

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 34.

TORONTO, CANADA, THURSDAY, AUGUST 22, 1907.

No. 32.

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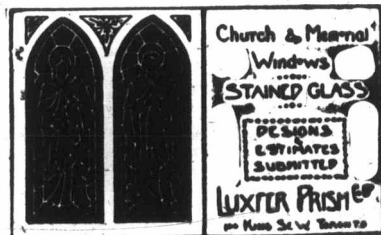
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Entry must be made personally at the local land office for the district in which the land is situate. Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

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

- (1) At least six months' residence upon and 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.
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Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 22, 1907.

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August 25.—13th Sunday after Trinity  
Morning—2 Kings 5; 1 Cor. 6.  
Evening—2 Kings 6, to 24, or 7; Mark 1, to 21.  
September 1st.—14th Sunday after Trinity.  
Morning—2 Kings 9; 1 Cor. 11, 17.  
Evening—2 Kings 10, to 32, or 13; Mark 5, 21.  
September 8th.—15th Sunday after Trinity  
Morning—2 Kings 18; 1 Cor. 16.  
Evening—2 Kings 19, or 23, to 31; Mark 9, 2 to 30.  
September 15.—16th Sunday after Trinity.  
Morning—2 Chron. 36; 2 Cor. 7, 2.  
Evening—Neh. 1 & 2, to 9, or 8; Mark 12, 35—13, 14.

Appropriate Hymns for Thirteenth and Fourteenth 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.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 217, 336, 338, 342.  
General Hymns: 231, 234, 243, 478.

### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 393, 512.  
Offertory: 366, 377, 517, 548.  
Children's Hymns: 194, 337, 341, 346.  
General Hymns: 2, 18, 36, 178.

### Official Machinery.

Under our system of Church government there is a due proportion of official machinery, which is not only requisite, but essential to the progress and well-being of the Church. It should on all hands be remembered that the blame of non-success in the vital work of our communion as regards its maintenance, and expansion is largely attributable—we may as well speak plainly—to the inefficiency of those officials whose duty it is to oversee, direct, and stimulate such work. There are officials who are, in season and out of season, not only doing their routine duty, but are putting into their work enthusiasm, energy, and a warm-hearted sympathy, which, so to speak, "sets the heather on fire," arouses and quickens the love of and work for the Church in others wherever they go.

Mark these men well, and you need not be surprised at their gradual, sometimes rapid promotion. They are the living links in the golden chain—clean, polished, beautiful. Alas! that there should be other links in the same chain—dull, grimy, unattractive, and the saddest part of it all is that they are content to remain so.

### An Inspiring Life.

The life work of the late Dr. James A. McLellan is an inspiration to the growth of Canada. Begun in a humble walk of life, fired by a laudable ambition to attain an influential and useful position in the educational work of Canada, and bringing to the task determined energy and unflinching industry, the learned Doctor as a teacher, author and educational leader won for himself a position of marked prominence and widespread influence in his chosen calling. Dr. McLellan contributed largely as an assistant of the late Dr. Ryerson, and subsequently as a prominent official of the Educational Department of Ontario in bringing the system of teaching to its present state of efficiency in our country. A profound thinker, a masterful speaker, a stimulating and original teacher, and a broad-minded British Canadian, Dr. McLellan was influential in developing the minds and shaping the character of hundreds of Canadian youths—and many a man who occupies a prominent position in the varied field of intellectual effort in Canada to-day is largely indebted for his success to the enkindling sympathy and the masterful guidance of the large-hearted, strong-minded man who has passed from amongst us.

### Proper Names.

It is an invidious task to find fault about an apparently trifling matter, and so we lay ourselves open to attack in criticizing the slipshod use of the word America. That use is a good deal worse than slipshod—it is misleading and apt to be exasperating. So common is the misuse that we have to plead guilty just like others, however careful we endeavour to be. To apply the name of America to the United States is to reverse custom. The opposite is not uncommon. Perhaps the instance most familiar to us is the use of the name of England for Britain. But no one dreams of saying Europe when we mean Germany, or Asia when we mean India, or Africa when Egypt is spoken of. Why, then, should America, a name which covers the countries from Greenland to Cape Horn, and even beyond these limits, be used to designate the United States? Chiefly, we suppose, the inhabitants of the country who disliked to be called Yankees. Yankee is an honourable name, often applied to one part of the States by the others as a distinctive title. Then, when the English began to marry women from the States they wished to gild the alliance with a more euphonious title than Yankee, and so we might go on. But when it comes to an Ontario Order-in-Council describing a worthy sportsman as the American Consul it is high time to protest. We Canadians are Americans as much entitled to the name as any other people, and object to its being used to differentiate any other nation on the continent. Many of us are descendants of the Loyal Americans, the oldest families, who came to Canada stripped of everything but honour, and loyalty, and protest, and are entitled to object to our name being stolen, too.

### Courage Needed.

It is one thing to dilate on a cause of irritation, and another to point out how it can be remedied. Much may be done by using more exact language ourselves, and both by speech and action calmly and firmly letting it be under-

stood that we will not apply the name American or America to the United States or their people. If no other name is suggested, use the word Yankee. See that our school books use the proper name, and that they never on any occasion apply the word America inaccurately. Let our newspapers be more careful. The use is becoming absurd. We have recently several times come across the expression, South America, while meaning the Southern States. Then we must ask our English newspapers to follow suit and moderate the parading of everything as "American," which has so markedly grown of late years. Writers in newspapers may know better, and so may schoolmasters, but bandmasters may be excused when they salute Canadians with "Yankee Doodle," and so may law clerks, who send out letters to "Canada, U.S.," and tell the correspondents to go to the nearest British Consul. Why not start a society to enforce our rights? Here is a question for the British Empire League. In this matter we must also try to teach wisdom to our Senators, and Governor, and Lieutenant-Governors, and the gentlemen who act as their scribes. In some degree it is inspiring to read of Canadian against American. It sounds Athanasian, but we know in reality it is only Canada against the United States.

### The Carriage of Explosives.

Dangerous explosives are a constant menace to life and property. In this respect they resemble the typhoon of Eastern seas and the cyclone of the West. There is, however, this marked difference, that the former are subject to human control, but the latter are not. Bearing this fact in mind, and the further fact that the terrible havoc occasionally wrought in civilized centres by the unexpected explosion of dynamite, nitro-glycerine and similar elements of destruction is due to the relaxation of such control, one is prompted to ask why the public, through the Legislature, does not enact a law compelling those who need these dangerous compounds to have them manufactured in the locality where they are to be used. Their transportation would then be avoided, and valuable lives and large areas of valuable property would be saved from destruction. Self-preservation is said to be the first law of nature. It certainly should be applied by the Legislature to the protection of the general public from the grave danger always present whenever and wherever death-dealing explosives are being transported.

### International Sport.

In two notable sporting events the United States and Canada have recently met in friendly competition. A representative eleven from across the border has defeated a picked team of Canadian cricketers on the Rosedale grounds, Toronto, and now the chosen yacht, "Seneca," has outsailed the Canadian craft, "Adele," and the coveted "Canada Cup" still rests beneath the Stars and Stripes. We congratulate our athletic neighbours on their prowess, and at the same time we shall do our best to render a better account of ourselves when next we meet with bat and sail. Clean and manly sport is a wholesome stimulant to national, as it is to individual life, and deserves proper encouragement.

### Responsibility for War.

At a recent meeting of the Representative Church Council in London, England, the Primate had some shrewd words to say as to the cause of war nowadays: "War was, in his judgment, the very greatest evil that could beset the nations of the earth. If, on the one hand, it was true that, in the event of war breaking out in Europe,

they would find no less than twenty millions of men in the field, it was also true, on the other side, that there was now a more widely spread desire among Christian people to use efforts to make such wars impossible. It was sometimes said, when war did occur, that the cause of it lay with statesmen, and monarchs, and diplomatists. He believed that the cause of it lay far more, at the present juncture, with irresponsible writers in the press, on whose shoulders really rested, at such junctures, a responsibility absolutely terrible to contemplate. Any one looking back over recent years, to times when this nation and other nations were on the verge of war, would see that that was not by the action of statesmen, or sovereigns, or diplomatists, but by the inflammation of popular feeling, popular prejudice, popular wrath, by those on whom no such central and acknowledged responsibility lay."

#### A Vicious Impost.

It is a healthy sign, one which indicates the rousing of natural and national life when we find protests raised against the incidence of taxation on the ground that it discouraged marriage. In Britain the income tax is severely felt by the owners of small fortunes. Many bachelors and spinsters having fortunes just below the line have escaped the impost. But the tax-gatherers insist that when two people so situated marry the exemption ceases, the incomes are treated as one, and are subject to taxation. Naturally, women object to this arbitrary withdrawal of their rights conferred by statute. Mr. Asquith unctuously avoids the issue that marriage is thus made a fine by saying: "He would not believe that a couple animated by a sincere and ardent affection, and anxious to join their lots in life" had ever failed to marry because they would be taxed for doing so. One would think the old saying, "Where poverty came in at the door love flew out of the window," had been forgotten. It is a wrong in principle as well as illegal, and a pernicious practice, to fine men and women for living a lawful wedded life. As a matter of State policy, if for no other reason, taxes on married people should be reduced, and still further lowered where there are large families of little children.

#### A Nova Scotian Cathedral.

About two years ago the Church in Canada was shocked at the news of the destruction by fire of St. Luke's Parish Church, the Pro-Cathedral of the Diocese of Nova Scotia. To-day it rejoices in the fact that with commendable devotion and energy the Church people of that old historic diocese have made a splendid beginning towards the foundation of a new cathedral building. So impressed is the "Canadian Churchman" with the beauty and dignity of the structure and the character of the Churchmen—from His Lordship, the Bishop, down to the humblest member of his diocese—a character which has rendered such a great undertaking possible, that we are giving an unusually large portion of our present issue to a detailed comment and description of this noble edifice. We are proud, indeed, that the loss sustained by the Church in Ontario in the gift to the Diocese of Nova Scotia of their present Bishop should be signalized by the noticeable quickening in the Church life of that Province and the beginning of such an admirable cathedral—a signal ornament to the architecture of the Canadian Church, and a worthy temple for the highest type of Christian worship.

#### The Growth of Wealth.

Events sometimes direct attention to changes which have been so gradual as to be unnoticed. One which has struck us in these vacation times is the immensely increased wealth of all classes, especially of the so-called labour class. All over the world, we may say, at least in Europe and North America, production has been ham-

pered by strikes. Yet, wherever we have been there is no apparent loss; everywhere people seem to be as well, nay, better off, than they ever were, well clothed and well fed. Misery, in the old Roman sense, is not seen, and poverty does not obtrude itself. On the other hand, besides picnics and excursions, we have processions on Labour Day which represent the expenditure of a neat sum of money. At the other pole of society we have the successful men giving away enormous fortunes, and among the other classes so much envy, hatred, malice, and all uncharitableness. Rich people have no friends. We suggest to the Library Board of Toronto the erection of a statue of the giver, suitably attired, impaled on a cross of "black wood."

#### Intelligent Travelling.

In speaking of "Pageants" in the "Church Times," "Peter Lombard" throws out a good suggestion for travellers: "A man goes to Mainz and is shown the shrine of St. Boniface, and goes away with a vague idea that St. Boniface was a great preacher. But if instead the guide would gather his flock together, and give them an account of the ancient tribes, and of their formation into the kingdoms of Western Europe; of their conversion to Christianity; of their consolidation by the Emperor Charles the Great, and the "Holy Roman Empire" which succeeded; of the growth of the Papal power, and the tremendous struggle between the Emperors and the Popes, the great religious revolution of the sixteenth century; of the abdication of Charles V., and the formal abolition of the Holy Roman Empire by Napoleon, he would throw a wonderful light upon the minds of the travellers who went through Aachen, and Frankfurt, and Worms, and Speyer, and Brussels. To apply Luther's expression, the history of Germany would then become to the excursionists a 'living thing, with hands and feet,' and they would get a better idea of the course of European secular and ecclesiastical history than they ever had before."

#### TELLING TALES OUT OF SCHOOL.

The inveterate and apparently universal propensity of our people for discussing Church affairs in public is a perennial source of wonderment and regret to the more thoughtful and better-balanced Churchmen in all sections of our widely dispersed communion. One hears the complaint everywhere that Church people will not keep their family troubles to themselves, but must needs take the general public into their confidence. This lack of reserve on the part of Churchmen and Churchwomen is often unfavourably contrasted with the action of the members of other bodies. Other Church members, it is said, keep their domestic troubles to themselves. They don't talk them over at every street corner, in tavern barrooms, railway carriages, at the post-office or the shoemaker's shop, or wherever humanity congregates. And they don't button-hole members of other bodies and take them into their confidence. Nor do they rush into the secular press, as Anglicans are doing almost every day of the week, with their grievances against their Bishop, their parson, or their fellow Churchmen. On these matters they maintain an impenetrable reserve, and anything that transpires in regard to the internal affairs of the congregation simply leaks out. With Churchmen, on the other hand, such matters are proclaimed from the housetops. They are everybody's property, to be as freely discussed as any public question, political or municipal. This complaint, so universally levelled against the members of our Church, rests, we fear, on far too substantial a foundation to be successfully refuted, and may as well be candidly acknowledged. For some reason or other members of the Church of England are exceptionally addicted to the practices already described. With,

of course, many honourable exceptions, they seem utterly incapable of keeping a secret. Now, human nature being the same in all religious bodies, there must be some special reason for this state of things. Why is it, then, that to the average Churchman the affairs of his own particular parish is public property? In other words, why is it that he apparently acts on the principle that the whole community, irrespective of creed, is more or less interested in the doings and happenings of his own communion? In our opinion this state of things is a legacy from the old regime in England, where the Church is a national institution, in which the whole population has a legal, if often a very indirect interest, and where Church questions are discussed like other public matters as a matter of course. On the other hand, the various Nonconformist bodies are more or less private societies, and naturally keep their affairs to themselves. Whatever may be its explanation, however, this unfortunate proneness on the part of our Church people to taking the general public into their confidence is none the less to be deplored, and none the less is it inexcusably disastrous. We know of no cause which has so lowered the Anglican Church in the estimation of the general Canadian public than this most grievous lack of dignified reticence on the part of its members. The Church, like the individual, which makes its domestic affairs common property inevitably experiences, and we say unhesitatingly merits, the contempt of the community. No one respects those who do not respect themselves. The Church of England in this, as we fear in some other respects, has produced the impression of being a non-self-respecting Church. How seldom it is that the internal troubles of Methodists, Presbyterians, Baptists or Roman Catholics become public! As we have said, they do occasionally leak out, but who ever heard a self-respecting Methodist, Presbyterian, Baptist or Roman Catholic loudly discussing congregational affairs in places of public resort? The writer of this article once resided in a certain district in Canada where the Presbyterian minister was notoriously incompetent and unpopular, and, though on terms of the closest intimacy with dozens of Presbyterians, he never heard a single disrespectful word uttered in regard to the minister, or one allusion made to congregational troubles. Contrast with this a similar case in the Church of England, and it requires no stretch of the imagination to picture its results. It is time our people outgrew this evil practice, and began to cultivate the virtue of reserve, and ceased to humiliate the Church and weaken its influence by telling tales out of school.

