hearts of Churchmen in every part of our Dominion for several days. It has been in the thoughts and hearts of men outside our Communion and beyond the boundaries of our country. His life was so deep, his sympathies so broad, his manhood so genuine, his purpose so transparent that he became apparently, not only a Bishop of his own Church, but Bishop of all the Churches in the city and Province in which he dwelt. His influence outside his own Communion was often the subject of surprise and admiration and yet he never seemed to put forth any effort to win it. He went about his business in a perfectly natural manner, wholly unconscious of any effect upon the public mind. He won the confidence of the people because he deserved it, and that, after all, is the only way that confidence can be retained. And thus it came about that when the news of his death was announced flags were flung out at half mast where one would least expect them, and loving messages and heart-felt tributes of affection poured in from quarters which showed the far-reaching influence of his life. The funeral was one of the most impressive ever seen in Montreal. The mayor of the city, representatives of the bench and bar, delegations from the Presbyterian, Methodist, Unitarian, and other Churches—representatives from many organiza-

tions with which he had been associated during his ministry, all told how he had touched the life of a great city at many points. Full of years and honours he has passed to his rest, and his passing was like the sun going down at evening. In him the poet's wish was fulfilled:

"Twilight and evening star and after that the dark,
And may there be no sadness of farewell,
When I embark."

It is not an easy matter to summarize in a few words the elements that have made the life of the late Primate so fruitful in the Church and in the community in which he was such a commanding figure. He was not a man of deep scholarship, nor did he lay claim to anything of the sort. He was not the intellectual superior of his contemporaries. He was not a man of any unusual gifts as a preacher or platform speaker, and yet he rose step by step to the very highest position which the Church could offer, and every position he held, he held with honour to himself and advantage to the Church which he served. He was always influential with whatever group of men he might associate. It was perfectly natural for those around him to give close attention to what he had to say. He spoke as a man with convictions. He spoke as a man ready to give effect to his views in face of all opposition. The scars of warfare had no terrors for him. He struck hard blows without malice, and he received hard blows without nursing resentment in his heart. We would, therefore, place sincerity in the forefront of the elements which have made Archbishop Bond so much esteemed both in and out of the Church. That is a virtue that all men really love whether they possess it themselves or not. Right or wrong it really matters little, the man of transparent sincerity ultimately receives the confidence of the people. And the late Primate was so ready to endure hardship and misunderstanding and reproach for what seemed to him right that no one could fail to realize that whether he was in error or not he believed he was doing his duty. To sincerity he added the rare gift of good judgment. It was one of the outstanding qualities of this man, that through all his clerical life he never seems to have acquired the habit of looking at questions from a professional point of view. He was a clergyman of the Church everywhere and at all times, and yet he seemed to come up to every problem with all the intellectual freedom of a layman. He was extremely democratic in temperament. As a young man he fought with vigour for freedom of discussion in Synod, and in his old age he freely granted the liberty he sought in the halcyon days of his youth.

The dead Prelate possessed, in a marked degree, many qualities to which we can barely refer in these columns. His splendid courage was an inspiration to all who knew him. With him to see a duty was to act, without stopping to consider whether it would pay or not. When he volunteered for service in the ship fever plague and ministered to the pitiable victims of that terrible scourge under conditions which he could never recall without a feeling of horror, he won the hearts of the people of Montreal. His absolute loyalty to his friends was also a charming characteristic of the man, and few have more fully enjoyed the abiding loyalty of friends in return, than he. His abounding physical vigour, his commanding and striking presence, his voice, which stood in a class by itself, suggesting the roar of a lion and the sweetness of a musical instrument, all these elements ministered to the prominent position which he held in the respect and affection of the people. But we are not unmindful that behind all these there was tireless, hard work. Three Bishops have come and gone in the Diocese of Montreal. The first has been

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described as the "Statesman Bishop," the second as the "Pious Bishop," and the third as the "Working Bishop." Anyone who knew Bishop Bond knew him as a worker. To him success came as the product of toil, and came but one step at a time. We doubt if in the whole annals of the Church his record of promotion can be duplicated. Here it is: Travelling Missionary, Resident Missionary, curate, rector, Rural Dean Canon, Archdeacon, Dean, Bishop, Metropolitan, Archbishop, Primate of All Canada—that tells a long, eventful story. And now he has been called to that rest that remaineth to the people of God. As a sacred and precious memory his life will be treasured by those who knew him. And in the generations to come the story of the Church in Canada cannot be told without giving an honoured place among its workmen to William Bennett Bond.

It is almost impossible to speak of the late Archbishop without referring to his Coadjutor and successor in the See of Montreal, Bishop Carmichael. For thirty years and more the friendship which existed between these men was of the most beautiful and tender character. As rector and assistant, as Bishop and clergyman, and as Bishop and Coadjutor there does not seem to have been a cloud to darken the sunshine of that affection. Shoulder to shoulder they stood through good and evil report. The older man ready at all times to recognize and give rein to the more brilliant gifts of the younger, and the younger man honouring the older with all his heart and gallantly defending him at many a critical juncture. It was thus in the long ago when ambitions were beckoning to both men; and thus it remained unto the end. Those who have stood nearest the new Bishop have never heard a tone of impatience, one word that would indicate restiveness under a position that must at times have had its limitations. We sometimes assume that the days of chivalry have passed; and that the courtly deeds of gallant and unselfish knights have gone, but is it not possible that we are mistaken?

Spectator attended a session of the Diocesan College Alumni Association Conference a few days ago in the city of Montreal, at which the Rev. A. J. Doull of the same place read a paper on the "Prayer Book in the Light of Reformation History." The paper itself was interesting and instructive, both as a literary product and an historical study. But the point to which we desire to call special attention was the entire change of attitude towards one another which has come over different schools within the Church as illustrated by the delivery and reception of that paper. Mr. Doull openly and frankly spoke from the "Catholic" point of view, and his audience was, for the most part, just as frankly and openly in sympathy with the "Protestant" aspect of the question. From start to finish there was not a word of apology from the reader of the paper regarding the views he set forth. There was no softening down and diluting his argument to make it more acceptable to his hearers. There were no vague and general compliments for those who differed from him. He simply gave a straightforward interpretation of a situation as he saw it in a spirit that presumed that that was what was expected of him—the natural and the proper thing to do. The reception of the paper was as cordial and natural as its delivery, although the discussion showed that Mr. Doull had not expressed the mind of many present. Now is not this the ideal attitude of men who differ, whether we refer to brethren within or without the Church? In the first place if we are seriously discussing a subject, should we not express our real views and express them at their strongest and best? In what other way can we get to the root of our differences? If out of a fear lest we offend we give a modified

version of our opinions, of what earthly use is that? And then is not that the most delicate and courtly of compliments that assumes that our hearers are desirous that we should open our hearts to them, and in doing so, we are confident of a courteous and brotherly hearing. The formal expression of such a confidence weakens it. Its assumption as a matter of course lends it power.

Spectator.



MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Meeting of Board of Management at London, on October 11th, 1906.

The semi-annual meeting of the Board of Management of the M.S.C.C. was held in Bishop Cronyn Hall, London on Thursday, October 11th, 1906. There were present, the Archbishop of Rupert's Land, the Bishops of Toronto, Mackenzie River, Niagara, Quebec, Huron, Qu'Appelle, Ontario, Algoma, Nova Scotia, Selkirk, Moosonee and Keewatin. Canon Pollard, Ottawa; Archdeacon Carey, Ontario; Archdeacon Balfour, Quebec; the Rev. A. E. O'Meara, Conrad, Y. T.; the Rev. Canon Welch, Toronto; Archdeacon Lloyd, Saskatchewan; Archdeacon Sweeny, Toronto; Canon Forneret, Hamilton; the Rev. C. E. Whittaker, Herschel Island; the Rev. Canon Farthing, Kingston; Dean Davis, London; Dean Williams, Quebec; Provost Macklem, Toronto; the Rev. L. E. Skey, Toronto; Archdeacon Pentreath, Vancouver, B.C.; Archdeacon Clark, Hamilton; Hon. S. H. Blake, Toronto; R. Vashon Rogers, K.C., Kingston; E. J. B. Pense, M.P.P., Kingston; T. Mortimer, Toronto; C. W. Bush, Kootenay; H. Mortimer, Toronto; Charles Jenkins, Petrolia; R. Campbell, Quebec; F. H. Gisborne, Ottawa; the Rev. Dr. Tucker, General Secretary, and J. W. McWhinney, General Treasurer.

The Bishop of Toronto presided, and referred with feeling to the great loss the Church had sustained by the death of the Primate, Archbishop Bond, and a committee consisting of the Archbishop of Rupert's Land, the Bishops of Quebec and Ontario, Hon. S. H. Blake, E. J. B. Pense, and R. Campbell were appointed to draw up a suitable resolution.

The report presented by the General Secretary was a most encouraging one, and was listened to with much interest. It covered the work of the Society since the April meeting of the Board, during which time the Secretary reported that he had travelled 8,000 miles in the interest of the Society, and had given over 100 sermons and addresses. The report dealt fully with the work of the Society, and mention was made particularly of the success of the Missionary boat "Columbia" on the Pacific Coast, the progress of the "New Era," and the efficiency and help rendered by the Assistant Secretary, Mr. R. W. Allin, B.A., who had assumed the duties of his office. The report of the Hon. General Treasurer, Mr. J. M. McWhinney, for the period, January 1st to October 9th, 1906, was as follows:—Receipts.—Balance forward from 1905, \$595.91; balance forward superannuation, \$2,816.99; receipts from dioceses available in apportionments, \$45,574.69; bequest late Mrs. King, \$500; receipts not available on apportionment, \$2,825.34; sale of literature and calendars, \$122.80; "New Era" subscribers and advertisements, \$1,194.82; total, \$53,663.55.