#### FROM WEEK TO WEEK.

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

In a moment of weakness "Spectator" went to a summer amusement park not long ago and witnessed with interest the devices employed to make life enjoyable to the public, and incidentally profitable to the park proprietors. There were the inevitable acrobats performing all sorts of wonderful feats—tumbling, balancing, walking on wires high in the air, riding bicycles in every conceivable position—nothing seemed impossible to these wonderful exponents of human ingenuity and agility. Then there were the ballet features, in which female entertainers went through various acts, proper and improper, graceful and disgraceful. Among all this heterogeneous stuff a man of fine voice and good presence came forth and sang a really good song in a simple and effective style. It was a new and distinctly higher note struck in a performance quite up to the average of that sort of entertainment. It was the one cultivated spot in a wilderness. The point that particularly struck

us was this: The vast multitude present received the performances of the acrobats and the exhibitions of the ballets with varying degrees of approval, but when the singer had finished his song the applause was long and insistent. The people demanded another, and still another, and it was evident that they were most highly pleased at what was best. We have thought we had often noticed this before, but never was it more forcibly impressed upon us. Is there not both encouragement and rebuke for Churchmen in this fact, for we are convinced that it is a fact? We are informed by those who are presumed to be wise in the ways of the world that it is no use trying to entertain with the best. A chosen few may find enjoyment, but the common people cannot thus be reached. You must introduce what is shady in ethics, and vulgar in taste and catchy in tunefulness to call forth the enthusiasm of the multitude. You are told that it is an age of decadent morals, of vanishing spirituality, a time when sham, and humbug, and shallowness are worshipped. But is it so? Anyone can see how ready men and women are to follow shadows, but if the substance be put before them with anything like the power injected into the shadow, then, in our opinion, the substance has it. It is probably because our "good" is not good enough rather than a lack of appreciation of what is inherently of the best that explains much of the heart-breaking apathy.

On Sunday evening last "Spectator" was crossing Dominion Square, Montreal, when his attention was called to a group of young men on the steps of the Y.M.C.A. lustily singing familiar hymns. The church services were all over, and these young fellows had brought a piano to the front door of their building, and there forty or fifty splendid-looking young men were engaged in simply singing hymns. Around them were gathered several thousand people, young and old, men and women, most of whom, one imagined, had not been to church. Many stood for the best part of an hour on the street, many sat on the grass in the square. All were quiet, reverent, attentive. On several occasions the leader of the singers turned to the multitude and asked them to sing a verse or two or join in the chorus. The invitation was responded to according to the familiarity of the hymn. Once or twice the hymn was evidently not widely known, and, of course, few were able to sing, but when the leader called for "Jesu, Lover of my soul, let me to Thy bosom fly," the whole vast concourse seemed to welcome it, and lifted up their voices in a roar of vigorous melody. The piping treble of children, the sweet sopranos of trained women, the deep bass of men, in whose voice one felt a suspicion of tremulous emotion, all united in a remarkable rendering of a remarkable song. Here were the flotsam and jetsam of a great city gathered together under the canopy of heaven, assembled in the very temple of God Himself, and singing praises in His name. Whence they came or whither they went we knew not, but their hearts responded to the call to higher things for a time at least. There was something touching in this silent gathering of unknown people and their union in heart and utterance in cherished hymns of the Church. It was another illustration of the ready response which comes to what is real, and what ministers to the inner and higher being of man. Is it not after all possible that it is lack of faith on the part of the Church rather than inherent wrongheadedness and wrongheartedness on the part of the people? If we only believed deeply in the best, and assumed that the people are capable and ready to recognize what is really good, then we might find that the situation is not as gloomy as we imagined. Let us remember that it is the best songs, and the best pictures, and the best statuary, and the best books, and the best men that live and are honoured through the ages.

Dr. Falconer, the new president of Toronto University, is reported as having recently said: "Among educators there should be a fellowship whose primary interest is the elevation of our country through inculcating in our students worthy ideals of life, both as men and citizens. Let us aim at the noblest in our work. I hope that in Canada there may soon arise a type of educated manhood and womanhood that will have its own distinction among national types. In time, this Dominion will have in addition to the present colleges great universities equipped amply for research and professional study to which students will come even from abroad. In the meantime let us in all our efforts be thorough and honest, avoiding show and aiming at reality." If these words indicate the real spirit of the man, then we say, may he go on and prosper and grow powerful in the educational world. "A Canadian type of educated manhood and womanhood that will have its own distinction among national types," and this type built upon thoroughness and honesty, despising "show" and honouring "reality"—that is a noble ideal with which to enter upon a great work. Dr. Falconer is still a young man, and has, no doubt, the realization of many visions before him. It will cost him something and try his mettle to stick to the ideal he has set up in the address from which we have quoted. To be "thorough" and "honest" rather than to be big, "drawing students from abroad"; to be "real" rather than "showy" will not be an easy matter, even in a university, in an age when present success is valued so highly. But right-thinking men all over our Dominion will bid this gallant knight go forward and fear not. He shall have to be content with sowing seed that may not bear much visible fruit in his time, but if it be faithfully sown it will eventually fructify, to the advantage of his country and the edification of his countrymen. That is a type of educated manhood and womanhood worth having, and one that "will have its own distinction among the national types." Spectator.

**Brotherhood of St. Andrew.**

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

**Brotherhood men should subscribe for the "Canadian Churchman."**

The Brotherhood year is drawing to a close, and all Chapter secretaries (and, indeed, all members) should see to it that their Chapter quotas have been paid, and that any unpaid bills for supplies be promptly remitted for to head office. By doing this each individual member can materially assist in making the coming annual report a complete and encouraging one. Of the \$3,500 required for extension work for the year, there has been pledged \$3,248.10 at time of writing, leaving \$300, which is urgently required. Toronto made up \$1,690.50 of this amount, the balance, \$1,557.60, being contributed from the rest of Canada. Since the date of last annual report there has been established in Canada thirty-nine new Senior Chapters and twenty-two Junior Chapters have also been placed on the active list. In addition to these there are quite a number of Chapters (both Seniors and Juniors) that have taken up the work on probation, or who are seriously considering forming a Chapter. The open-air meetings held under the auspices of the Hamilton Brotherhood men are growing in popularity, and each week sees a larger attendance at these meetings. Last Wednesday night there was an unusually large number on the lawn of Christ Church Cathedral, where an illustrated address on the life of Christ was given, the cathedral choir leading in the singing. These meetings are held every Wednesday evening throughout the summer. The Halifax members expect to arrange for a series of Sunday afternoon meetings during the coming winter at the Church of England Institute. The intention is to make the Institute the headquarters of all the Church organizations, where conferences and conventions and annual meetings may be held, and where the workers may be brought into closer touch with each other. The schoolhouse

of St. John's Church, Victoria, B.C., was one of the buildings destroyed in the late big fire in that city. It is to be rebuilt on a more modern plan, and the Brotherhood men of Victoria are interesting themselves in getting a portion of the building set apart for their use as a lecture hall, committee-rooms, reading-room, etc. The Synod of Fredericton meets at St. John, N.B., on October 1st, 2nd, 3rd, and an address will be delivered by the General Secretary on the work of the Brotherhood of St. Andrew. The following comes from Brandon, Man.: "St. Matthew's Chapter is at present working the east end of the town, and getting the Church people there to turn out to the services in our new mission church of St. Mary's. We found upon completing a canvass in that district that there were about fifty families who did not attend church anywhere, and who claimed allegiance to the Church. Only about ten of these families attend St. Mary's at the present time, so you will see we have a fairly good lot of work ahead of us." The next Local Assembly of the Hamilton men will be held at Burlington on Saturday, September 7th, and the active Chapter of St. Luke's, Burlington, is hard at work planning out for a successful and helpful gathering. At the last meeting of the Cobalt Chapter thirteen were present, and vigorous work is being done by the members of this young Chapter in looking after men in hotels and boarding-houses. The secretary of a probationary Junior Chapter in the West writes: "The Juniors are coming along fine, and we are going to apply for our Chapter in the course of a week or two. We can boast that we are an example for the Seniors, having a very enthusiastic bunch of boys. The Chapter is composed of eight of the choicest boys from our Junior Bible class. At the present time our work is composed chiefly of building up the Junior Bible class, but we are beginning now to pay attention to the other part of the Sunday School, and we are getting after the absentees of the senior classes." A Chapter has been formed at Chapleau, the growing town in Algoma Diocese, where the Rev. P. R. Soanes (formerly of Lucille) is in charge. Mr. Soanes writes that he has a strong Brotherhood man there, who was a member of a Chapter elsewhere, and who is taking an active part in forming a Chapter in his new home. One of the members of St. John's College Chapter, Winnipeg, who is taking duty at Dominion City, Man., is talking up Brotherhood work there, and is very hopeful of success. The vice-director of one of the Hamilton Chapters removed to Montreal recently. His name was promptly sent in by the Chapter secretary to head office, and then forwarded to a member of the Dominion Council living in Montreal, who sent the name on to the director of the Chapter nearest the address given. The director has a boys' Sunday School class, and found that a son of the man in question had come to the class the previous Sunday. The director and his wife called promptly on the man at his new home, and he is now an active member of the Senior Chapter. On the 7th inst. the secretary of a Peterboro' Chapter advised head office of the removal of a Churchman from that town to Hamilton. A letter was sent to a member of Dominion Council in Hamilton on the 8th, who promptly sent the name on to the nearest Chapter. A report was received at head office on the 10th stating that the man was actively at work, was a teacher in the Sunday School, and preparing to enter Trinity College in next term to study for Holy Orders. A reply was sent back to the secretary at Peterboro' on the 10th inst., thus completing the circle.

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**Eucharistic Sacrifice and Intercession for the Departed: Both Consistent with the Teaching of the Book of Common Prayer.**—A course of addresses by H. Mortimer Luckock, D.D., Dean of Lichfield; pp. xiii., 133; price, \$1 net. New York: Thomas Whittaker.

This beautifully finished volume naturally invites a kind reception, and the subject therein discussed appeals to all our kindlier feelings. The whole question of intercession for the departed has undergone an entire change within the last year or two, and if such intercession is appropriate at any time it is doubly so at the offering of the Eucharistic sacrifice. In some of the authorities adduced to cover the practice Dean Luckock seems at times to read more into the passages than the writers intended to be expressed in them, but if they are fairly patient of the teaching, he is entitled to use them for what they are worth. But we doubt the propriety of making any changes upon the present burial service in order to give expression to the later ideas. The volume is an open pleading for the intercessions in question, and is the work of an authority on the subject.