Disbursements.—Canadian missions, \$26,560; Canadian, missions, miscellaneous, \$5; Foreign Missions, Japan, \$11,694.49; China, \$1,637.05; Palestine, \$655.87; East Africa, \$901.57; India, \$780.62; South America, \$250; Egypt, \$291.66; Persia, \$207.15; total, \$16,418.41. Foreign Missions, miscellaneous, \$2,728.16; publishers "New Era," \$1,194.82; charges account, \$5,987.70; balance on hand, \$736.46; total, \$53,630.55. The report further showed that six of the new dioceses had paid their apportionments for 1906 in full, and that 40 per cent. of the grants to North-West dioceses had been paid out. The total receipts for the nine months were \$48,400.03, as compared with \$35,061.77 for same period of 1905. On motion of the Rev. Provost Macklem a by-law was passed directing that bequests made to the Society be set apart as a Reserve Fund from which advances could be made to pay quarterly or monthly the grants at beginning of the year, and a circular will be issued by the Archbishops of the two Provinces asking for bequests to be applied to this Fund.

The Executive Committee reported that a temporary grant had been made for support of Scandinavian work in Diocese of Algoma. The Rev. J. Cooper Robinson and the Rev. Arthur

Lea had returned to Japan, the latter to take charge of the work among the students in the colleges of Tokyo,—Provost Macklem and Dr. N. W. Hoyles were appointed a committee to prepare a definite line of action for the committee to follow regarding those desiring to go to the mission field. The committee reported with regret that Bishop Awdry had been compelled owing to ill-health to give up his work in Japan for at least a year. Arrangements have been made to send to the Foreign Field Dr. G. B. Archer, and it was hoped also, Miss Nora F. Bowman, who had been accepted by the Board. A resolution of sympathy with the Rev. J. Cooper Robinson and Mrs. Robinson in their recent illnesses, was passed. An important report on Indian missions in the North-West was presented by Hon. S. H. Blake, K.C., to the effect that the societies which maintained the Indian schools of the North-West were not satisfied with the results, and would likely ask the other denominations to join in asking the Government to assume the burdens of these institutions. The report will doubtless cause more than ordinary discussion throughout Canada, commanding widespread attention. He stated that the societies which give as much aid to the North-West as the Church in Canada does, were not satisfied with the results, because the Church had gained many times more converts in those dioceses where aggressive work had not been put into the schools. The other denominations, he said, might be asked to join in asking the Government to assume the burdens of the schools as national schools, leaving religious work only to the Church. This, he thought, might be made the solution of a critical situation. The report was referred to a committee consisting of the Archbishop of Rupert's Land, the Bishops of Algoma and Moosonee, Archdeacon Pentreath, Archdeacon Lloyd, Canon Pollard, Hon. S. H. Blake, Dr. L. H. Davidson, and F. H. Gisborne, to report at next meeting.

The report of the Committee on Apportionments which after some discussion, was adopted, recommended the following grants for 1907:—Algoma, \$6,900; Athabasca, \$2,400; Caledonia, \$2,900; Calgary, \$8,500; Columbia, \$2,350; Keewatin, \$3,900; Kootenay, \$3,400; Mackenzie River, \$2,950; Moosonee, \$3,000; New Westminster, \$2,700; Rupert's Land, \$7,000; Qu'Appelle, \$7,500; Saskatchewan, \$9,000; Selkirk, \$4,500; total, \$67,000. Canadian Missions, \$67,000; Foreign Missions, \$33,100; expenses and incidentals, \$9,000; total, \$109,100.

The apportionments for 1907 required to be raised by each diocese are the same as for the present year, the figures being as follows:—Apportionments.—Algoma, \$1,800; Athabasca, \$100; Caledonia, \$200; Calgary, \$1,200; Columbia, \$1,000; Fredericton, \$4,725; Huron, \$16,800; Keewatin, \$300; Kootenay, \$700; Mackenzie River, \$100; Montreal, \$114,175; Moosonee, \$200; New Westminster, \$1,200; Niagara, \$7,875; Nova Scotia, \$6,825; Ontario, \$6,300; Ottawa, \$7,875; Quebec, 7,350; Qu'Appelle, \$1,000; Rupert's Land, \$3,500; Saskatchewan, \$700; Selkirk, \$500; Toronto, \$24,675; total, \$109,100.

The debate upon the apportionment report was upon the policy, whether the subdivision with fourteen dioceses in the Great West and North had been wise in the abstract; whether the money of some of the episcopal endowments were not more needed in the rapidly growing dioceses of the railway provinces. Several of the Bishops felt embarrassed because enough money was not being voted for actual obligations, not to speak of needs, but on motion of the Bishop of Qu'Appelle, the report was adopted in its entirety with acknowledgment of most earnest work by the committee, with desire for the best administration.

After the present year Sunday School offerings for Indian schools will not be credited on the apportionment. Therefore the children will hereafter give for direct missionary work, which may be spiritual Indian work.

During the luncheon given by the ladies of the congregation addresses were made by three missionaries on furlough, being really an occasion to them of greeting and reception. The Rev. J. MacQueen Baldwin who has represented the Church for fourteen years in Japan, spoke of cheering indications within two years, but still Christianity had to be impressed on hearts there by individual work; conversion en masse could not be expected of so philosophic a people. The Rev. Mr. Whittaker, just returned from Herschel Island, in the shadow of the north pole, could not report actual conversions there, but through his services for five years day schools for the young and night schools for the grown there was a better order of life and conduct among the Eskimaux. At Fort Macpherson, among the Indians, work had reached fruition till they now were givers to the Church, \$80 last year, \$109 this

year, very good for roaming tribes, living from hand to mouth. The Rev. E. T. Peck, of Cumberland Sound, where mails penetrate once a year, and whose isolation is so great that not a fourth of his married life could he live with his wife, is the hero of the church made of forty seal skins, as the only building at his station was a shack of two small rooms. But a hungry pack of dogs raided his church, tore it to pieces, and ate parts of it. At last out of such destitution has come within six years signs of sincere Christianity, including twenty baptisms. The Archbishop of Rupert's Land led in a vote of thanks to the ladies of London.

At the afternoon session a committee, headed by the Archbishop of Rupert's Land, presented a resolution expressing in a touching way the loss of the Church through the death of Archbishop Bond, with an affectionate expression of regard for his personality. The Bishops of Toronto, Quebec, Ontario and London, the Deans of Quebec and Huron, Mr. R. Campbell were appointed a delegation from the Board and Church at large to the funeral.

The following is the full text of the resolution:—"The members of our Church may well mournfully exclaim, 'Know ye not that there is a prince and a great man fallen this day in Israel,' (2 Sam. 3:38), one of the most prominent and honoured men in our Church has been removed in the person of the Most Reverend William Bennett Bond, D.D., LL.D., Metropolitan and Archbishop of the ecclesiastical Province of Canada, and Primate of All Canada. It is impossible to realize the greatness of this loss to the family of the Primate, to the Church in Montreal, to the Church Catholic, and to the Dominion at large. This Board, of which His Grace was an honoured member, begs to present to the family their deepest sympathy in their bereavement—not only in his true manhood, but also as occupying for so many years so prominent a position in our Dominion, in the Church and in the City of Montreal where he became one of the historic figures in the life of our country. His wisdom, his urbanity, his sterling commonsense, his constant and unflinching witness to the truth, were striking features in his life whether as a citizen in the Dominion, a priest of our Church, a Bishop, or finally occupying as Primate the highest position in our Canadian Church. The Board desires to express its profound thankfulness to Almighty God for the life and work of the late Archbishop and its earnest prayers that his splendid example may long be an inspiration to the citizens of the Dominion."

The report of the Deputation Committee was presented by Mr. T. Mortimer, in the absence of Canon Cody. It reported active and systematic work since last report in four dioceses, namely, Huron, Ottawa, Ontario, and Niagara. Grateful mention was made of the Rev. A. Lea, W. A. DePencier, of Brandon, Rural Dean McMorine, of Portage la Prairie, Rural Dean Gill, of Minnedosa, Archdeacon Lloyd, of Saskatchewan, and Archdeacon Pentreath, of New Westminster.

The Foreign Mission report recommended a change of policy. The two provinces of Japan committed exclusively to the Canadian Church were inadequately manned, while efforts were being spread in single stations in a number of distant lands. The practice, by by-laws, was to send the missionary to the land he favoured. The new plan proposed was to give the Board the privilege of making the preference of field. It did not mean cutting off any existing station, but of permissive selection. The report was not adopted since it was feared it would diminish interest in foreign work and possibly affect the splendid unity of missionary societies. Discussion was general, but formally deferred for further information as to old agreements.