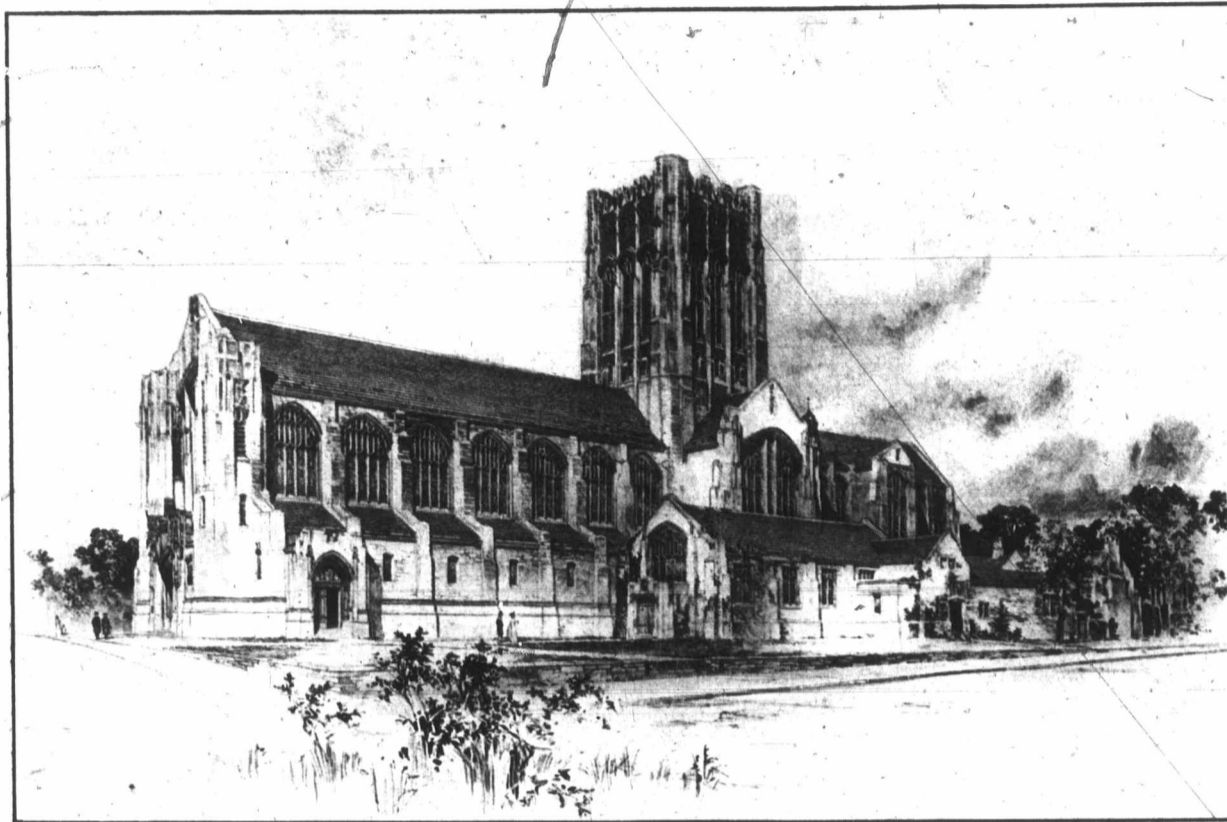
### A HISTORY OF ALL SAINTS' CATHEDRAL, HALIFAX, UP TO DECEMBER, 1905.

BY A. M. PAYNE, HALIFAX.

The decision to erect a cathedral at Halifax in accordance with the custom and usage of the Church of England, suggests a brief reference to the efforts that have been made from time to time to ensure the fulfilment of an undertaking of such importance to the whole diocese. The inception of the cathedral movement dates from a meeting held in the basement of the National School in the early seventies, presided over by Bishop Binney. A cathedral committee was formed at a gathering held at the Diocesan Room on 2nd November, 1886, and active steps were initiated to commemorate the Centenary of the Episcopate in Nova Scotia by the building of a Memorial Cathedral. Gratifying enthusiasm developed with regard to the action proposed, and measures were adopted at several subsequent meetings, resulting in the acceptance of a site, the appointment of an architect, and the issue of appeals to England, to the United States, and to Sister Colonies for contributions. The special appeal from the Building Committee to the Members of the Church of England in Halifax and Dartmouth, inspired, if not actually written by Bishop Binney, may be quoted as the starting point of the Cathedral Fund. About \$7,000.00 is the sum mentioned, as having been accumulated by the Bishop through many years, with the further promise of \$5,000.00 additional from His Lordship and Mrs. Binney in due season. The distinction of being the first actual subscriber to the cathedral is associated with the name of Hugh Hartshorne, a well-remembered citizen, who contributed \$200.00 in 1869. Four years later Col. Montague added \$100.00, Dr. Mountain \$50.00 and other friends varying amounts, which were augmented by the substantial legacy of \$4,000.00 from the Estate of Judge Bliss in 1894, providing with accrued interest and rents, a nucleus of support, reaching \$7,824.32 less \$960.00 for the purchase of land adjoining the site, leaving a balance of \$6,864.32 available. The Robie Street site had been donated by Judge Bliss, father-in-law of Bishop Binney, prior to his death, and the payment of \$5,000.00 from the Bishop's estate, together with a further legacy of \$2,000.00, for an altar and pulpit, by his widow, and a contribution of \$500 from his son, the Rev. W. H. Binney, and \$500 each from Mrs. Binney's two sisters, Mrs. Odell and Mrs. Kelley, aggregated some \$20,000.00 (taking the enhanced value of the site into consideration), as the total amount of the gifts from Bishop Binney and his family to the cathedral. The last meeting attended by Bishop Binney, held at his residence on 23rd March, 1887, shows clearly that the commence-

ment of the building was a 'subject' very close to his heart. From the time of the constitution of the Dean and Chapter, under a royal mandate from Queen Victoria, 11th April, 1865, it had been his ardent desire to establish a cathedral properly equipped as a centre of diocesan work. Preparations had been made for an appropriate celebration of the foundation of the first

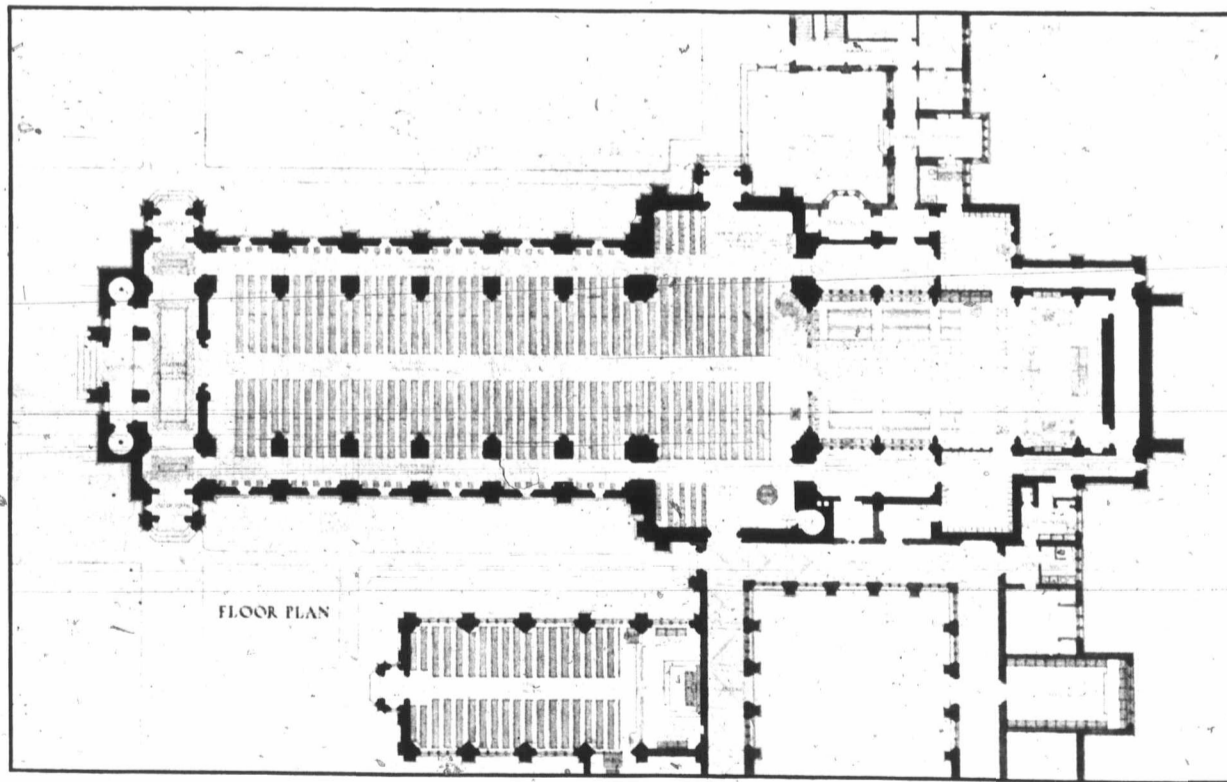
and additional offerings were made at a special evening service at St. Luke's, after an eloquent review of the Centennial Progress of the Church of England throughout the world by Bishop Seymour of Illinois. Between this date and June, 1889, the sum of \$866.03 was received by the Cathedral Committee from the Dioceses of Huron, Toronto and Quebec, from the congregation of All Saints', Moose Mountain, Assiniboia, and from friends in England. On 31st August, 1888, the North-West Arm property was acquired for \$10,000.00, and it was re-sold for \$22,500.00 on 2nd December, 1895, adding \$12,500.00 to the Building Fund. From the date of the Centennial Commemoration till the destruction of St. Luke's by fire, on 14th December, 1905, thirteen meetings of the Cathedral Committee have been held, patiently keeping our Church of England people in touch with continuous endeavors to materialize their cherished desires.



All Saints' Cathedral, Halifax.

Colonial Bishopric, when the sad news of the Bishop's death at New York, 30th April, 1887, reached Halifax. At the next meeting of the Cathedral Committee, 27th May, 1887, it was announced that subscriptions from St. Luke's amounted to \$3,700.00, from St. George's \$1,200.00, and from other parishes in the diocese \$1,150.00. Three meetings were held during July, when final arrangements were completed for laying the corner stone. This ceremony, world-wide in its religious aspect, as a Centennial Commemoration, was conducted by the Metro-

to it down the centuries, so that upon each is set the bloom of a hale yet venerable antiquity. And as much to be prized in its own way stands its tradition of building, a thing not lightly to be parted with, and of which the essence should be as present in the tiniest country church as in the far-resounding aisles of the greatest and hoariest of cathedrals. The architect of to-day is confronted with many problems, in some cases wholly new ones, for which a solution must be found that shall not clash too greatly with the ethics of his profession in the past, and others there are, almost as ancient as the earliest temples, yet to which a wholly modern aspect is given by some detail of construction. In erecting a church, however, no such difficulty is manifest. The essentials are all known, the requirements for each portion, each department, perfectly familiar. These essentials are within the power of the poorest parish that will but build honestly and once obtained cannot be taken away, no matter how much ill advised frippery and meaningless decorative adjuncts are allowed to creep in. A cathedral is something more, however, than a large church, its choir and sanctuary are very differently arranged, and though no church building should lack dignity, a cathedral should possess an added quality, one that should touch the be-



Floor Plan All Saints' Cathedral, Halifax.

holder immediately. It is not only a church, it is also the centre of the spiritual life of a diocese; the seat of its Bishop, and in designing the cathedral of "All Saints'" the architects have endeavoured to keep its Episcopal character ever in mind. It makes no claim to consideration on the score of size, for when completed it will still

holder immediately. It is not only a church, it is also the centre of the spiritual life of a diocese; the seat of its Bishop, and in designing the cathedral of "All Saints'" the architects have endeavoured to keep its Episcopal character ever in mind. It makes no claim to consideration on the score of size, for when completed it will still

#### Description of All Saints' Cathedral by the Architects, Messrs. Cram, Goodhue and Ferguson:—

The Heritage of the Anglican Church is rich, indeed. Its history, ritual, even its legends have all come to it upon each is set the bloom of a hale yet venerable antiquity. And as much to be prized in its own way stands its tradition of building, a thing not lightly to be parted with, and of which the essence should be as present in the tiniest country church as in the far-resounding aisles of the greatest and hoariest of cathedrals. The architect of to-day is confronted with many problems, in some cases wholly new ones, for which a solution must be found that shall not clash too greatly with the ethics of his profession in the past, and others there are, almost as ancient as the earliest temples, yet to which a wholly modern aspect is given by some detail of construction. In erecting a church, however, no such difficulty is manifest. The essentials are all known, the requirements for each portion, each department, perfectly familiar. These essentials are within the power of the poorest parish that will but build honestly and once obtained cannot be taken away, no matter how much ill advised frippery and meaningless decorative adjuncts are allowed to creep in. A cathedral is something more, however, than a large church, its choir and sanctuary are very differently arranged, and though no church building should lack dignity, a cathedral should possess an added quality, one that should touch the be-

be smaller than many a church in the Mother Country. Rochester, Beverly, Newcastle are all structures of the third or fourth class as to dimensions and yet each considerably exceeds the Cathedral of "All Saints." But by setting its great tower above the crossing of nave and transepts, by the addition of the eastern transepts, a feature as yet unusual on this side of the Atlantic, but most effective in the typical English cathedrals; and by the careful study that has been given its bare proportions, it is hoped that when completed, its sturdy spireless tower, rising above the masses of dark foliage that encircle it, above the picturesque roofs of the old town, the fact that it is not only a church but a cathedral as well, will be at once denoted. Perhaps the greatest disadvantage we of the Western world are compelled to undergo in our buildings, in the vast majority of cases at any rate, is the sordid meanness or cheap tawdriness of the surroundings. This condition is so marked in certain portions of America as to quite dishearten the conscientious architect at the very inception of his task. Many noble buildings there are such as would become beautiful situations abroad that here seem contemptible, at odds with their environment. But in the present case even this lamentably usual state of affairs need not be faced. The city is an old one, splendidly set upon a splendid harbour, its grey buildings climbing a rugged slope that terminates in the citadel. Everywhere amid the activity of the present, an honorable past makes itself felt. The dusty grey, and age-begrimed walls of the citadel, the arsenal and many another building of the period stand for something more than the happenings of to-day, and the passenger in its extensive and busy streets is at intervals brought face to face with the lion, leopard and harp of the mighty mother overseas. Amid such surroundings any attempt at such glittering splendours as are gathered in, say, the Basilica of Saint Mark at Venice or such sombre glories of carving and metal as are everywhere present in the cathedral of the debonair city of Seville, would be wholly out of place. Even the unruffled sunlit calm of the English cathedrals may hardly be attempted, much less attained. The city is a northern one, the land one of long winters and deep snows, and over all blows the keen air of the salt sea, that singles out each unprotected bit of masonry, every weak cranny of construction, for attack. Only the hardest and most enduring of materials can undergo such a searching test as the old builders of the town well knew, and much that gives charm to similar buildings of the old world must be frankly dispensed with; the parapets for one, that in every period of the Gothic style as built abroad, heavy and castellated in early work, pierced and lace-like in later times, are almost an integral feature, for these would form pockets for great piles of drifted snow that melting in the spring would surely creep up and into the slates and woodwork of the roof. And the heavy floors of irregular flags that so charm the traveller abroad, must perforce be abandoned, for these should rest upon solid earth and only in a land where the forces of frost are but puny can this be done, while the same force it is that forbids the employment of any fanciful becrocketed spirelets and pinnacles, every stone of which must, even under the softer climatic conditions that obtain in Europe, be pinned to its fellows with dowels of copper. Finally modern conditions and modern methods set a ban upon the hearty and exuberant play of fancy, that of old found its freest expression in the churches. This, alas! is now true of every land and place. The grinning gargoyle of to-day is not the product of the braud and chisel of some faithful and well-trained craftsman thinking and expressing his thoughts in healthy individual fashion, but of the architect's misdirected endeavours to imitate at least the letter if not the spirit of the past, even

his rather feeble original impetus growing fainter and fainter and more and more lifeless as it passes through a long series of other minds and hands, those of draughtsmen, contractor, sub-contractor, modeller, etc., each intent that no expense shall be needless, until at last the workman raises mallet to chisel, even he, perhaps, forbidden by the laws of his guild to make a thing that shall surpass those of his fellows. The olden time has been called the age of faith and whether this term seems to cast a needless implication upon to-day or not, it is certain that men were once wont to give more ungrudgingly to aid the Church in its good works than they do now. The cost of the medieval cathedrals was lightly met by the people of the past, but the funds that would be incurred in erecting even such a lifeless and soulless replica as we are only capable of to-day would be far beyond the capacity of any diocese, even perhaps of any country, to gather together. Therefore it is better to aim only at the possible and to spend hundreds upon that for

ground into small pieces. A number of exhaustive tests of this material have been made and in each it has proved itself worthy. For example, its absorption is but one-third that of natural limestone, a most valuable quality when one considers the biting salt winds to which it must be subjected. In a material of this sort too, many perfectly legitimate effects are possible, such as the elaborate and delicate moulding of shafts, arches and window tracery, the cost of which would be prohibitive if chiselled by hand from natural stone. The two points of a church most vulnerable to fire are the organ, with its interior of thin and extremely dry deal, and the floor. As for the organ no means for reducing the danger has so far been discovered, but for the floor the simplest and most economical method of keeping it to a minimum is found in concrete, in which for the sake of extra tensile strength a network of laced light steel rods is embedded and upon this surface in both choir and sanctuary, a certain patterning of tiles, etc., has been shown.

The ceiling of nave, transepts and chancel is frankly of wood, to be stained dark, though so designed that in the future if circumstances seem to justify such a proceeding vaulting of one sort or another may be substituted. In the lower portions, such as aisles and ambulatories, arched vaults or else slabs of masonry have been shown, that the building may be rendered as nearly fireproof as may be. The roof is of slate and it is greatly to be hoped that these may be "graduated" instead of the thin, equal-dimensioned type commonly in use. Such graduation is almost invariable in old work abroad and has lately, at the instigation of the architects of the building now being described, been most successfully introduced into the United States. Wherever material is necessary, as for flashing, capping, etc., copper, though costly, is the one thing that can be counted upon to withstand the saltiness of the atmosphere. For the rest, only the simplest materials and those readiest to hand, have been specified, the one care of the designers having been that such should be always honest and appropriate first and beautiful second. The dimensions of the finished building are roughly as follows: Interior length of nave from narthex wall to chancel arch 135 ft., width of nave from face to face of piers 29 ft. Length of chancel 80 ft., width 26 ft. Width at crossing 72 ft. Height of nave from floor to under side of apex of roof trusses 64 ft. Height of chancel 54 ft. Exterior height from approximate grade to ridge line of nave roof 68 ft. Height of central tower 132 ft. Width of central tower 40 ft. Exterior width of nave and aisles 58 ft. Extreme width of building, taken at transepts, 86 ft. Extreme length 253 ft. In addition to the various sacristies, offices, etc., a small chapel has been incorporated for early celebration of the Holy Eucharist, Lenten services,



All Saints' Cathedral, Facing Tower Road.

which five hundred years ago the equivalent of thousands would have been available. To this end the architects have aimed at designing a structure of which the cost shall be within a very definite sum, discarding everything not absolutely essential that might militate against this end and employing everywhere the very simplest materials. The finished building will seat comfortably about eleven hundred persons not including the stalls for choristers and clergy, and upon high festivals this number can, and doubtless will be, considerably increased. The materials shown and called for in the specifications are, for the exterior walls' surfaces, the extremely beautiful variety of seam-faced trap rock known locally as iron stone, whose long flat forms and rugged surfaces in the walls of both the citadel and arsenal, are familiar to every resident of Halifax. The materials of a building should savour of the locality whenever possible and ironstone has the added merit of extreme economy. For the structural trimmings both outside and inside it is proposed to employ a form of concrete, the basis of which shall be the same trap rock broken and

etc., while beneath the sanctuary a small crypt is provided. This would serve as a mortuary chapel and possibly as a burial place for high dignitaries. In the structure for which working drawings are now completed, only such offices have been provided as are strictly necessary, and even some of these, such as the working sacristy, wherein the altar guild prepares and arranges flowers, etc., have for the sake of greater economy been placed in the basement, though this arrangement, it is to be hoped may prove to be but a merely temporary expedient, and that in time, such important adjunct rooms as this, the chapter room, the various indispensable guilds, school rooms and so forth may find housing in the irregular and scattered group surrounding the cloister garth shown on the architect's first sketches here produced. Finally since it is scarcely to be expected that funds sufficient to provide for the erection of the complete building shall be immediately forthcoming, it is proposed to construct only a portion of the building now, and this will consist of the chancel, crossing, transepts, and three bays of the nave. In this

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first construction everything that will admit of such a treatment will be left rough, nor will the great tower be carried much above the apex of the roof. Of course the front wall will be but temporary, but by having the tracery of the great end window made now, it may be set in this and removed to its rightful position when the nave is carried to completion. Such a structure, though confessedly incomplete, need not lack dignity, and its dark mass, looming above the city should, and it may well be hoped will, stand as a constant incentive to those who worship within its walls, to work with a hearty will to the end that it may finally lift its every part proudly towards the sky, the visible embodiment of all the noble aspirations of which the human heart is capable.

#### THE EMPTY ALTAR.

Hamish Sinclair left Ardlamont with a heavy heart. The gleam was in his soul, but his eyes were holden. His faith was deep, and it was counted to him for righteousness that his feet did not falter; but his love tugged violently. His whole hope was centred in the lad, the hope of his heart, and the hope of his house, on Ian, the child of his old age. Ardlamont would be bare without a Sinclair and the green graves of his fathers would be desolate without a loving hand to tend them. All the words that God had given him turned to mockery at his touch; the wind moaned through his soul, and cold sleet fell on his heart. For Ian, his son, lay under the ban of death. And Ishbel, his wife, wept, as he left her, great bitter tears, such as a mother weeps for her only born.

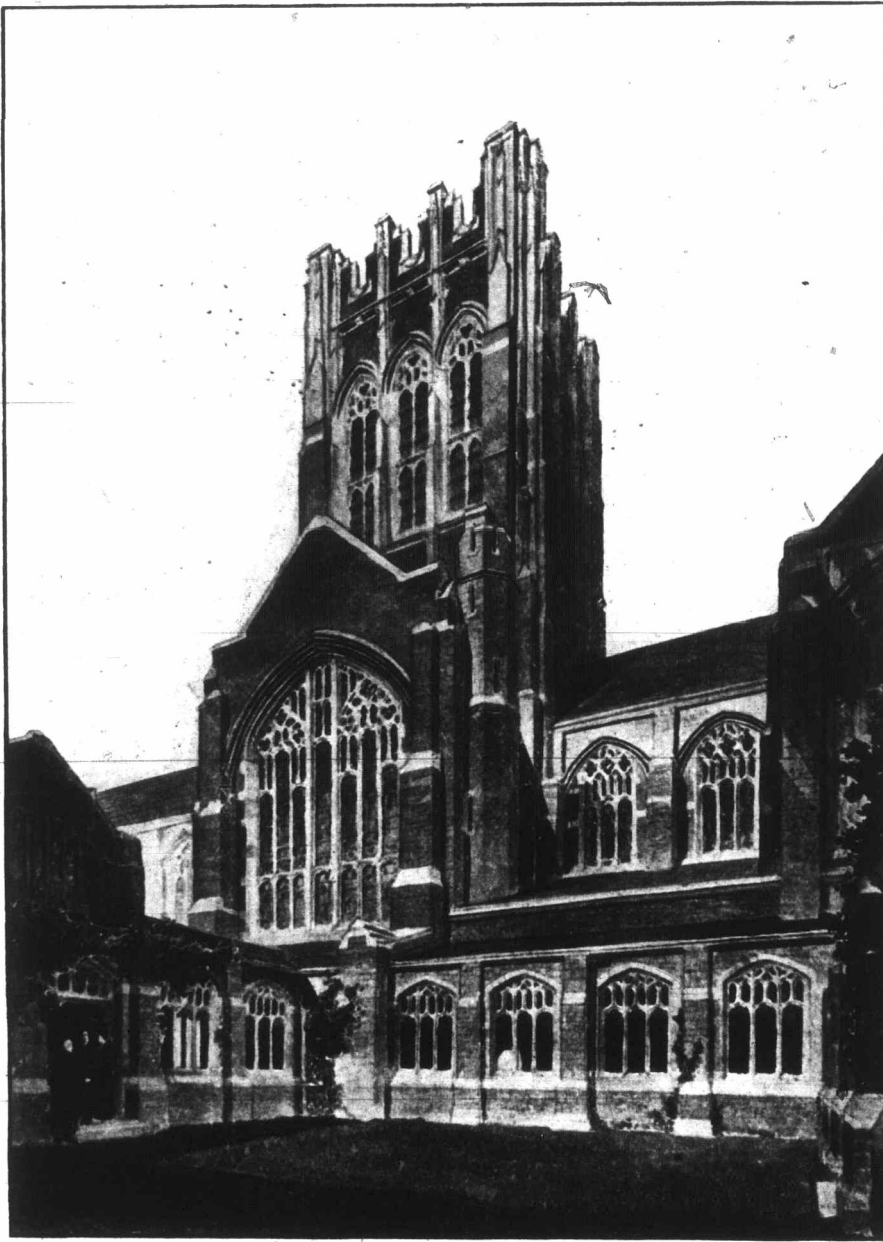
It is a strange Providence which fills the heart with love only to break it, which lights the mind with hope only to darken it; and old Laird Sinclair felt it, as the patriarch of old must have felt it, on the way to the mount and the empty altar. All the love of a great strong soul heaved within, all the light of his soul struggled against the darkness, but nothing could illumine the fact, for dark, black fact it seemed to him, that Ian's days were numbered. His eyes were holden, I say, and he did not honour enough the reserves of heaven, the light that God has waiting behind the darkest cloud; but the greatest of the kingdom is weak when he stands alone on the mount, and feels that his son, his only son, is the lamb that God has provided for the empty altar.

I do not say that Hamish Sinclair was right in charging God with the ordering of the "accident" that laid Ian low, but he believed that he was right. The lad was a fine strapping half, and was taken in his play. He was full of pluck and keen delight, and, in the rush and tumble of the game, he was badly thrown. It was a pleasure to the eye to watch him seize the ball and run with it the whole length of the field, and there was nothing nasty about the way he was brought down. But he did not rise again. The big fellow that tackled him was awfully sorry, and his college chums went off larking for a week, but they saw the "cause" of it. A fool of a first-form boy had thrown a flint across the line before the game began, and this, with its sharp, keen edge, had pierced Ian's skull. They held the youngster under a tap till his face was blue, but they never thought of accusing Providence for the fall.

I do not say either that Hamish Sinclair understood the Divine command that seemed to claim the son of his love, but he believed he understood. He had opened his eyes—his great, loving, fearful eyes—when the "wire" came, and spelt the words one by one, and got behind them, and believed he had the right interpretation of them. Up the mount his feet were tramping he felt there was an empty altar, and on it, he believed, God was calling him to lay his son, his only-begotten, his well-beloved Ian. Then, what would become of the house of Sinclair and the lone shores of Ardlamont? What of the word the Lord has given them "Magnum nomen"—a great name? Hamish Sinclair staggered and pressed

forward with heavy heart, scarce able to think that God had a way out.

Sorrow is sometimes golden, and death a jewelled sword, because it brings forth love and sympathy unknown before. But sorrow is sometimes leaden, and death a ghastly shape, for men are weak, and malice is strong, and faith is mocked. And thus Laird Stewart, of Kames, when he saw the look on Sinclair's face, and heard the news of Ian, laughed in his heart. The rivalry between the houses was keen, and became all the keener when Ardlamont grew and wealth came to Hamish Sinclair, and a son was born to him. For Stewart was childless, and his wife was past bearing, and his land was poor. So he laughed when Sinclair wept, and mocked the faith he built upon his boy. Where would his house be now, and his boast of "a great name"? He knew all along it would come to this, and openly declared his strong conviction that to build a name on any child was to court the stroke of the Almighty, and make oneself the laughing stock of the shire. There are always brutes to



All Saints' Cathedral Close, Looking North.

mock our tears, and blind to laugh at our visions.