In the evening the report upon the Rev. J. Cooper Robinson's scheme to organize a separate missionary department for forward work among young people, declared that its duties were already so engrossing that the Board could not undertake the duty. But a conference with the General Synod's Sunday School Committee was recommended; also the extension of the Anglican Young People's Societies; that Diocesan Synods be memorialized to extend Sunday School organization and increase missionary spirit among the young; that these schools be supported by congregations; that all givings may be reserved for missions; that a bureau of literature and intelligence be organized; that a field secretary be secured; that lesson helps be encouraged. Adopted.

A statement from the Woman's Auxiliary was read giving statement of grants made by the W.A. since the April meeting. All Saints' Church W.A., Winnipeg, having offered to educate a Japanese student at Trinity College, Tor-

onto, a committee asked for advice in Japan, from heads of English and United States work, and others. The gist of much correspondence, that the proposed education was either advantageous or dangerous according to the individual character of the student, as residence is apt to unfit weak candidates for life and influence in Japan, and the greater return for education effort is apt to tempt them from Church work. The committee leave the question for decision in individual cases, and that the offer from Winnipeg be accepted, the Board paying the travelling expenses hither of a Japanese of unqualified recommendation.

The Bishop of Algoma and Archdeacon Lloyd were appointed to write the Ascensiontide appeal,—and Canon Ingles to write the Lenten Letter to Sunday Schools. The committee on revision of the by-laws recommended some amendments principally respecting the order of business which was adopted.

The following committees were appointed:—Executive Committee.—Bishop of Toronto, Bishop of Huron, Bishop of Montreal, Provost Macklem, Canon Cody, Canon Forneret, the Rev. Dr. Tucker, General Secretary; Hon. S. H. Blake, N. W. Hoyles, K.C., E. J. B. Pense, M.P.P., J. M. McWhinney, General Treasurer. Deputation Committee.—Canon Cody, the Rev. L. E. Skey, T. Mortimer. Foreign Missions Committee.—Bishop of Huron, Bishop of Niagara, Bishop of Caledonia, Provost Macklem, Archdeacon Clark, N. W. Hoyles, K.C., E. J. B. Pense, M.P.P., Matthew Wilson, K.C. Apportionment Committee.—Archbishop of Rupert's Land, Canon Welch, Provost Macklem, the Rev. Dr. Tucker, Hon. S. H. Blake, Matthew Wilson, K.C., J. M. McWhinney. Indian Committee.—Bishops of Calgary, Algoma, Keewatin, and Mackenzie River, Archdeacon MacKay, Archdeacon Tims, Archdeacon Pentreath, Canon Pollard, the Rev. J. M. Snowdon, the Rev. W. A. Burman, Hon. S. H. Blake, Dr. L. H. Davidson, E. J. B. Pense, M.P.P., F. H. Gisborne, Geo. Grisdale, R. V. Rogers, K.C. Committee on Literature.—Bishop of Niagara and Bishop of Caledonia, Archdeacon Ker, Archdeacon Sweeny, Archdeacon Balfour, Canon Cody, Canon O'Meara, Provost Macklem, Canon Pollard, Dr. L. H. Davidson, W.A. associate members, Miss Cartwright and Miss Gaviller. Committee on Rules and Regulations.—Bishop of Toronto, Bishop of Ottawa, Provost Macklem, Canon O'Meara, T. Mortimer, Judge Senkler, Dr. Rogers. Special Indian Committee.—Archbishop of Rupert's Land, Bishop of Algoma, Bishop of Moosonee, Archdeacon Lloyd, Archdeacon Pentreath, Hon. S. H. Blake, Dr. L. H. Davidson, F. H. Gisborne. Work Among Young People.—Archdeacon Sweeny, Canon Ingles, Provost Macklem, Canon Welch, Canon O'Meara, the Rev. L. E. Skey, T. Mortimer.

The Board before adjourning placed on record a resolution of sympathy on the death of the late Bishop Bompas, one of the pioneer missionaries of the Canadian Church.

On the request of Canon Forneret the invitation to hold the next meeting of the Board in Hamilton was accepted. Votes of thanks for hospitality concluded the session.

Brotherhood of St. Andrew.

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

THE BROTHERHOOD CONFERENCE AT ALMONTE.

The Ottawa Diocesan Conference of the Brotherhood of St. Andrew, which was held in this town on Friday evening, Saturday and Sunday, the 5th, 6th and 7th inst., respectively, was in some respects a unique and remarkable gathering. It was the first of its kind in the history of the Brotherhood in Canada, and was, therefore, largely for experimental character. It was a gathering of men and boys of no mean proportions numerically, and certainly of an intensely earnest character, prayerful and surcharged with the true Brotherhood spirit of service, and this in a diocese where for years prior to the Dominion Convention held in the Capital City a year ago, the Brotherhood had dwindled down until it was little better than a name. The earnest, persistent, indefatigable prayers and labours of a handful of men, at first not more than could be counted on the fingers of one hand has changed all this. Old members have been enthused and old Chapters revived, new members enlisted and new Chapters instituted, both senior and junior, in the city, in the town, and in the country until

to-day, it may be claimed, that even in the growing West, throbbing with all the pulsations of a new and vigorous life, it is a question if more live progressive Brotherhood work is being done than in the Diocese of Ottawa.

No better evidence of the correctness of this statement can be needed than the story of the Conference just closed. Carefully planned by the Local Council in consultation with and under the guidance of headquarters, cordially endorsed by the Bishop and clergy, enthusiastically entered into by the local brethren of Almonte, supported by the generous and loving hospitality of the congregation of St. Paul's Church, under the leadership of its beloved rector, participated in by the members and many Churchmen who are not yet identified with the Brotherhood throughout the diocese, and, best of all, followed by the prayers and sympathy of hundreds the broad Dominion over, it has been an occasion of rich blessing to the diocese, to the parish, town and vicinity, and to the Local Chapters, which cannot but have lasting and ever widening influence upon all who took part therein.

It is not possible within the space available to attempt anything like a detailed report of all that took place during the Conference. The published programme was carried through with scarcely a change, which, in itself speaks volumes for the spirit which pervaded everything and everybody. From the opening "Quiet Hour" on Friday evening to the final service after Evensong on Sunday night everything moved along with clockwork precision. Particularly fortunate was the Council in securing three such excellent eloquent and eminent speakers from afar, as His Lordship the Bishop of Niagara, lovingly known throughout Canada as "The Brotherhood Bishop;" the Rev. T. W. Powell, the forceful young rector of Eglinton in the Diocese of Toronto, and Mr. Hubert Carleton, the widely-known and universally beloved General Secretary of the Brotherhood in the United States. At the public mass meeting on the Saturday night in the town hall, at the men's mass meeting in the same place on Sunday afternoon, at Morning Prayer and Evensong on Sunday, and at frequent intervals in the Conference deliberations on the Saturday, the burning eloquence, the loving counsel, the stirring appeal of these honoured and trusted leaders were eagerly listened to by hundreds, who as they listened, received renewed inspiration, broader conceptions of their duty to their God, their neighbours, and themselves, and were led, gladly, eagerly, prayerfully, to a higher and more earnest appreciation of the glorious opportunities of service for the Master than they had perhaps ever realized before.

Nor was the Conference Executive less fortunate in their other leaders. The beloved and revered Bishop of Ottawa was present at practically every meeting, ever ready to aid with Godly and loving counsel, and giving, by his presence and deep sympathy, encouragement and inspiration to his flock. The earnest addresses of the Rev. A. W. Mackay, All Saints', Ottawa, and the Rev. W. M. Loucks, St. Matthew's, Ottawa, at the opening service on the Friday night afforded just the opportunity for preparation for the labours to follow that was required. The ripe experience, and thoughtful advice of Mr. F. W. Thomas, the Canadian Secretary, cleared away many a difficulty in the experience of the younger workers, and the pertinent and happy remarks frequently dropped by Mr. A. G. Gilbert, President of the Local Council, were always appropriated and to the point. Following these came the rank and file of the speakers who participated in the several discussions either with prepared addresses or in impromptu comment. All were earnest, zealous, thoughtful, helpful, and from the smallest lad to the most venerable senior, every boy and man felt when the final benediction had been solemnly pronounced that it had, indeed, been good for him to be there. The Conference opened at 8 o'clock on Friday evening with a service in St. Paul's Church to which the appropriate and significant title of a "Quiet Hour" was given. The Rev. A. W. Mackay, B.D., rector of All Saints', Ottawa, conducted the service and a very helpful hour of quiet meditation was participated in by all the delegates who had arrived in town up to that time. At 9 o'clock the Rev. W. M. Loucks took charge and conducted the Preparation for the Corporate Communion, and not a few local Churchmen and women attended this service in its entirety.

The organization of the Conference proper occupied the first hour of Saturday morning, when, with Mr. Gilbert in the chair, the committees were struck, and other details arranged. Then followed cordial words of welcome from the Rural Dean, the Rev. C. V. Foster Bliss, rector of St. Paul's, and Mayor Donaldson in behalf of the town. Mr. A. B. Wiswell, Halifax, N. S., First Vice-President of the Brotherhood in Can-

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pace available to eport of all that e. The publish- gh with scarcely volumes for the and everybody. on Friday even- song on Sun- ong with clock- rtunate was the excellent eloquent as His Lordship known through- od Bishop;" the young rector of onroto, and Mr. own and univer- of the Brother- the public mass n the town hall, e same place on rayer and Even- t intervals in the he Saturday, the counsel, the stir- und trusted lead- undreds, who as ved inspiration, ty to their God, es, and were led, higher and ore ous opportunities they had perhaps

cutive less fortu- The beloved and present at prac- ady to aid with iving, by his pre- couragement and earnest addresses l Saints', Ottawa, St. Matthew's, Ot- the Friday night r preparation for s required. The advice of Mr. F. ecretary, cleared experience of the tinent and happy r Mr. A. G. Gil- Council, were al- point. Following the speakers who discussions either t impromptu com- alous, thoughtful, st lad to the most nd man felt when een solemnly pro- en good for him to ed at 8 o'clock on ice in St. Paul's ate and significant iven. The Rev. A. ll Saints', Ottawa, ery helpful hour of ated in by all the n town up to that V. M. Loucks took r preparation for the not a few local ded this service in

ference proper oc- lay morning, when, ir, the committees s arranged. Then welcome from the Foster Bliss, rector aldson in behalf of ell, Halifax, N. S., urtherhood in Can-

ada, then offered greetings from the Maritime Provinces, and Mr. F. W. Thomas spoke for the President and Dominion Council. The Bishop then addressed the meeting, after having been decorated with the button, which he smilingly accepted at the hands of the General Secretary.



The Bishop of Niagara.

His Lordship's words of endorsement, encour- ment and counsel were closely followed and warmly appreciated. The Bishop of Niagara also received a very cordial welcome as he rose to express his pleasure at being present, after which the business of the morning proceeded. The first set discussion or Conference was on "The Brotherhood, It's Adaptability to Town and Country Life," and was spoken to by Messrs. E. B. Daykin, St. Margaret's, Janeville, and Mr. F. W. Thomas, and at its conclusion Mr. Hubert Carleton was introduced to the meeting and given a hearty welcome. Before the noon adjournment a telegram of greeting was read from the Hamilton Local Council. In the after- noon Conferences were held, the first on "The Brotherhood Man's Individual Work." (a) In the parish, Mr. F. H. Gisborne, St. Matthew's, Ottawa; (b) in the Bible class, Mr. J. R. Jackson, St. George's, Ottawa; (c) in the extension work, Mr. R. Patching, St. Matthew's, Ottawa; and the second on "The Brotherhood Boy," most ably conducted by Mr. Carleton, than whom no man living possibly is better qualified to speak. At night a splendid mass meeting was held in the town hall, addressed by the Bishop of Niagara, the Rev. T. W. Powell, and Mr. A. G. Gilbert. Capt. H. H. Cole, a leading local merchant pre- sided, and the subject of the addresses was "Ag- gressive Work By Laymen." Mr. Gilbert told of the "follow up" work of the Brotherhood, claiming that an organization that would watch over and care for the young when he was away from the steadying influences of home was worthy of the confidence and support of every parent. Mr. Powell told in eloquent and con- vincing terms of the tremendous need for more

lay activity, emphasizing it by showing how the laity had always taken their full share of work both in the ancient Jewish and in the Christian Church. All three addresses were full of fire and loving counsel and created a profound impres- sion on the large gathering. The Corporate Communion on the Sunday morning may be re- garded as the pivotal meeting of the Conference. It was a service long to be remembered by those participating, and these included every delegate to the Conference, and over 100 local Churchmen, women and children. The Bishop of Ottawa was the celebrant, assisted by the Rev. Rural Dean Bliss, the rector, and the Rev. T. W. Powell. At 11 o'clock the church was crowded to the doors for matins. The rector read the Prayers, and the Rev. W. A. E. Butler, of Ashton, read the Lessons. The singing, which was won- derfully hearty, was led by a splendid vested choir of 37 voices, Miss Bliss presiding at the organ. His Lordship the Bishop of Niagara preached a splendid sermon on Faith from the text: "Fear not for they that be with us are more than they that be with them." Sunday afternoon saw two interesting meetings. At 2.30 Mr. Car- leton met the boys in the schoolroom and talked to them for three-quarters of an hour in a way which not only held their attention unflinching- ly, but which undoubtedly left an impression upon their minds that will not readily die away. At 4 o'clock the town hall, spacious though it is, proved unequal to the task of seating all the men who gathered from far and near to listen to the two visiting divines who had spoken the night before, and also to Mr. Carleton. The subject was "The Christian's Responsibility," and it was handled in a convincing, but withal attractive manner. Mr. Carleton dwelt on the responsibil- ity of every man to live straight himself, and to help his neighbour to live straight. It was no good a man saying he had no opportunities. The opportunities were constantly occurring, whether we saw and used them was another matter. Leaving religion to the women folk or thinking it could be attended to by a cash payment would not do—too many put proxy for proximity and purse for person. The Rev. T. W. Powell dwelt upon man's responsibility to God for his life, his intellect, his reason, and above all for his redemption, and declared that no true man could fail to acknowledge his responsibility. Love must be the key- note of man's life; love is the strongest thing on earth, and the greatest thing in Heaven; Love is God. The Bishop of Niagara spoke with stirring and telling effect upon the two great temptations that beset men to-day intemperance and impurity, but he declared no sin is stronger than God, and no temptation is stronger than virtue. His Lord- ship depicted in vigorous terms the awful ruin these twin sins had wrought in thousands of lives and urged his hearers to manfully fight them and help others to do the same. At Evensong the sermon was preached by the Rev. T. W. Powell from the text "Every man that hath this hope in him purifieth himself even as He is pure." Puri- fication might be by labour, or by suffering.

"It is not the things we do
"But the things we leave undone
"That gives a man the heart ache
"At the setting of the sun."

son of the Local Chapter, Mr. F. W. Thomas, Mr. Gilbert, the rector of Almonte, the Bishop of Niagara and the Bishop of Ottawa, all spoke in fervent terms of satisfaction of the benefit they had received, and which they believed all had received, and urged the members of the



Rev. Rural Dean Bliss, Rector of St. Paul's, Almonte.

Brotherhood to carry back to their homes, their Chapters and their parishes some of the blessing they had themselves received.

Home & Foreign Church News

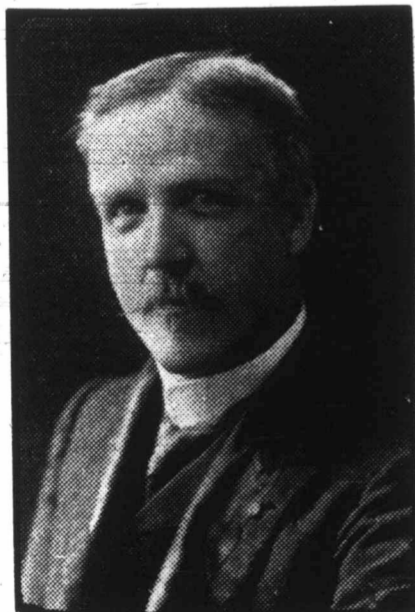
From our own Correspondents.

NOVA SCOTIA.

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

Truro.—St. John's.—The Rev. D. V. Warner, late rector of Lockport, has been appointed to the curacy of this church of which the Ven. Archdeacon Kaulbach is the rector. Mr. Warner has already entered upon his new duties.

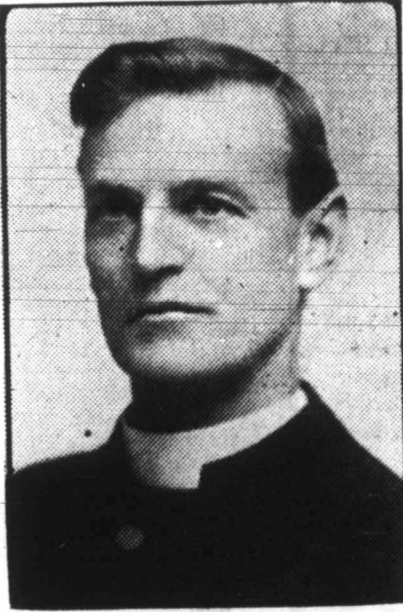
Sackville.—St. John the Evangelist.—A beauti- ful stained-glass window has been placed by the people of this parish over the altar of this parish church. The window represents "The Holy Eucharist," and portrays Our Blessed Lord giv- ing the Sacred Mysteries to His Beloved Dis- ciple, St. John the Evangelist. Beneath the cen- tral figures are the words: "Take, Eat, This Is My Body;" and at the base of the window is the following inscription: "In Memory of William Ellis Priest, aged 68 years. Entered into rest, September 19th, 1900." The window was made by Messrs. J. C. Spence & Sons, of Montreal.



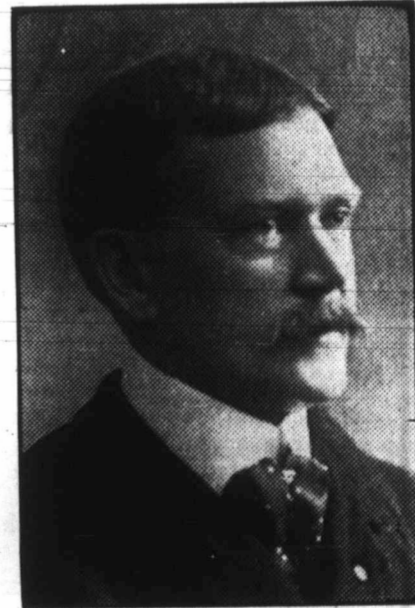
Mr. F. W. Thomas.



Mr. Hubert Carleton.