Edinburgh was wearing her sunniest robes when Hamish arrived. There is a glory of the autumn-tide, a glory of mellow light and shade, and you travel far to find it fairer than in our own fair garden city when the spirit of the year decks our trees with crimson and gold. The ampelopsis that hides, increasingly, the gloom of our gray houses, smiles its crimson smile on Hamish Sinclair. The gardens with which our streets are filled shone in his path in their golden splendour, in all the glory of the autumn sun, but their golden light did not break his darkness. The beauty of Dean Bridge, and the grandeur of the gorge through which runs the Water o' Leith, arrested him a moment, but he looked over scarce long enough to hear the song that God has given to running water, but long enough to think that the hopes of his house and his name, the hopes of Ian and Ardlamont, were being carried on Death's dark-flowing stream out to sea. So, though God welcomed him with all the beauty of

the town, and smote his eyes with sight of crimson and gold, and sang to him in the music of running water, Hamish Sinclair came to the avenue that leads to the school with no song in his heart and no sun in his soul. And when he saw the boys in the playing grounds, and marked, in pride, that Ian was fair and beautiful as any one of them, swift of foot and strong of limb as the best, Hamish climbed the slope with heavy feet, and felt a choking at his throat.

For three days and three nights he sat by the bedside and held Ian's hand. The flint had pierced his skull, and sense had not returned. The doctors, when they saw the darkness on the old man's face, did their best to give him light of hope, thought in their heart they believed the boy was as good as dead. But Hamish Sinclair turned his great, deep, honest eyes on them, and they left him, half ashamed, the old man clinging tenderly to Ian's hand, and waiting for the end. The head and the master of Ian's form came and sat beside him an hour each night. They were brave men and good, and had sons themselves, and knew that silence was the sweetest speech to them that wait for death. And Hamish felt their kindness, and did his best to smile upon them as they came and passed. Thus, for three days and three nights, sat Hamish, and the heart of Abraham was not sorer as he held the hand of Isaac and led him up Moriah to the empty altar.

The doctors had operated, and removed the bone that pierced the brain, and at the dawn of the fourth day they looked for a change. The wound was deep; they had never had such an ugly bit of work to do; and only their fine professional zeal to outdo death kept them facing the foe to the last. So they waited for the dawn with fear. The father turned his eyes toward the window, watched it like a great soul at bay, and waited for the shafts of morning as though they were swords of the Lord come to smite the breast of his son.

But, as he looked, and the fire of his eyes went out to meet the swords of the Lord, the shiver of dawn ran through the room, and he felt the hand of Ian tremble. He turned. The nurse touched him on the arm and motioned him to be still. The eyes of Ian were opening with a smile, and the shadow of death was lifting from his face. And Hamish held his heart and wondered.

A minute later he went over to the window, and looked out at the swords of the Lord as they fought for the day. And Hamish smiled. But, though he smiled, the nurse knew that his face was wet, and found herself with business at the other end of the room.

"Kind, kind, are the swords of the Lord!" she heard him say when the day had dawned and all the dark had fled. "Kind and gentle are the swords of the Lord!"

And then the nurse came and touched his arm the second time.

"The name of Ardlamont is not dead yet, Mr. Sinclair!" she said.

And the big, broken man turned once more, looked at her, and gazed on her face as though he would never cease, till the nurse, embarrassed, ceased to smile, and drew away from him. There are souls, on this side even, that pass by forms and behold realities and I am sure that the eyes of Hamish were open, and he took her for the angel of the Lord.

Had you come that night and looked, like the mystic Christ, over the shoulders of the Laird of Ardlamont, you would have seen that his eyes were on a book. The page was moist with tears, every one of them a note of thanksgiving, a jewel of gladness. And his finger pointed firmly to the text, "God hath spoken once; twice have I heard this, that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work."

And had you come with the speed of the angels to the shores of Ardlamont next morning, you would have seen a gladsome sight. Ishbel stood with a "wire" in her hand. It read: "The altar is empty. God has redeemed the name." And Ishbel lifted her face to the sun and smiled.—Hamish Richmond in the Scottish Review.



**Home & Foreign Church News**  
From our own Correspondents.

**QUEBEC.**

**Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.**

**Lennoxville.**—Much regret was felt here on hearing the sad news of the death of the Rev. H. De B. Gibbins, late principal of Bishops' University. His body was found in a tunnel of the Midland Railroad, England. Dr. Gibbins had returned to England in the hopes of restoring his health.

**MONTREAL.**

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

**Montreal.**—The Bishop's Visitation.—Since June 7th the Bishop has visited sixty-two congregations in four deaneries. This certainly is active work this hot weather. We are pleased to hear the Bishop is in excellent health.

**St. Martin's.**—The Rev. G. H. W. Troop, who has since May been in charge of this church, of which his father, the Rev. G. Osborne Troop, is rector, will leave at the end of the month to go to Washington, D.C., where he has been appointed to the curacy of St. John's Church. The Rev. Mr. Troop has made for himself many friends in Montreal church-going circles, and his early departure will be learned with regret.

**ONTARIO.**

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

**Kingston.**—The Bishop's Engagements for September—Rural Deanery of Grenville.—Sunday, September 8th, 11 a.m., Merrickville; 3 p.m., Burritt's Rapids; 7 p.m., Kemptville; Monday, 9th, 10.30 a.m., Acton's Corners; 7.30 p.m., Marlboro. Tuesday, 10th, 10.30 a.m., Oxford Station; 7.30 p.m., Oxford Mills. Wednesday, 11th, 10.30 a.m., Spencerville; 3 p.m., Shanley; 7.30 p.m., Cardinal. Thursday, 12th, 10.30 a.m., Lime Kilns; 7.30 p.m., Prescott. Friday, 13th, 10.30 a.m., Lord's Mills; 3 p.m., St. George; 7.30 p.m., Maitland. Saturday, 14th, 10.30 a.m., Newbliss (consecration of church). Sunday, 15th, 10.30 a.m., Garretton; 3 p.m., Jellyby; 7 p.m., North Augusta. Tuesday, 17th, London (jubilee of Huron Diocese). Thursday, 19th, 7.30 p.m., Picton (harvest thanksgiving). Friday, 20th, 7.30 p.m., Wellington (harvest thanksgiving). Sunday, 29th, 7 p.m., St. Paul's, Kingston (harvest thanksgiving).

**Frankville.**—The social held at the rectory last month was a great success, and over \$90 was realized.

**Wolfe Island.**—The Rev. C. F. Lancaster is leaving this parish on account of ill-health.

**Belleville.**—St. Thomas'.—The Rev. Rural Dean Beamish is spending his holidays at Cacouna. During his absence the Rev. A. L. Geen is taking his duties.

**Picton.**—St. Mary Magdalene.—The Church people of this parish have decided to wipe out the debt on their church at their harvest festival, which will be held September 19th. The Bishop will preach on the occasion.

**Morven.**—St. Thomas'.—This church was opened on Sunday, July 28th. Rural Dean Dibb is much pleased with it. The Dean of Ontario officiated at the opening.

**OTTAWA.**

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

**Sharbot Lake.**—A beautiful three-light memorial window has just been completed and placed in the church here in memory of William Bourk and Margaret Bourk, his wife, donated by their six sons and three daughters, the subject, "Easter Morn," being artistically carried out throughout the three-light window, and well blended, and credit is due the Dominion Stained Glass Co., Toronto, for the manner in which they have carried out their work, this being one of the many windows recently placed by that firm during the last year. This is part of a

letter received by the firm from the Rev. W. H. Smith, rector: "We got the window placed safely, and we consider it a beautiful window, most artistic and rich. The Bourk family, by whom it was purchased, are thoroughly satisfied with it."

**TORONTO**

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

**Toronto.**—St. Alban's Cathedral.—Rev. W. I. Baynes-Reed, of St. John's, Norway, had charge of the service in the cathedral last Sunday morning, and was assisted by the Rev. Geo. Twentyman, M.A., St. James' the Less, Bethnal Green, London, England, who read the lessons and preached.

**St. Stephen's.**—The Rev. J. F. Rounthwaite, of Brantford, is taking duty in this church this month.

**Church of the Messiah.**—Memorial to late Rector.—The congregation have placed in the church, as a memorial to their late rector, the Rev. John Gillespie, a handsome baptismal font, which was informally unveiled on Tuesday evening, the 6th inst. The font is carved out of Indiana limestone similar in colour to that of the pillars supporting the arches of the north



Font in Church of the Messiah.

and south transepts of the church, and occupies a prominent position in the centre of the south transept. Around the upper edge of the basin is an enriched moulding similar in design to the carved woodwork of the church. Below this the basin is enriched with Gothic tracery, forming panels and niches, which are filled with winged cherubim and figures in the attitude of prayer. The font is about five feet high. It stands on a pedestal of the same material, and is approached by two steps. In front of the pedestal is a brass tablet with the inscription: "In Memoriam. Rev. John Gillespie, first Rector of this Church. Deceased July 23, 1904." The carving was executed by Messrs. Adamson & Wicks, and the stonework by Fred Holmes, the design being furnished by Grant Helliwell, architect. A short service was held by the rector, the Rev. R. A. Sims, who afterward delivered a short address, giving a brief history of the church and the splendid work done by the late rector, the church having been first opened on the 23rd October, 1892. He then called upon Messrs. W. S. Battin, Robert Lovell, and Inspector Johnston, three of the oldest members of the congregation, to unveil the font, which was much admired by all present. A formal dedication service will be held in the fall, conducted by His Grace the Archbishop.

**Chester.**—St. Andrew's.—The Women's Guild of this church have provided a pulpit, which was used for the first time last Sunday. The same

body of workers also provided the new fence for the church lot, and have undertaken the replacing of several damaged windows.

**NIAGARA.**

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

**Hamilton.**—St. Stephen's.—The second annual picnic of this church was held to Oaklands on Saturday, 10th inst., when a large crowd took advantage of a first-class outing and greatly enjoyed themselves. The boats left the foot of McNab Street sharp at 2 p.m., 2.30 p.m., and 3 p.m., and upon arrival at the park games and sports were engaged in till 5.30, when all sat down to tea, prepared by the ladies, and to which all did ample justice. Returning at 7, 8 and 9 p.m., the crowd, one and all, voted it one of the most enjoyable days ever spent, and all are already looking forward to the third annual next year. Great credit is due the committee who had the arranging of the picnic, as well as to all who helped to make the day so marked a success.

**In Memoriam.**—At eventide of Lammas Day, at Hamilton, Martha Taylor, beloved wife of the Rev. Canon Henderson, M.A., entered into rest. Never very robust, last winter's long-continued severity sorely taxed her strength, and the warm summer days brought no relief. A devoted Churchwoman, she patiently strove to do the Master's will, and in every way possible assisted in the upbuilding of the Church she so dearly loved. A faithful member of the Woman's Auxiliary, she ever took an active interest in its work. Of a sweet and gentle nature, accompanied by a singular purity of soul, Mrs. Henderson's winning personality made for her warm friends everywhere, and she will be sorely missed by those who knew her best and loved her dearly. To her sorrowing husband and bereaved family she will ever remain a bright example of devoted wifedom and of a mother's self-sacrificing spirit. The funeral was from St. Mark's Church, Orangeville, which for over forty years was Canon Henderson's charge. It was suitably draped for the sad occasion, and beautiful flowers, the gift of the congregation, told of her place in their hearts. The clergyman assisting at the services were the Rev. Rural Dean Irving, Dundas; the Rev. Canon Wade, the Rev. Father Daw, the Rev. J. Fletcher, the Rev. G. B. Morley, the Rev. A. C. Watt, the Rev. J. Rix, the Rev. G. J. Taylor, her brother, Toronto. In a sure and certain hope she was laid away in the quiet God's Acre at Forest Lawn, there to await the Resurrection morn.

"Oh, the beauty! oh, the gladness!  
Of that resurrection day,  
Which shall not through endless ages  
Pass away.

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

**Guelph.**—St. James'.—The Rev. C. P. Sparling, former rector of this parish, is taking the duties for two weeks during the absence of the present rector, the Rev. C. H. Buckland, who is taking a two weeks' holiday.

**HURON.**

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

**St. Thomas.**—Trinity Church.—A handsome memorial window is shortly to be placed in this church to the memory of the late Mr. J. O. Kains. The late Mr. Kains also bequeathed one thousand dollars towards the purchasing funds of the new chimes for this church and five hundred dollars to St. John's Church. The deceased was a brother of Dr. Robert Kains, whose father the late Geo. D. Kains, was amongst the founders of St. Thomas.

**RUPERT'S LAND.**

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

**Winnipeg.**—Bishop Stringer on his way to his diocese preached in St. Matthew's Church, Sunday morning and in Holy Trinity, Sunday evening, the 11th instant.

## ATHABASCA AND MACKENZIE RIVER.

W. D. Reeve, D.D., Bishop, New Westminster.

The Sixth Synod of the Diocese of Athabasca was held at St. Peter's Mission, Lesser Slave Lake, on Saturday, July 13th. There were present the Bishop of the diocese, the Rt. Rev. W. D. Reeve, the Venerable Archdeacon Scott, and the Revs. C. R. Weaver, W. G. White, M. Johnston, and W. S. Williams, representing their several missions, viz., St. Peter's Lesser Slave Lake, St. John's, Wapuskow, St. Andrew's, Whitefish Lake, the Spirit River Mission, and St. Luke's, Vermilion: each of which was also represented by a lay delegate, viz., Messrs. Harvey, George, White, Bedson, and Lawrence. The Synod opened at 10 a.m. with Morning Prayer and sermon, and a Celebration of the Holy Communion. The preacher was the Ven. Archdeacon Scott, who took for his text Acts 6:4, "We will give ourselves continually to prayer, and to the ministry of the word." The offertory was devoted to the Missionary Society, and, together with that of the following day, Sunday, amounted to \$32. After lunch, which was prepared and served by the ladies of the mission, the delegates assembled in the schoolroom and many subjects of importance were discussed and action decided upon.