Rev. T. W. Powell.



Mr. T. Alder Bliss.

labourers in the West, and urged the Brother- hood men to realize their responsibility to carry the Gospel in that new and rapidly growing field. The Bishop of Niagara made a strong plea for

At the close of the service and before the Episcopal Benediction was pronounced a few words on "My Impressions of the Conference" were given by Mr. Carleton, Mr. T. A. Thomp-

Hammonds.—St. Nicholas.—Very few churches in town or country exceed in neatness this beautiful little church in the parish of Sackville. The men of the congregation, almost without ex-

ception, work at cooperating. On a recent Sunday morning priest and people were more than pleased when informed that the offertory plate contained, in addition to the usual silver collection, no less than eighty-two five dollar notes. The money had been "saved up" by one of their own people, a Mr. John Johnson, now 90 years of age.

Lunenburg.—St. John's.—Harvest festival services were held in this church, on Sunday, September 23rd, both morning and evening. The church was beautifully decorated for the occasion, with flowers, fruit and grain. Many members of the congregation sending produce. The decorations were carried out under the superintendence of the Clerical Guild. For the first time in the history of the church the choir appeared in surplices and cassocks. The members of the congregation were delighted as, for some months past, the vested choir has been looked for. The perfect satisfaction with which the new order of things has been received, gives great pleasure to the rector, and church corporation. The choir of this church is noted for its good singing, but on this occasion they surpassed any previous one. Another thing which helped to make the day a red letter one was the large collections on behalf of the debt on the parish hall. The Sunday previous the rector, the Rev. G. C. Wallis, from the pulpit, asked the congregation for \$1,000. This sum was almost reached, between eight and nine hundred being received in answer to the response. This shows the hearty co-operation between rector and people.

FREDERICTON.

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

St. John.—St. Paul's.—The Rev. A. G. H. Dicker, A. K. C., preached his farewell sermon in this church prior to his leaving the city to assume charge of the parish of St. Luke's, Toronto, on Sunday evening, October 7th. A large congregation was present. He chose for his text the first portion of St. Matthew, 14:15, "And when it was evening." The preacher said in part: "When the evening came the people who had been gathered together listening to our Lord, separated, perhaps never to meet again. Now once more it is evening; the close of a long day in which there have been twelve years instead of twelve hours, during which you and I have met in this place to listen to the word of the same Saviour. That day has drawn to its close and we are about to separate, perhaps never, and certainly never all, to meet again on earth. During those twelve years innumerable strong ties have been drawing us ever into closer sympathy with one another; on brightest festivals, Christmas, Easter and Harvest, sweet and solemn communion, baptismal days, when you have placed in my arms the thing you value most in the world; wedding day, when my hands and yours have come in contact at a moment which you will never likely forget.

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TORONTO.

And there have been hours of pain and sickness lightened by prayer and blessing, and some times we have been side by side in the valley of the shadow of death. The last message which I wish to leave with my old friends is this: "Never be despondent, never give up trying, never think that nobody cares. My sympathy and my prayers are perhaps of little value though they are and will always continue on your behalf, while I live. What is all important to remember is that the same Saviour that performed that miracle sees and sympathizes all the time and is both able and willing to overcome your slightest besetting sin if only you will trust Him and ask for his help." In conclusion the preacher said: "We may never meet again in this world but I charge you meet me at God's right hand."

On the following Tuesday evening Mr. Dicker was tendered a farewell reception by his congregation and a large number were present. Among the clergymen there were Canon Richardson, Rev. Dr. W. O. Raymond, Revs. G. F. Scovil, G. A. Kuhring, E. F. Hand, F. C. McKiel and W. B. Stewart. Mr. John K. Schofield, senior warden of St. Paul's, was chairman. Canon Richardson was the first speaker. He said Mr. Dicker would be greatly missed by his fellow-clergymen, as he had always been a ready and willing helper. He would always be remembered by the clergy and their prayers would follow him in his new work at Toronto. Mr. George B. Hegan then presented to Mr. Dicker a framed picture of St. Paul's Church choir. Mr. Hegan said that the relations between the pastor and the choir had always been most harmonious and expressed the hope that the rector would meet with nothing but pleasantness in his new field. The chairman then presented to Mr. Dicker a well filled purse and made an able address. This was the gift of the congregation. He said that after thirteen years of service Mr. Dicker was highly appreciated. The people felt these years had been the best of their lives. The pastor's earnestness and sincerity had attracted many. His one aim had been to lead the congregation to live purer, nobler lives. The speaker, on behalf of the people, wished Mr. Dicker every comfort and happiness in his new home. In closing, Mr. Schofield said that as a warden he was in a position to state that the relations between the clergyman and the vestrymen had always been the most cordial. Mr. Dicker, in his reply, thanked the people very much for their kindness. He said he could well remember the evening on which he was welcomed to the church as a pastor and referred to the eloquent speech of the Rev. John de Soyres on that occasion. One great change had taken place since he came to St. Paul's. When he arrived he was a forlorn bachelor. Now he was the proud possessor of a model wife and a number of children. He referred humorously to a couple of accidents with which he has met while here and expressed the opinion that they were a good thing as they brought out the sympathy and friendship of the people. Mr. Dicker said his residence here was one long blessing that he would never forget. The people were so thoughtful and generous. Sometimes he was doubtful whether or not it was best to go, he was leaving so many kind friends behind and was going away to meet conditions of which he knew nothing. Of one thing he was sure—that he would never find a more beautiful little church than St. Paul's. In closing Mr. Dicker referred to the book markers which he has had prepared and said that he hoped they would serve as a reminder of him. The book markers, which are very pretty, have Mr. Dicker's portrait stamped on them. Dr. Thomas Walker was called on and, speaking for the congregation, said that Mr. Dicker's departure was keenly regretted. It was enough to say that he held the affection, esteem and regard of every member of St. Paul's. Dr. Walker highly praised the rector's work among the poor and said that there was little chance of getting a pastor so good in that respect. In conclusion he said that the best way to show appreciation of Mr. Dicker's work was to follow his advice as given in the last part of his sermon on Sunday night. Refreshments were served and during the evening Messrs. T. Percy Bourne and H. A. Allison rendered solos very acceptably. The Misses Barker gave a violin and piano duet.

The Rev. Mr. Holbrook, a well-known retired clergyman, will supply at St. Paul's until a new rector is appointed.

NEWFOUNDLAND.

J. L. Jones, D.D., Bishop, St. John's,
Newfoundland.

St. John's.—On Monday afternoon, October 1st, in the Synod Hall, a presentation was made

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to Mr. W. G. Gosling, Hon. Secretary; C. McKay Harvey, Hon. Treasurer of the Cathedral Restoration Committee, and to Mr. E. H. Davey, Churchwarden, in recognition of the valuable services rendered by these gentlemen in connection with the restoration of the cathedral. Each gentleman was presented with a handsome clock purchased in England by the Bishop. Each clock bears a suitable inscription, and the name and office of the recipient. The presentation was made by Mr. W. B. Grieve on behalf of the Restoration Committee to the recipients, to whose unsparing and strenuous efforts the success of the undertaking is largely due. The nature of their success is evidenced by the fact that the work was accomplished in two years, although the minimum time contemplated at the commencement of the project was three years.

OTTAWA.

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

Ottawa.—The annual missionary meetings arranged throughout the diocese are now being held, and last Sunday's topics from most pulpits both city and rural were largely chosen with reference thereto; much interest is taken in this annual incident and the diocese has the proud distinction of having always subscribed several hundred dollars in excess of its apportionment to the missionary work of the Church.

The death of His Grace, Archbishop Bond, is deeply regretted throughout the diocese, and feeling reference was made thereto in many pulpits on Sunday last.

An interesting visitor to Ottawa during the past week has been Deaconess Maria Burton who is in Canada under the auspices of the Society for the Propagation of the Gospel, and who has addressed several meetings here at the invitation of the local W.A. Miss Burton has been labouring in Basutoland and other parts of South Africa for the past thirty years, and is now engaged in raising funds for the erection of suitable homes for the women workers in that country. Although already past the allotted span of life Miss Burton is most energetic in her appointed task, her story of the work and opportunities in the Dark Continent being told in a thoroughly interesting manner, and her appeal for assistance proved eloquent and convincing. After addressing a number of gatherings here Miss Burton has now gone to Kingston, and after completing her tour of Eastern Canada she will continue her mission in the States.

One of the annual occasions in this city when Church Union takes a very practical form is the yearly gathering in of contributions of jam for the hospitals and charitable institutions. In this good and much appreciated work, Anglicans, Methodists, Presbyterians, Baptists and Congregationalists cordially unite and develop a friendly rivalry which results in much advantage to the beneficiaries. It is appropriate, too, that the collection this year is to be made on Thanksgiving Day, and it is expected that at least 1,200 jars of preserves will be contributed, though the committee hope to receive even more liberal offerings than this.

The church circles have been interested in the marriage last week of the Rev. Thos. Henry Hagyard-Iverson, only son of Mr. and Mrs. Henry Hagyard-Iverson, of Cornwall, and formerly of Hastings, England, and Miss Muriel Eva Baldwin, youngest daughter of Mr. and Mrs. Robert Warren Baldwin, of this city. The nuptials were celebrated in St. Matthew's Church, on the morning of Wednesday, 10th inst., the Rev. Canon Hanington, rector of St. Bartholomew's, officiating, assisted by the Rep. Walter M. Loucks, rector of St. Matthew's.