On Sunday morning a Cree service was held in church. Seven candidates were presented for confirmation, two or them being Indians from Wapuskow. After the solemn rite had been administered they together with the rest of the congregation were addressed by the Bishop upon the words, "Thy vows are upon me, O God" (Ps. 56:12), the Rev. W. Johnston interpreting in Cree. English services were held in the afternoon at St. Peter's and George's Churches, the preachers being the Revs. W. G. White and W. S. Williams. A devotional gathering presided over by the Bishop was held in the evening. The services and other meetings in connection with the Synod were well attended and were felt to be most edifying and productive of good to all present.

The proceedings of Synod were as follows: The Bishop occupied the chair and opened the meeting with prayer. The Rev. W. S. Williams was appointed secretary. The names of the delegates were announced. The Bishop then proceeded to give his address, in which amongst other matters of deep interest he referred to the changes in the diocese since the last Synod, to his own resignation of the See and transference to the Diocese of Toronto, and to the general diocesan work of the last three years:

The following motions and resolutions were placed before the meeting: (1) Moved by Archdeacon Scott, seconded by the Rev. W. G. White, "That the minutes of the last Synod, as printed, be adopted." Carried. (2) Moved by the Rev. W. G. White, seconded by Archdeacon Scott, "That a vote of thanks be tendered to the Bishop for his address, and that copies of the address, together with the minutes of this Synod be printed." Carried. (3) Moved by Archdeacon Scott, seconded by Mr. C. D. White, "That in view of the urgent necessity of completing the Bishopric Endowment Fund of this diocese—for which purpose the sum of \$10,000 is still required—the Bishop be asked to take steps to secure the above amount, and the S. P. G. be earnestly requested to make a grant equivalent to that of each of the two societies—the S. P. C. K. and the C. B. C." Carried. (4) Moved by Mr. Harvey, seconded by Mr. George, "That—where not already done—special collections be made at the various missions as a thankoffering gift to be presented at the Pan-Anglican Conference next year, and applied to the erection of a Memorial Church—and house if funds allow—at Athabasca Landing in remembrance of the devoted labours of Bishop Young in this diocese, and of Mrs. Reeve in both this diocese and that of Mackenzie River." Carried. (5) Moved by the Rev. W. G. White, seconded by Archdeacon Scott, "That the Woman's Auxiliary of Canada be asked to assist in the support of the Indian Schools of the diocese, pending the expected action of the Government regarding the education of Indian children." Carried. Proposed by the Rev. W. S. Williams, seconded by Mr. Sheridan Lawrence, "That the incumbents of the various parishes make strong representations to settlers that mission funds are not rightly available for the education of their children, and that it is their duty to apply for Government help to establish Government schools, or where this cannot be done to subscribe generously to mission school funds and so relieve them of all cost in the education of their children." Carried. (7) Proposed by the

Bishop, seconded by Mr. Harvey, "That the Ven. Archdeacon Scott; the incumbent of St. Matthew's, Athabasca Landing; and with their consent, the following resident in Athabasca Landing: Mr. Reid, manager of the Imperial Bank; Mr. McKerman, postmaster; Mr. Walker, manager Revillon Brothers; and another—be appointed an Executive Committee to assist the Bishop in the financial affairs of the diocese." Carried. (8) Moved by Mr. Harvey, seconded by Mr. Bedson, "That it be left to the Bishop to appoint delegates to represent this diocese at the Provincial Synod at Regina and also at the next General Synod." Carried. (9) Moved by Mr. S. Lawrence, seconded by Mr. Harvey, "That this Synod strongly endorses the principle of self-support with regard to the Church in this diocese, and in view of the increasing difficulty of the missionary societies to continue their accustomed support of the mission work of the diocese, urges that strong efforts be made to secure greater assistance from the members of the congregations." Carried. (10) Moved by the Rev. C. R. Weaver, seconded by Mr. C. D. White, "That the Secretary of Synod be instructed to make enquiries respecting what has been done in regard to the revision of the Cree Prayer Book, and that the result of his enquiries be reported to the missionaries of the diocese." Carried. (11) Moved by Mr. George, seconded by the Rev. C. R. Weaver, "That each incumbent prepare a history of his mission to be presented at the next Diocesan Synod, that accurate statistics of Church work be kept for presentation annually to the M. S. C. C., and also a journal recording the affairs of his mission and other events of interest in the neighbourhood." Carried. (12) Moved by Archdeacon Scott, seconded by the Rev. W. G. White, "That the Bishop of the diocese be asked to act as Secretary of the Clergy Widow and Orphans' Fund and the Clergy Superannuation Fund." Carried. (13) Moved by Mr. George, seconded by Mr. Harvey, "That this Synod much regrets the decision of the Rev. C. R. Weaver of St. John's Mission to leave this diocese, and would urge upon him to reconsider his decision to leave a sphere of work where his efforts are so generally appreciated." Carried. (14) Moved by Archdeacon Scott, seconded by Mr. S. Lawrence, "That a vote of thanks be tendered to the C. M. S., and M. S. C. C., severally, for the substantial support given by them to the work in this diocese." Carried. (15) Moved by the Rev. C. R. Weaver, seconded by the Rev. W. G. White, "We, the members of the Synod of Athabasca give our most sincere thanks to the British and Foreign Bible Society for printing and circulating the Cree Bible: thus feeding the souls of these poor people with the Bread of Life." Carried. (16) Moved by the Rev. W. G. White, seconded by Mr. C. D. White, "That this Synod tender their hearty thanks to the Missionary Leaves Association for its generous assistance in the support of our missions and schools, and would at the same time express sincere regret at the loss sustained in the sudden home call of the late energetic and indefatigable secretary of that Society, Mr. H. G. Malaher." Carried. (17) Moved by the Rev. M. Johnston, seconded by Mr. C. D. White, "That this Synod tenders a cordial vote of thanks to the Woman's Auxiliary of Eastern Canada for the valuable assistance rendered in so many ways to this diocese." Carried. (18) Moved by the Bishop, seconded by the Archdeacon, "That this Synod expresses its grateful thanks to the Hudson's Bay Company for the help given in so many ways to the missions and missionaries in this diocese." Carried. (19) Moved by Mr. Bedson, seconded by Mr. Harvey, "That a warm vote of thanks be given to the ladies for their kind attention, and for the refreshments provided." Carried. (20) Moved by Archdeacon Scott, seconded by the Rev. W. G. White, "That this Synod desires to place on record its deep appreciation of the services of the Bishop of this diocese, the Rt. Rev. W. D. Reeve, D.D., during his long and devoted labours in the mission field of this diocese and that of Mackenzie River, and—whilst congratulating him on his deserved appointment to an elevated and responsible post in the Diocese of Toronto—regards with sincere and unfeigned regret his resignation of this See. Its earnest prayer is that his life be long spared, and that the same abundant success in the cause of Christ be with him in his new sphere of labour as has always accompanied him in the mission field of the Canadian North-West. This Synod would also add that in its opinion the presumed promotion of its Bishop is no more than a proper—if somewhat tardy—recognition by the Church in the populous centres of Canada of the merits of those who at the call of duty sacrifice the comforts of civiliza-

tion for a life of toil and peril in the remotest parts of this great Dominion." Carried. The Bishop then briefly reviewed the work of the Synod and closed with the Benediction.

## THE BISHOP'S ADDRESS.

Reverend Brethren and Brethren of the Laity: You are all aware, doubtless, that this Synod was due to have been held last year, as three years had elapsed since the holding of the preceding one; but although I made some effort in that direction, and appointed a time, the project had to be abandoned, as it was the year for my visiting the Mackenzie River missions; and the result showed that I could not possibly have got back from that northern diocese in time to meet you on the date fixed. It had, therefore, of necessity, to be postponed until this year; and I now express my gratitude to Almighty God for permitting us to meet together at this the first gathering of the kind under my episcopate. Our gathering is not a large one, but with one exception it is the largest which has yet been held in this diocese, and would have been larger still but for the difficulties and expense of travel, and other unfavorable circumstances. Since the last Synod was held in 1903 many changes have taken place which have affected the diocese in a greater or less degree, some to a considerable extent. First and foremost must be mentioned the retirement, followed in less than nineteen months by the home call, of the second Bishop of the diocese, Dr. Young, my gifted predecessor, whose achievements during the nearly twenty years of zealous labours in this See, aided as he was by his true "helpmeet," Mrs. Young, have made him so greatly missed and so hard to follow; and whose kindness of heart, genial disposition, and constant readiness to help and advise have kept his memory green throughout the diocese. Almost his last official act was to preside at the Synod held here a few months previous to his retirement, and just after having made, on account of my illness, a long and arduous journey into the farther north to visit the missions and missionaries in Mackenzie River. Of still greater loss to the Church at large, though not affecting this diocese quite so closely, was that of that "Master in Israel," our late Metropolitan, the Archbishop of Rupert's Land and Primate of All Canada, who was taken from us in 1904: one so loved, so revered, so respected that his loss at the time seemed irreparable, and has not yet been measured. His was a grand character, the like of which is seldom seen. Our prayers that Archbishop Matheson, his pupil, colleague, and successor, who has been elected Metropolitan in his place, may have all needed grace to walk worthily in his steps should be very earnest and continuous. Another grand old man, full of years and honours, has also been called to his reward, our more recent Primate, whom most of you knew by name only, Dr. Bond, Archbishop of Montreal, a man characterized by true Christian manliness, straightforward honesty of purpose, and undaunted energy and courage. Our prayers will also be offered, I am sure, for his successor, Dr. Sweatman, of Toronto, who has been elected to

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both the offices of Archbishop and Primate. Still another has departed, one whose name will always be associated with this Great North Land as its Apostolic and Pioneer Bishop, Dr. Bompas. The first Bishop of Athabasca, as well as of Mackenzie River, and Selkirk, called to his reward after forty years of incessant toil, the description which St. Paul gives of himself might well be applied to him—"Are they ministers of Christ? I am more; in labours more abundant; in journeying often, in perils of waters; in perils from the Gentiles, in perils in the wilderness, in perils in the sea; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without, there is that which presseth upon me daily, anxiety for all the churches." Another loss is that of Mr. Malaher, the devoted and energetic secretary of the Missionary Leaves' Association, who passed away quite unexpectedly in the autumn of 1904. There is still one more, one of whom it would not become me to speak as fully as I could wish—my sainted wife who entered into rest so suddenly sixteen months ago. To those who really knew her no words of mine are necessary to say that she was a true "Mother in Israel." For thirty-seven years she shared my missionary labours, and was my never failing helper, counsellor and comforter. She never let any thought of self ever interfere with what she considered her duty, and her self-sacrificing devotion to "those of her own household," to the Indians, and to others should be an encouragement and a stimulus to "go and do likewise." For all these we thank God, and pray for grace, "so to follow their good examples that with them we may be partakers of His Heavenly Kingdom." Others have left us, but are still of the "Church militant." Archdeacon Holmes, after many years of trying, but successful labour in this neighbourhood, has been called to the higher office of Bishop, and to the more important charge of the Diocese of Moosonee; the Rev. A. J. Warwick, after fourteen years of appreciated work at Vermilion and Chipewyan, to work amongst the settlers in the Diocese of Rupert's Land; the Rev. H. Robinson for reasons which are difficult to define; and Messrs. Dakota and Peters as settlers and trappers. Miss Collins has transferred her services to the Diocese of Saskatchewan, and Miss Halpenny, under another name, to the police force. Our worthy Archdeacon also left the diocese for a time, but feeling the call to return he unhesitatingly responded to it, and is now actively filling the place of his predecessor. Of the newcomers it is best, perhaps, to say but little, excepting that we heartily welcome them amongst us, and pray that they may be a real help in the work of the Lord, and make full proof of their ministry. The Rev. T. E. Streeter, Principal of the Home here, who was ordained to the Diaconate last year, and who is leaving us in order to prepare for the higher order of the ministry; the Rev. C. J. Roberts, at Chipewyan, who was also ordained Deacon earlier in the year; the Rev. W. S. Williams, from the Diocese of Huron, who has been supplying the place of the Rev. A. S. White at Vermilion; the Rev. C. J. Pritchard, from the Diocese of Saskatchewan, my assistant at Athabasca Landing; and Mr. Fisher, my lay helper. There have been two other ordinations—the Rev. M. Johnston to the priesthood, and Mr. R. Holmes to the Diaconate: the latter by the Archbishop of Rupert's Land at my request. The ladies too must not be forgotten, as there are fresh faces among them—Miss Hill, an honorary and most devoted worker at Wapuskow; Miss Gardiner, a certificated teacher at the same place; Miss Cameron, now Mrs. Johnston, who along with Miss Edgar has joined the regular army; Miss McLeod, the efficient schoolmistress at Spirit River; Miss Roberts, who is helping her father with the school at Chipewyan; and last but not least Miss Clemitson. To them and to those who have been longer in the work a deep debt of gratitude is due from the parents for their devoted and untiring efforts amongst the young. Three new helpers are on the way, all intended for this place at present—Mr. Trickett, whom I hope to ordain Deacon, as principal, and Miss Bennet and Miss Kemp as matron and sub-matron of the Home. I am sure our hearty congratulations and best wishes will be given to Miss Johnston, who is about to be married, and whose active services, but not her sympathy, the diocese thus loses; and also to Miss McLeod, who is leaving us for a similar reason, and who although she has been in the diocese so short a time has gained the hearts of her young pupils and the respect of all who have known her.

Before proceeding to other matters it may be well to refer briefly to my own position amongst you:—It was the idea of the late Bishop that, in

order to save the funds of the Church Missionary Society, the dioceses of Mackenzie River and Athabasca should be worked for a time by one Bishop. So, having obtained my assent to the plan and consent to take the oversight of Athabasca, and, as I had been a missionary in the diocese for more than twenty years, and was still connected with it as Archdeacon, he laid the matter before the committee of the C. M. S. and our late Metropolitan, both of whom approved of the proposal, as an immediate relief to the funds, and a temporary arrangement until the Episcopal Endowment Fund could be completed; and I was asked to take charge of the two dioceses. To this I consented on conditions that if I found the burden too great I be allowed to resign one of the Sees; and in May, 1904, I took up my residence at Athabasca Landing. I must confess that I have never worked so hard since I have been in the country as during the last three years; and the burden of the two dioceses, increased by the action of the C. M. S. and the M. S. C. C. has been a great strain. I had fully intended to resign Mackenzie River at the end of last year, and retain Athabasca alone, but as the minimum sum for the Endowment Fund had not been raised I took the advice of our Archbishop and decided to postpone my resignation for a while longer; so that whilst still only Bishop of Mackenzie River, I have full powers as the Commissary of the Archbishop of Rupert's Land to administer the Diocese of Athabasca. But I am now about to resign both these offices, having quite recently accepted the position of Assistant Bishop in the Diocese of Toronto, the duties of which I expect to take up in September or October.

This seems a suitable place to refer to the Bishopric Endowment Fund. By formal resolution the last Synod acquiesced in Bishop Young's scheme of transforming the Clergy Endowment Fund into a Bishopric Endowment Fund on a certain condition. The fund at that time amounted to \$20,867.85. I am thankful to be able to tell you that the fund will have reached \$40,000.00, as soon as the societies pay in the grants due from them—the minimum sum required before the income from it can be used as stipend for the Bishop. This large increase has been made by the addition of compound interest, these grants from the S. P. C. K. and the C. B. C., \$3,605.74 from the Woman's Auxiliary, some small amounts, and \$5,000.00 given me by a friend in England to assure me a salary after I gave up Mackenzie River, and which I have now made over to the fund. This means that as soon as necessary arrangements can be made, a Bishop can be appointed to this diocese. It was a great disappointment that the S. P. G. was unable to join the other two societies in making the usual grant. Had it done so the minimum sum would have been made up sooner, and Athabasca could earlier have had her own Bishop instead of being dependent upon the C. M. S. for him. Ten thousand is still required to complete the Endowment. Whilst on the matter of funds I may as well state here that the \$1,500 which was put aside for educational purposes (see last Report, p. 14, section 21), a further amount of about \$2,500, which Bishop Young handed over to me for current expenses, and one which I had in hand have been expended, so that at the present moment the Diocesan Exchequer is nearly empty, and, as I have already informed you, I cannot guarantee any expense this year beyond salaries and school supplies. The Statement of Account which I have laid upon the table will show how the money has been expended. A matter which will require very serious and careful consideration is the Indian School question. The opinion has been growing that the Government, whose wards are the Indians, ought to undertake the whole cost of their education, and thus free the Churches from what is felt to be an excessive burden. The matter is before a select committee, consisting of representatives of the Presbyterian and Methodist Churches as well as our own. Consultations with the Government have been held. An Advisory Board has been nominated. And it is hoped that definite action will be taken ere long. Concessions will have to be made undoubtedly; but we must be very careful to safeguard our right regarding religious education.

Some changes will also have to be made with regard to other schools. The parents of the pupils will have to undertake the support of those who are boarders; and, as the new Provincial Government is willing to aid liberally towards paying the salary of teachers in the out-lying districts, there ought to be little or no financial aid required from Mission Funds. In some places doubtless, a school district can be formed and worked to advantage. The help which at one time came

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to us almost entirely through the Missionary Leaves' Association of England is now being taken up by the Woman's Auxiliary of Canada. How much we owe to both it is impossible for me to say; or how we could now possibly get on without the latter is difficult to imagine. In so many ways it is a real handmaid of the Missionary Society, supplementing its grants, supporting its own missionaries, aiding schools, helping to erect and furnish churches, supplying organs, bells, chancel requisites, etc., cheering the downcast worker by its sympathetic readiness to help, as well as by the letters which come from individual members of the Auxiliary. May our Lord's promised blessing be fully realized by all connected with them, and who have thus "ministered to the saints and do minister." Although so many bales will not be needed in the future the help of the Auxiliary in other ways will be still more required, owing to the yearly decrease of the C. M. S. grant, and of the increasing claims upon the M. S. C. C. in the more southern districts.

The formation of the M. S. C. C. has not resulted in as much financial aid being given to this diocese as was hoped for and expected. In 1903, the year of the last Synod, that Society made a grant of \$1,440. For this year it has allotted \$2,400. In 1903 the C. M. S. grant was \$8,300. This year it has put on the estimates \$3,946. So that this year the amount from the societies will be nearly \$2,000 less than what was received from C. M. S. alone in 1903, and \$3,400 less than from the two together. In other words the increase from the Canadian Society has not kept pace with the decrease from the English. This will account in some measure for the success of expenditure over income. It is only fair to add that the Bishop's Stipend was included in the C. M. S. grant of 1903. But with that (\$1,750) deducted there is still a shortage of \$1,500, although there has been an increase in the staff of workers. In 1903 there were eight clergy, including the Bishop. This year there are eleven. The character of the work is rapidly changing, and it will probably change still more rapidly in the future. Within a few years probably the number of white people will exceed that of the natives, and the work will lie more amongst the former than the latter. Self-support ought, therefore, to be kept in view, and steps towards that end ought to be taken at once. At Athabasca Landing a beginning has been made. A weekly offertory has been established; and the people are trying to raise \$250 for this current year, which, I think, they will do. Difficulties will be encountered no doubt. But when the matter is fairly and wisely put before our people I feel sure that no right-minded man will shirk his responsibilities.

Amongst other changes which have affected us has been the inclusion of this diocese within the newly formed Province of Alberta; thus giving us three members to represent us in the Provincial Parliament. It must be our concern to do all we can to secure right legislation with regard to education, the drink question, the rights of the Indians and the welfare of the settlers. The inrush of settlers to the south of us has been and still continues phenomenal. It has not affected us very much as yet, but there are not wanting indications that the rising tide of immigration will overflow into this diocese. The prospect of it is not so immediate perhaps as it was before the Grand Trunk Railway decided upon taking the Yellow Head Pass; but there can be no doubt that as soon as the railway approaches the Peace River settlers will crowd in to occupy the fertile lands of that district. Telegraphic communication is to be extended to the Peace River

Crossing. A grant of \$35,000 has been made by Government for the improvement of the Lesser Slave River. A steamer is plying on the lake this summer. Another is running on the Athabasca River. The Hudson's Bay Company has put a new propeller on the Peace River. A tramway is to cross Smith Portage. A new and large steamer, belonging to the same company, is to grace the waters of Great Slave Lake, and the mighty Mackenzie. And other improvements are likely to be effected. All this shows that the isolation which characterized these northern solitudes in times gone by will soon be a thing of the past; that we will soon be in touch, close touch with the swelling wave which is sweeping onward to the west and north, part of that mighty force which is so rapidly altering the features of this Great North-West. God grant that your part may be to direct the current into channels which shall be for the elevation of humanity, for the good of our race, for the glory of God, for the spread of Christ's kingdom, and for the extension of true religion and virtue. Hitherto the management of the funds as well as of the other affairs of the diocese has been almost entirely in the hands of the Bishop. Had I been remaining in the diocese I should have suggested the appointing of a Finance Committee to relieve the Bishop of part of this burden, and, I think, it would be well for you to consider the matter and make some suggestion. Such a committee would have been impossible until recently; but now the Bishop could obtain the assistance of good business men who, I am sure, would be glad to help him in this way.

Athabasca Landing has become an incorporated village, and with its telegraph service, weekly mail, bank, and shortly expected railway still continues to be the most suitable place for the Bishop's headquarters. The opening of a branch of the Imperial Bank has enabled me to have all the diocesan accounts transferred thither; so that now the Bishop can keep himself informed of the state of those finances at any time, instead of having to wait weeks, sometimes months, as was the case formerly. This will be a manifest advantage. Settlers are coming into the neighbourhood, and already monthly services are being held at three or four different centres. At other places too improvements have taken place. Two new mission churches have been built—one at Stony Point here by Archdeacon Holmes. The other by the Rev. A. S. White at Stony Point, Vermilion. Both are very neat structures, and, I trust, are meeting a felt want. At the latter place a little house has been purchased, adjoining the church, which will do for a school teacher or missionary as may be required. The Rev. W. G. White and his brother have put up a new Home at Whitefish Lake, which has been occupied this last winter by nineteen Indian children; and the Rev. M. Johnston has enlarged the house at Spirit River, which belongs, however, to the Presbyterians, not to us, and has opened a school there which has been well attended and much valued. A piece of land has been surveyed for the mission. The unfortunate fire at Wapuskow was a severe blow to the mission there from the effects of which it has not yet recovered; but through the kind help received from various sources a new Home and parsonage have been erected and other improvements effected which have added greatly to the appearance of the mission premises. The resignation of Mr. and Mrs. Weaver, who have borne the burden and heat of the day for so many years, is one which we all regret. Our prayers will accompany them, and also Mr. and Mrs. Streeter, wherever they go. The labours of the Revision Committee have resulted in a much improved edition of the Cree Bible being published by the British and Foreign Bible Society, and which it should be our endeavour to circulate amongst the natives as much as possible. Where this has been done there has been a marked improvement in Bible reading and a spirit of enquiry has been aroused, which by the blessing of God the Holy Ghost will lead, we trust, to a corresponding improvement in the life. A further need is a new Prayer Book in the syllabics. There is a great shortage of this at the different missions and steps should be taken to remedy it. It seems a pity that more of the married clergy are not subscribers to the Clergy Widow and Orphans' Fund, and that no action has been taken with regard to the Clergy Superannuation Fund. Both of these concern yourselves and your wives and families so closely that I would commend them to your particular attention. In addition to what I have already mentioned or referred to there will be other matters to come up for consideration and discussion. One such is this, which, I think, will commend itself to all:—

At the last General Synod held in Quebec in 1905 it was agreed that the Canadian dioceses should join with all the other dioceses in the world in presenting a thank offering at the Pan-Anglican Conference, to be held in London, England, next year, 1908, each diocese having the option of designating its offering if so desiring. I would like, therefore, that this diocese make an offering towards the Memorial Church in memory of the late Bishop of the diocese, and my dear wife, and that it be presented as thus designated, with the general thank offering, as before stated. Steps should be taken to secure from Government, or from any large syndicate or corporation, sites for churches and grants of land for mission purposes, and the Bishop or the Synod should be made a corporation solely for the purpose of securing these legally, and thus benefiting the diocese in years to come. And now, brethren, I must close. But before doing so I must add a word or two about my new appointment. It will not be without regret that I leave the north, part with friends of long standing, and sever myself from the work in which I have been engaged for so many years. It has not been of my own seeking. On the contrary it came to me quite unexpectedly. But to my mind the Hand of God was in it so clearly that I accepted it in the confident assurance that it is His will, and that He Who has called me to it will give me the necessary grace to fulfil its duties. It will be my prayer that God will provide you with a man after His own heart: a man full of faith and of the Holy Ghost, endued with all needful ability, wisdom, health and strength, and able to cope with the exigencies of the work, the country, and the times. May God Himself make choice of a fit person to serve Him and His Church in this sacred office. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to Whom be glory for ever. Amen.

**Athabasca Landing.**—St. Matthew's.—The Rev. W. H. Trickett was ordained Deacon, Sunday, August 3rd in this church by the Bishop of Mackenzie River.

## Correspondence.

### METROPOLITAN FOR RUPERT'S LAND.

Sir,—I read with interest your remarks re election of Metropolitan for Rupert's Land, and trust the Provincial Synod now meeting in Regina will settle the question satisfactorily to all parties. Personally, I think, the House of Bishops should have the exclusive right to elect their own president, and the Diocese of Rupert's Land the same right to elect their own Bishop. I do not believe there is much in the idea of retaining the Archbishop or Metropolitan in connection with the See of Rupert's Land; in fact, to my mind, it would be a positive relief for that See to relinquish that honour, as the Bishop has more than enough to attend to without the Primacy, and there is nothing in the idea of following the Old Country plan. The sooner we get quit of the notions that English methods are to be copied on every occasion the better. We are building a new country on methods adapted to present circumstances. A slavish copying of systems peculiar to a country in existence for over a 1,000 years and running in a conservative groove will be fatal over here if we persist in copying them.

John R. Dutton.

### BOOK REVIEWS.

**Leaders of the Church: Dr. Pusey, by C. W. E. Russell; F. D. Maurice, by C. F. C. Masterman.** A. R. Mowbray & Co., 1907. 3s. 6d. each.

It helps one to realize the breadth and catholicity of the English Church to read the story of the lives of these two men, Pusey and Maurice. They were widely different in temperament, different in early training and associations, different in their points of view, different, too, in their conception of religious truths; and yet each was thoroughly loyal to the Church; each was zealous to maintain her creeds and her sacramental system; each lived in the consciousness of God's presence, and did his utmost to restore the Church's spiritual life. The one was brought

up a devout Churchman; the other was in early life a Unitarian. Pusey was a student and a scholar, his mind fully stored with the lore of the Scriptures and the fathers of the Church, and his test of orthodoxy was, "Quod semper, quod ubique, quod ab omnibus creditum est." Maurice was a philosopher, starting with the knowledge of God as the summum bonum, and finding in the Church's system the only adequate expression of that knowledge. The Church was to him first of all a brotherhood, and, like other religious leaders before him, as Arnold, of Brescia; Wycliffe and Savonarola, he saw that this idea involved a kind of socialism, though not the destructive socialism which the teaching of these men involved. Though they had so much in common, and each was regarded by his disciples as a saint of God, Pusey and Maurice never understood each other, and each was in a way distrustful of the other. Both were controversialists against their will; both were victims of misrepresentation. Pusey, whose loyalty to the Church of England and confidence in her truth never for a moment wavered, was accused of leading men to Rome; and Maurice, though he strongly defended the Athanasian Creed and disapproved of "Essays and Reviews," was popularly classed among the "broad and hazy." Both volumes are full of interest, and we commend them to our readers.