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Billings Bridge.—Trinity.—The annual harvest thanksgiving service was held in this church on Sunday, the 7th inst., a large congregation participating. The rector, the Rev. Canon Low, officiated both morning and evening, and the choir rendered special appropriate music, which was much enjoyed, particularly the offertory anthem, "My Soul will Rejoice."

Janeville.—St. Margaret's.—A special vestry meeting was held last week to hear further reports from the building committee, and to consider the plans which have been prepared of the proposed Sunday School Hall. Much encouragement was derived from the reports received, and the work will go forward.

Cornwall.—Trinity.—The annual harvest thanksgiving services were held in this church on Sunday, September 30th. The Rev. E. A. Anderson, of Ottawa, officiated and preached at both services in the absence of the rector who was away engaged in deputation work. The church looked very pretty in its festive garb.


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ONTARIO.

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

Kingston.—St. James'.—Harvest thanksgiving services were held in this church on Sunday, October 7th. The church was tastefully decorated and the services were well attended. The chief item of interest, in the day's services was the mixed choir, which appeared vested in cassocks, surplices and mortarboards. The procession came in from the vestry, led by six of the younger girls, the curate, the Rev. R. A. Bilkey, and Archdeacon Macmorine at the rear. The choir seats were full, and the singing was remarkably good. The Rev. C. F. Lancaster, B.A., preached two very helpful Thanksgiving sermons.

Barrie.—St. Mark's.—The annual harvest thanksgiving service was held in this church, on Sunday, October 7th. The church was beautifully decorated. A choir of twenty-one voices led the musical portion of the morning service, and the incumbent, the Rev. Dr. Nimmo, preached to a large congregation from Psalm 98:1—"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." A large proportion of the communicants of the parish partook of the holy sacrament. In the evening the incumbent took for his text a portion of Isaiah 4:3: "They joy before Thee according to the joy in harvest." The special offering amounted to over \$93.

Brockville.—St. Peter's.—The annual harvest thanksgiving services were held in this church on Sunday, October 7th. The rector, the Rev. H. H. Bedford-Jones, preached in the morning and the Rev. F. G. Orchard, Head-Master of St. Alban's School, in the evening. Special music was very well rendered by the choir. The services were fully choral throughout. The church was, as usual, most tastefully decorated with grain, fruit, flowers, etc. The offertories during the day, which were devoted to some specially needed improvements in the church buildings, were most liberal.

Westport.—The Rev. H. F. Dealtry Woodcock, M.A., rector of this parish, received a telegram quite recently from the Bishop of Chicago, Dr. Anderson, asking him to accept a parish in his diocese with a stipend of \$1,100 a year. Mr. Woodcock declined the offer, as he has no desire to leave his present parish.

Morrisburg.—St. James'.—The annual harvest thanksgiving services were held in this church on a recent Sunday, when the Rev. F. G. Orchard, of Brockville, preached at the evening service.

Camden, East.—Services. (D.V.), Thanksgiving Day, October 18th, will be held in St. Luke's Church at 11 a.m., and 7.30 p.m., when the Ven. Archdeacon Macmorine, D.D., of St. James', Kingston, beloved throughout the diocese for his ability and piety, will be the special preacher. The congregation intend to make a supreme effort to pay off the debt, and have their handsome parish church consecrated next spring by the Bishop of Ontario. The Rev. A. Elliott, B.A., rector of Carleton Place, and other kind friends have assisted nobly in carrying out this good object. The parishioners at Camden East, Yarker, and Newburgh have been very generous this past year. Paid their M.S.C.C. assessment of \$85 in full, contributed \$500 to Trinity University Fund, and met all their Synod dues promptly.

Easton's Corners.—St. Ann's.—The Lord Bishop of the diocese held a Confirmation service in this church on Monday, October 1st, at 3 p.m.

Gananoque.—Christ Church.—The Rev. J. R. Serson, the rector of this church has been granted leave of absence from the diocese, and he and his wife purpose to spend their vacation, of some months' duration, in England.

Selby.—A harvest thanksgiving service was held in this parish, in St. Jude's, Strathcona, on Sunday, September 30th. The church was beautifully decorated and the service was very well attended. The Rev. T. F. Dowdell preached.

Plevna.—Holy Trinity.—A harvest thanksgiving picnic was held in this parish on Tuesday, October 2nd, which passed off most successfully. A sum of \$57 was made during the day which is

to be devoted to the Repairing Fund of the church. Harvest thanksgiving services were held throughout the parish on the following Sunday.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—To be the Dean of a Cathedral is no slight honour; especially when that position carries with it a great responsibility, and the oversight of a large and enthusiastic congregation. Now and then these tempting offers come to our clergy, even from the American Church, which is a flattering proof of the appreciation of our neighbours across the border. Quite recently such an offer came to Canon Macnab from Dallas Cathedral, Texas. The prospect was a tempting one; a congenial field of work, a delightful winter climate, the hearty co-operation of a large community, with an income of \$3,600, besides a deanery residence, fuel, etc., etc. Tempting indeed! But Canon Macnab has declined it, feeling that his sphere of work lies here in our Toronto Cathedral. The congregation of St. Alban's is to be congratulated on his decision; and we trust that the Canon may be spared yet many years in which to continue his arduous labours; also to see some of the fruit of those labours in the extension of the edifice to meet the needs of this rapidly growing part of our city. Canon Macnab goes to Collingwood on Saturday to preach at the Thanksgiving services, and to give a series of lantern lectures on the "Cathedrals of the Motherland" in Collingwood, Barrie, Painswick, etc. The subject will, it is to be hoped, enthuse the good people of these parishes in the interests of St. Alban's unfinished Cathedral.

St. Luke's.—The Rev. A. G. H. Dicker, A.K.C., preached both morning and evening in this church on Sunday last. The Ven. Archdeacon Balfour, of Quebec, read the Lessons in the morning. On both occasions there were very large congregations in the church. On the following evening Mr. Dicker was inducted as rector into the parish and living of St. Luke's in succession to the late Ven. Archdeacon Langtry, D.C.L., by the Lord Bishop of the Diocese, who was attended by his domestic chaplain, the Ven. Archdeacon Sweeny, D.D., who carried the pastoral staff. The curacy took place in the presence of a number of visiting clergy, and a large congregation. The Rev. Canon Cayley sang the Prayers. The Lessons were read by the Rev. C. J. James and the Ven. Archdeacon Balfour, of Quebec, respectively, and the sermon was preached by the Rev. Canon Welch, D.C.L., rector of St. James', and Rural Dean of Toronto, from the text:—"We preach not ourselves but Christ Jesus the Lord, and ourselves your servants, (slaves) for Jesus' sake," 2 Corinthians 4:5. The service was a deeply impressive one throughout. At its close the people adjourned to the schoolhouse where many of them had the opportunity of meeting with their new rector for the first time. Just before the people dispersed to their various homes, the new rector, who has already created a most favorable impression amongst all of those with whom he has up to the present, come into contact, made a short speech in which he expressed warm gratitude for all the kindness which he had already received on all sides since his arrival in this city, and he earnestly begged all present to remember him daily in their prayers. He said that they could not help but miss the strong leadership and personality of their late rector, Archdeacon Langtry, but he trusted that they would not lose heart but work side by side and shoulder to shoulder for the good of the Church, and at the same time learn to rely more upon themselves than in the past. He prayed that God would graciously bless their united effort for the advancement of His Kingdom.

St. Simon's.—The annual harvest thanksgiving services were held in this church last Sunday. The Rev. E. C. Cayley, the rector, preached in the morning, and the Rev. Canon Baldwin, rector of All Saints', in the evening.

St. Jude's.—Harvest festival services were held on Thursday, October 4th, and Sunday, October 7th. The church was very tastefully decorated. The congregations were large and the offertories generous. The Rev. W. Hoyes Clarke, rector of St. Barnabas, preached on Thursday, and the rector, the Rev. J. L. Puleston-Roberts, officiated throughout the Sunday.

Balance of Diocesan and correspondence will appear next week.

54,600 MEALS DID HIM NO GOOD.

How One Man Wasted 50 Years of His Life. Thousands Like Him.

"What's the use of eatin', anyhow?" said the scrawny dyspeptic to his rotund, prosperous looking friend. "Here I've been eatin' three times a day, and sometimes twice a day, for fifty years, and look at me. I'm raw-boned and skinny, still at the bottom of the ladder, sour on the world, and a pessimist. I know it, and I can't help it. If I had it to do over again, though, I would take care of my stomach, for I don't believe I ever really relished a meal in my life, not even mother's Christmas dinners, and I firmly believe that my way of eating, or whatever it was, brought along with it darkness and impossibility of success."

"You're right," nodded his companion. "Of course, that isn't always the case. But in this age we must not only 'Trust in the Lord and keep our powder dry,' but we must swallow sunshine with our food. Cheerfulness, especially while eating, which is the most essential act of man, is as necessary to him as sunshine is to the flowers. Nothing normal can be produced in darkness."

"But this is what you haven't been doing, Mr. Dyspeptic. Your brain and your stomach, remember, are twins, and you have to treat them accordingly. Why not start now and repair the damage you've done. It is never too late, you know."

"You mean at my age? And suppose you can't always get the sunshine?"

"Absolutely, yes. Science has made it possible to get the sunshine, the health and the strength that your stomach needs, all put up together in little tablets. They call them Stuart's Dyspepsia Tablets, the most effective tablets in the world for this very thing. One ingredient in these tablets digests 3,000 grains of food without the help of the stomach. Two tablets after each meal can do more work, quicker work and better work, in digesting a heavy meal, than the stomach can itself. The stomach need not work at all. Stuart's Dyspepsia Tablets does all the work, and gives your jaded stomach a rest, the rest it needs. Meanwhile you cure yourself of brash, irritation, burning sensation, heartburn, sour stomach, acidity, fermentation, bloat, and the worst cases of dyspepsia and indigestion. You get rid of these for all time. And then, besides, you can eat all you want and whenever you want, and you will also relish mother's Christmas dinners if you will take Stuart's Dyspepsia Tablets after eating. That's the sunshine I was talking about. Then your face will reflect the internal change going on, you'll be more energetic, your mind will be clearer, you will have more confidence in yourself, you'll be happier, and you'll be yourself again."

"Your heart will change and you'll feel rosy. You'll enjoy your meals—and live. Let's walk down to the drug store and let me introduce you to one little package of these Stuart's Dyspepsia Tablets. You can get them at any drug store in the world for only 50 cents a package. It is worth it, Mr. Dyspeptic."

British and Foreign.

India can never be effectually evangelized except by its own people.—Bishop of Madras.

The consecration of Dr. Stubbs, the Bishop-elect of Truro, has been fixed to take place on November 30th (St. Andrew's Day).

The faith which the old Bible fostered among our ancestors substantially the Bible can foster still.—Bishop of Ripon.

An effort is being made in the Diocese of Ferns to secure that every incumbency shall have a glebe house for its incumbent.

Some people say they will not kneel down in church, but will worship in their hearts. This is nonsense.—Bishop of Birmingham.

The Rev. J. Kydd Cuthbert, Congregational minister of Arbroath, has been received into the Scottish Episcopal Church by the Bishop of Brechin, and is shortly to be ordained deacon.

The King has appointed Mr. F. J. King to the post of organist of Sandringham Church, rendered vacant by the death of Mr. Arthur H. Cross, who held the position for twenty-eight years.

A handsome reredos has been given to Holy Trinity Church, Spokane, by Mrs. A. Hennen. There are three panels, and the subjects depicted therein are the Crucifixion, the Annunciation, and the Ascension.

The choirs of Winchester, Salisbury, and Chichester Cathedrals held a festival at Winchester Cathedral on September 27th, when the united choirs took part in the service at Evensong and rendered four anthems.

Mr. Edwin Stephenson has been appointed organist of the Cathedral, Birmingham. When only fourteen years of age he was appointed organist and choirmaster of the interesting Church of Cartmel Priory, in the Lake District.

In honour of the birth of a son and heir, the Earl of Buckinghamshire presented a new church bell to the Parish Church of Great Hampden, which was rung for the first time at the recent baptism of the infant—John Hampden, Lord Hobart.

The Rev. W. S. Thorpe, who has just resigned the living of Thompson, Norfolk, had worked in this parish for sixty-two years. With it he also held that of Breckles for fifty-four years. Each is worth £35 a year, and there is no vicarage to either.

The Rev. Augustus Byrne, late incumbent of Maghera hamlet, Ireland, has left by his will all the furniture of the rectory, an excellent theological library, and a horse and car for the use of his successors in the incumbency.

A faculty has been granted for various improvements at St. Paul's, Kersal, Manchester, and also for a tablet in memory of the Rev. Prebendary T. M. Macdonald, who was rector of the parish for many years, and died on December 2, 1805.

A handsome stained glass window has been placed in the Parish Church of Acomb to the memory of the late Mrs. Mary Hale, who was a great benefactor to the church. The window was unveiled and dedicated on a recent Sunday evening by Canon Fleming.

Canon Louis Augustus Norgate, who died lately, was the oldest clergyman in the Norwich diocese. His seventy years' ministry of Foxley, Dereham, probably constitutes a record in England. He preached a sermon on Queen Victoria's accession and one at her death.

Christ Church, Milton-next-Gravesend, had the very rare, if not absolutely unique, experience on Sunday, September 23rd, of celebrating its jubilee with the original vicar, the

The Massey Hall Collection

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Oriental Rugs

Those who saw our Massey Hall Exhibition of Oriental Rugs and Carpets declare it comprised the most magnificent ever seen in Toronto. The throne rug, of pure silk, was the grandest piece of Oriental art ever exhibited in Canada. The balance of the collection is now offered at exceptionally low prices in our East King Street Art Rooms. We have such advantages in buying that we can offer a better selection of Rugs to choose from, of more real artistic value, and at prices lower than most dealers must ask. We are direct importers, and, besides, are experienced in the practical rug business. Our advice is willingly given about choosing rugs; our expert will even go to a customer's house to ascertain the color or pattern most suitable.

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**Oriental Brass Trays
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Western Branch,

Winnipeg, Man.

Rev. F. A. Marsh, still in possession. The Rev. A. F. Ratty, Headmaster of St. John's School, Leatherhead, preached in the morning, and the Bishop of Rochester in the evening.

The Bishop of Worcester makes it

a rule that some diocesan work shall be allotted to each honorary canon he appoints. He has just appointed the Rev. O. Mordaunt to a stall in his cathedral, and placed upon him the duty of fostering spiritual life in the villages of Warwickshire.

The Rev. A. H. Stevens, M.A., Mus.Bac., appointed to succeed the late Rev. H. A. Walker as rector of Chattisham, is a well-known Church musician, was organ-scholar of Worcester College, Oxford, and resigns the precentorship of Dover College Chapel after twenty-four years' service.

The little way-side church of Nicholaston, near Swansea, is noteworthy for the bell which hangs within a few yards of the road. It has a special interest in that it is the only Dutch church bell in Gower, and probably also in the whole of South Wales. The inscription records that it was cast in 1518.

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Excavations made in Friarn Fields, about a hundred yards from Friarn Lawn, Bridgewater, have brought to light the existence of what is probably a Grey Friars' chapel. Already part of the floor and walls of the chapel have been exposed to view. Some fine specimens of glazed tile and pottery, together with a number of bones, have been found. The excavators are hopeful of completing a ground plan of the ancient building.

On a recent Sunday, after Morning Prayer, the Bishop of Kilmore dedicated two beautiful stained glass windows and a brass eagle lectern in the parish church of Strokestown, the gifts of Mrs. Pakenham Mahon, Strokestown, in memory of her husband and daughters. The Revs. Canon French and L. L. Cooper officiated. The Bishop gave a lucid address on "Duty." A Holy Bible for the lectern was the gift of Mr. and Mrs. Graham, Carrickfergus.

The rector of Waverton, near Chester, tells of an interesting incident which happened at his church during the week. At one of the services the hymn was sung in which occur the lines:—

"Happy birds that sing and fly
Round Thy altar, O Most High!"

At that moment, high above the sound of the organ and the voices of the congregation could be heard the beautiful notes of a robin, which was resting at the top of the church windows in full sight of all.

The bell in the ancient parish church of Chaldon is the oldest in the county of Surrey, and is in the shape of a common flowerpot, but the crown is rather spherical than flat. The sides of the bell are almost straight, and end with an abrupt curve. The diameter of the bell is 20½ inches. The Chaldon bell certainly dates from the year 1250. Like most ancient bells it possesses an inscription. In this case it consists of the words in Lombardic letters, "Campana Beati Pauli."

Under the guidance of the Rev. J. W. Hayes, vicar of West Thurrock,



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Besides having Cravats in stock of the most expensive furs, we show many that are very moderately priced.

Cravats of	
Muskat, 63 in. long,	\$8
Beaver, 54 in. long,	\$12
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Persian Lamb, 54 in. long,	\$22
Mink, 30 in. long,	\$18
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We will send any of the e to you on approval, giving you an opportunity to make a personal selection.
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Our carefully organized Mail Order Department handles an ever increasing business—a business that is not confined within the boundaries of Canada, but finds satisfied customers as far away as China or South Africa.

A brief summary, therefore, of our method of handling this business should not be out of place.

We furnish catalogues post paid free upon application. We quote the closest figures, and explain our terms of payment, perhaps make some suggestions re selection, all by mail, bear in mind.

The customer reads our letter, examines our catalogue, prices and terms, and writes us his or her decision as to which piano or organ is to be shipped on approbation. Then we ship.

Now! we ask the public, that is the public who live at a distance away from Toronto, to remember the following points in our business:

We place our expert knowledge (the knowledge and training of a lifetime) at the command of the buyer, and stake our honor and future business success on having the buyer satisfied.

Every instrument is guaranteed for a term of years.

We always ship subject to approval and pay return freight if not fully satisfactory.

We grant such liberal terms of payment that anyone even in moderate circumstances may purchase an instrument.

We afford to customers the opportunity of trying the instrument in his or her own home instead of in a crowded wareroom.

That, as well as being the manufacturers of the

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we offer customers their choice of many other well known instruments, among which are:

Knabe Pianos	Estey Organs
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188 YONGE STREET, TORONTO.

Essex, a party of London antiquaries visited the parish church to inspect some interesting discoveries which have been made there recently. These include the foundations of a Saxon circular tower measuring 93 feet in circumference under the present square tower, and a stone coffin, presumed to be 1,000 years old. The coffin was unearthed beside the south wall. It had no lid, but contained an undisturbed skeleton. The coffin was 6 feet 10 inches in length, and its

thickness varied from 3 inches to 5 inches.

A sum of nearly £20,000 has been paid to the Council of the Southwark Diocesan and South London Church Fund under the will of Mr. Joshua Lockwood, who died in 1872. The conditions attaching to the gift are that the money shall be used to provide in the Diocese of Southwark clergy for mission districts, stipends for assistant curates, deaconesses, Scripture readers, mission women, and other lay agents; endowments;

churches, school churches, and mission buildings; parsonages; and repairs (in special cases) to ecclesiastical buildings. The total residue of the estate which will be eventually available is estimated to produce about £45,000.

Lady Solomon, who was accompanied by Sir Richard Solomon, K.C.M.G., K.C.B., acting Lieutenant-Governor of the Transvaal, recently laid the foundation-stone of the Bible House now being erected by the British and Foreign Bible Society at

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I. Stevens, M.A.,
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Are you "up to the Mark"?

Are Stomach, Liver and Bowels in the best possible condition for winter?

Surely you know what will make those vital organs healthily active—and build up the whole system. It is the "Salt of Salts"—

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25c. and 60c. At Druggists.

Johannesburg. In the course of his speech Sir Richard said he had a firm belief in the work of the Bible Society, and wished to express his sympathy with those who were engaged in carrying out that work. In this connection it is interesting to note

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Bad Breath, K'Awking and Spitting Quickly Cured—Fill Out Free Coupon Below.



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that Scriptures in no less than fifty-two languages were sold last year from the Bible Society's depot at Johannesburg, and a fifty-third language was asked for by a newcomer to the "Golden City." He wanted a Bible in Icelandic, which was unfortunately not in stock at the moment.

Children's Department.

THE CROW AND THE PITCHER.

Do you know what it is to feel thirsty, so very thirsty that you can think of nothing else? The crow thought he was ready to die of thirst. Looking all about to find water, he spied a pitcher. "There may be water in it," he said. "I'll go and see."

He was right. There was water there, but so little that he could not reach it with his bill, though he stood on the very tips of his toes.

"Oh, dear!" he said, "what shall I do?" The sight of it made him want it all the more.

"I could get it," he said, "if I broke the pitcher." But the pitcher was too strong for him to break.

"I might tip it over," he added, "and then get a little of the water as it runs out." But the pitcher was too heavy for him.

He looked at the water and was more thirsty still.

"I won't give up until I have to," he said. "There must be some way for me to get that water. I'll try to find it out."

At last he flew away. Do you think he gave it up? Not he. Wait a little, and you shall see what he did.

He came flying back with a little pebble in his mouth, and let it drop into the pitcher. Then he flew away, but soon came back with another pebble. "They will help to bring the water up to me," he said.

Was he not a bright bird to think of such a way as that?

He went again and again and again. Each pebble made the water rise in the pitcher a little; each time he came the crow tried to reach it.

"If I can drop pebbles enough, it will save my life," he said. For now he was growing faint.

The very next pebble that he dropped he could reach down and touch, and one or two more brought the water so high that he could dip his bill into it.

He drank every drop, and now he felt well and strong again. "This," he said, "is what people mean when they say, 'If I cannot find a way, I will make one.'"—Æsop.

WHAT MADE THE DIFFERENCE.

The new boy was sitting on a big stone post at the foot of his driveway, when Peter drove the cows to pasture.

"Hallo!" drawled Peter, as he walked slowly by.

"Hallo!" said new boy, pleasantly. "Come fishin', will you?"

"Can't," drawled Peter. "I've got to work! Wish I was you," he said enviously, "an didn't have nothin' to

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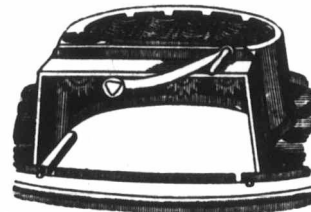
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do but go fishin', an' sit on a post an' let my feet hang down."

The new boy laughed. "We have cows," he said, shortly; "a whole dozen of them."

"But you don't have to drive them to pasture," declared Peter.

"Don't I?" said the new boy. "I take them away down to Mr. Lane's pasture every morning 'fore breakfast."

Peter eyed him curiously from top to toe. "Well, you're a queer one," he said. "But perhaps if I only had the cows to drive I'd get up early too."

The new boy laughed again. "We've got hens," he said quickly, "an' chickens an' pigs an' horses, same as you have. I guess what makes the difference 'tween you an' me is 'cause you don't do your work

by my grandma's rule. I've found it a good one."

"Seeing I never heard of it, I guess I don't," replied Peter, with a grin. "Supposing you tell it to a feller."

"I 'most know that you've heard it," said the new boy, "only you've forgotten. It's work while you work, an' play while you play!" An' I tell you, it's a fine one."

"Ho, ho, ho," laughed Peter. "That's a dandy rule, isn't it? Maybe it does fer you, but when a feller has to work all the time, same as I do, why then it's only 'work while you work,' an' never any time to 'play while you play,' at all."

"Are you working now?" said the new boy, with a smile.

"Not 'zactly," answered Peter, becoming interested in the new boy.

"An' you're not playing, are you?" he inquired.

"No," said Peter, "I ain't."

INVESTORS

will find a safe, sound paying proposition in this new Canadian Bank stock (issued at par). Allotment will be made to early applicants.

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CORNER OF YONGE & FRONT STS.
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GEORGE P. REID, General Manager.

"Then you're doing nothing," declared the new boy.

"Same as you be," said Peter, crossly. He knew that he was lazy, but he didn't enjoy being told about it one single bit.

The new boy jumped down from the post in a hurry. "You're right," he said with a laugh. "Supposing you let me drive your cows while you run home an' do the rest of your work. An' supposing you an' I go into partnership, an' take my grandma's rule for our motto. An' then every morning, after we get our chores done, supposing we go fishin'!"

Peter, looked at him in surprise, and then he said earnestly, "Shake on it!"

And oh, dear me, weren't those fishes sorry there was ever such a partnership formed!—Youth's Companion.

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Kay's English Brussels.

27 inches wide.

A good Brussels will hold its own for wear and appearance with any carpet made and is a standard favorite. We show a splendid range of designs suited to every room in the house. Prices per yard—90c, \$1, \$1.25, \$1.35, \$1.50. (Borders to match).

Brussels Stair Carpet.

27 inches wide.

Per yard—90c, \$1, \$1.15, \$1.25, \$1.35.

Kay's English Wiltons.

A pile carpet especially adapted for drawing-room use, as well for its rich and satiny appearance as for the great variety in design and daintiness of coloring possible in its make up. Prices per yard—\$1.50, \$2, \$2.25, \$2.50, \$2.75 and \$3. (5-8 borders to match).

Wilton's 3-4 Stair Carpet.

Prices per yard—\$1.50, \$2 and \$2.25.

Wilton 4-4 Stair Carpet.

Prices per yard—\$3, \$3.50 and \$4.

Kay's English Axminsters.

27 inches wide.

In the making of this famous pile carpet a greater variety of colours can be introduced than is possible in other makes, and judicious advantage of this fact has been taken in the splendid range of designs we offer this season. Following are our prices:—

Empire Axminster.....\$1.25
Super Imperial Axminster.....\$1.75
Heavy Albert Axminster.....\$2.25
Victorian, extra fine worsted,
Axminster.....\$3.50
(Borders to match.)

3-4 Stair Carpet to match, per yard,
\$1.10, \$1.75, \$2.25.
4-4 Stair Carpet, per yard, \$3.00 \$3.50
\$4.00, \$4.50.

Kay's English Axminsters in Plain Colors.

A carpet of wonderful durability, woven of hard twisted yarn, producing a pile that will stand any amount of hard wear without becoming pressed down. Made in dark moss green and russet brown, in the following widths:

3-ft. Per yard.....\$3.50
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Also in lighter green in two qualities:
3-ft. wide, per yard, \$3.75 and 4.75
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27-in. Border to match, \$2.75

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grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness, and joy.—John Henry Newman.

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r laughed again. " he said quickly," pigs an' horses, e. I guess what nce 'tween you an' don't do your work

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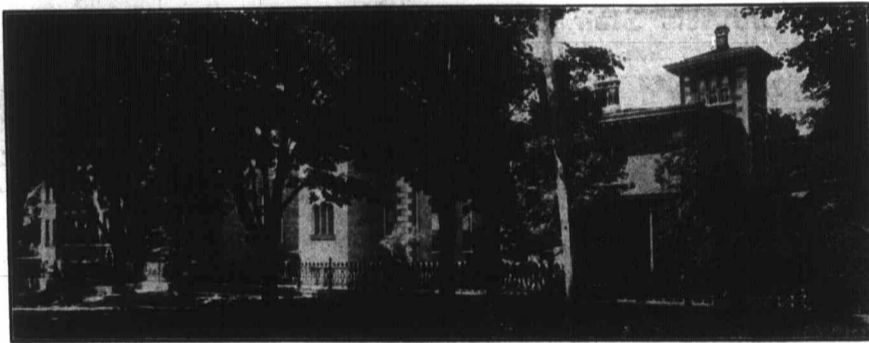
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