## Family Reading

### HOME.

Oh! what is home? that sweet companionship  
Of life the better part;  
The happy smile of welcome on the lip  
Upspringing from the heart.

It is the eager clasp of kindly hands,  
The long-remembered tone,  
The ready sympathy which understands  
All feeling by its own.

The rosy cheek of little children pressed  
To ours in loving glee;  
The presence of our dearest and our best  
No matter where we be.

And, failing this, a prince may homeless live,  
Though palace walls are nigh;  
And, having it, a desert shore may give  
The joy wealth cannot buy.

Far-reaching as the earth remotest span,  
Widespread as ocean foam,  
One thought is sacred in the breast of man—  
It is the thought of home.

That little word his human fate shall bind  
With destinies above,  
For there the home of his immortal mind  
Is in God's wider love.

### HER ONE REGRET.

Some years ago there passed away one of those lovely souls whom we call "saints on earth." Her whole life had been one of inspiration and help to all around her, and her end was not less triumphant. One by one her friends were summoned to her bedside to receive her farewell blessing, and each felt, as she left her, that she had been on hallowed ground. One day her niece, who cared for her, said: "Oh, aunt, what a wonderful thing it is that you can look back over your long life and find that there is absolutely nothing you have ever done that could cause you regret!" The feeble old lady smiled a little sadly, and said:

"But there are things I regret."  
"You, aunt!" cried her niece, incredulous.  
"What could you find to regret?"

"I regret," she replied, "the good times I might have had and did not!"  
There is a deep lesson in this. The conscientious housewife is apt to be a Martha, "cumbered with much serving," and in her absorption in her daily routine, she lets the opportunities for change and recreation slip by her. This is a wrong to her household as well as to herself. She owes her family the cheering atmosphere that can come only from a happy, well-balanced nature. To keep at her best, the homemaker must have an outside stimulus. So begin this domestic year with the resolution that you will not let imaginary obstacles stand in the way of your enjoyment.—Harpers' Bazar.

**British and Foreign.**

The Colonial and Continental Church Society has just received a cheque for £500 from "J. C." towards the fund it is raising for Church work in North-West Canada.

In sixteen years the number of native Japanese clergy in the Episcopal Church of that country has increased from 10 to 62. The contributions during the year 1906 amounted to 2,707,262 yen, equivalent to about \$13,536.

It is not possible for the thoughtful medical practitioner of to-day to separate himself from the higher thoughts which cannot fail to be closely associated with his profession.—Prebendary Dangar.

The Bishop of St. Albans sails for Canada on August 22nd, and will later on attend the Convention of the Episcopal Church of the United States, which will be held at Richmond, Virginia. He hopes to resume diocesan work on October 21st.

The Mayor of Norwich laid the foundation-stone of the Church of St. Leonard, Thorpe Hamlet, recently. The new building will give accommodation for 400, and the district it will serve has a population of about 3,000. The total cost is, roughly speaking, £1,300.

The Dean of Hereford laid the foundation-stone of a new church at Dodford, near Bromsgrove, last month, which is being erected through the munificence of the Rev. W. G. Whinfield (Senior Curate of Bromsgrove), whose work has lain for several years on the Dodford side of the parish. Several of the local clergy were present.

A new organ has been placed in the Parish Church of Lawshall, near Bury St. Edmunds. The Rev. C. B. Clarkson (rector) read dedicatory collects. Selections on the organ were played by Mr. Leonard Faires, A.R.C.O., organist of Risby, and assistant-organist of St. Mary's, Bury. Instrumental music was also rendered by a small orchestra.

North Gosforth Church, near Newcastle, built by the late Mr. Thomas Eustace Smith, formerly M.P. for Tynemouth, was offered for sale by auction in Newcastle. The church was never consecrated, but services have been held there regularly. It contains stained-glass windows designed by Sir E. Burne-Jones, and executed by William Morris. There was no bidding.

The Bishop of Barrow-in-Furness attended at Holy Trinity Church, Casterton, Kirkby Lonsdale, recently when the peal of bells, clock, and communion plate recently given to the Church, were dedicated. There was a large congregation, the clergy present being the Rev. Canon Burton, Vicar

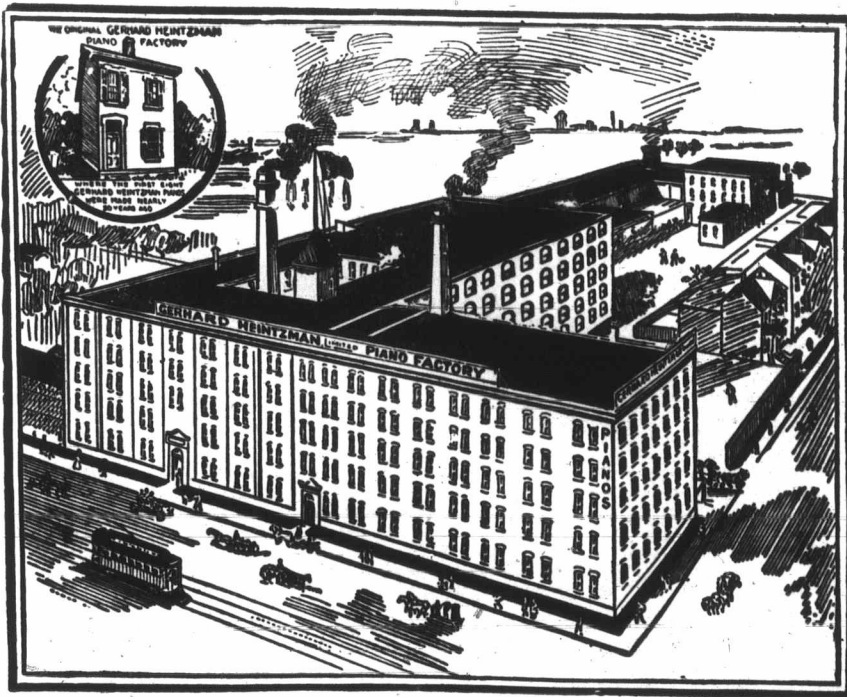
**THE PEOPLE'S ANNUAL HOLIDAY.**

- The days of the Canadian National Exhibition, Toronto, will be:—
- Monday, August 26th, Preparation Day.
- Tuesday, August 27th, Opening Day.
- Wednesday, August 28th, School Children's Day.
- Thursday, August 29th, Manufacturers' Day.
- Friday, August 30th, Press Day.
- Saturday, August 31st, Commercial Travellers' and Pioneers' Day.
- Monday, September 2nd, Labor Day.
- Tuesday, September 3rd, Stock Breeders' and Fruit Growers' Day.
- Wednesday, September 4th, Farmers' Day.
- Thursday, September 5th, Americans' Day.
- Friday, September 6th, Association and Review Day.
- Saturday, September 7th, Citizens' Day.
- Monday, September 9th, Get-Away Day.

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of Casterton; the Rev. Dr. J. Llewelyn Davies, Vicar of Kirkby Lonsdale; and the Rev. James Harrison, Vicar of Barbon.

Granard Church, Ardagh, has recently undergone extensive improvements. The porch and roof have been thoroughly repaired, the ceiling cleaned and whitened in distemper, and the walls painted in three coats of duresco; a suitable flue chamber has also been provided, and the Vestry-room painted and furnished. This old parish church, of which the people feel justly proud, will now compare favourably with any in the Diocese.

The Church of St. Mary's, Drogheda, which has been closed for the past six weeks during the carrying out of extensive alterations and repairs, was re-opened by the Bishop on Sunday, July 28th. The improvements effected in the church included mosaic tiling laid down in the chancel, a carved oak Holy Table, oak Glastonbury chairs, a font of Devonshire marble, and new Bible and Service Books. The sermon was preached by the Bishop, who also preached in Colpe Church in the afternoon.

Truro Cathedral will shortly be completed. Mrs. Hawkins has promised to give £20,000 for the work required to be done on the western towers and spires, in memory of her late husband,

a well-known Cornishman. This generous gift is amply sufficient for the work, and if there be a surplus it is to be applied to the building of a cathedral school for choristers and other boys within the precincts of the cathedral. This munificent donation must be especially cheering to Mr. Benson, as her husband—the late Archbishop—was the originator of the scheme of a cathedral for the diocese of which he was the first Bishop.

The Essex Bishopric Fund has received more money than it appealed for! This must be attributed to the affection felt by all classes in the diocese for Dr. Jacob, who has won the hearts of his people by his unselfish labours. Dr. Jacob, it will be remembered, resigned the See of Newcastle, and lost a considerable sum in income by accepting the See of St. Alban's. Self-sacrifice and sympathy are the keystones of his ceaseless activity, and the contrast between the rapid and spontaneous offerings to his scheme and the slow growth of other diocesan plans, is a testimony to the needs of his diocese and the confidence of all types of Churchmanship in their devoted diocesan.

In the last of a course of sermons preached upon the subject of "The Increase of the Episcopate" at the Parish Church, Leeds, the Vicar, (Dr. Bickersteth), said that the 20,000

priests of the Church were compelled to settle too many things for themselves, the sense of vocation was not fostered at critical moments, the sanguine energy of Christian hearts, denied an outlet through the natural veins, forced its way through abnormal channels. The opinion of Bishop Gore was valuable, as he had had the solitary experience of a city bishopric, and he had written, "I am more strongly than ever of opinion that we need to reform our diocesan arrangements by making almost each county a separate diocese, and also by providing our greatest cities with Bishops of their own."

The Dean and Chapter of Truro Cathedral have, by deed of covenant, received from Mrs. Jane Ellen Hawkins, of 10, Portland Place, Lon-

**NEW BUILDINGS AT TORONTO FAIR.**

Upwards of \$350,000 will be spent on new buildings and improvements at the Canadian National Exhibition this year, namely Grand Stand, \$217,000; Horticultural Building, \$90,000; Railway Exhibits Building, \$40,000, making something like a million dollars spent upon new permanent buildings since the century opened. No other established annual exhibition can show a like record.

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don, widow of the late Mr. Christopher  
H. T. Hawkins, of Trewithen, Probuss,  
the promise of £20,000 for the comple-  
tion of the west towers and the spires  
of the Cathedral Church, "to be built  
to the glory of God, and in memory  
of her husband." If the whole of the  
above sum is not required for this pur-  
pose, the balance is to be applied to  
the building, within the Cathedral  
precincts which cover a considerable  
space to the north of the church, of a  
school for the choristers of the  
Cathedral and other boys. The Dean  
and Chapter have gratefully accepted  
this noble gift, and the Bishop of  
Truro, as Bishop and Dean, has ad-  
dressed to Mrs. Hawkins, a letter of  
thanks for her great generosity.

An appeal is about to be issued for  
a diocesan memorial to the late Bishop  
Gott. With the approval of the  
General Chapter of the Cathedral, it  
will take the form of a handsome  
mural brass, to be placed in the Retro-

choir (All Saint's Chapel) of the Ca-  
thedral, and of some decorative work  
if funds allow, and the foundation of  
one or more scholarships, bearing the  
name of Bishop Gott, in aid of the  
education of children of the poorer  
clergy of the diocese. On the  
cathedral part of the memorial about  
£220 may be spent, and a sum of  
some £600 at least would be needed  
to endow one scholarship of the value  
of from £20 to £25 a year. The hon-  
orary treasurer of the fund is Mr. Arthur  
P. Nix, Mount Charles, Truro. The  
hon. secretaries are Chancellor  
Worledge and Mr. W. G. N. Earthy,  
Truro. Contributions can be sent to  
the above, or be paid to the account  
of the Bishop Gott Memorial Fund at  
Messrs. Barclay's Bank, Princess  
Street, Truro.

Last month the Archbishop of York  
re-opened the old Norman Church of  
St. Mary Riccall, which has just been  
completely restored by the Ec-  
clesiastical Commissioners, under the  
direction of their architect, Mr. Caro.  
The roof has been thoroughly re-  
novated, the deal benches and prayer  
desk which served for the choir and  
the clergy have been removed, and  
new fumed oak stalls, finely carved  
have been substituted. The chancel  
floor has been raised and a concrete  
foundation put in. A very beautiful  
effect has been obtained by the re-  
flooring of the sanctuary in black and  
white marble. This work has been  
given by Mr. T. C. Horner, of Riccall,  
in memory of his sister, Georgina D.  
C. Horner, who died in 1905. Some  
notable features of this interesting  
church are the baptistry beneath the  
tower, screened from the nave by two  
elegantly designed pointed arches,  
"the hermit's cell," the deep splaying  
of the windows at the west end, the  
battlemented parapet of the nave, and  
the square tower, with its two-light  
late Norman windows, with the tympanum  
pierced by a diamond  
light, a precursor of the earliest at-  
tempts at tracery. Its restoration is  
the latest illustration of the movement  
in Yorkshire Church life during the  
last twenty years, which has resulted  
in the renovation of so many of the old  
parish churches and a general attempt  
to bring back their mediaeval beauties.

**Children's Department**

**THE HIDDEN ROBE.**

Two maidens, very fair to look  
upon, started one morning on a jour-  
ney—a journey across the Plain of  
Life. It stretched before them, fair,  
alluring. It was bounded by a forest  
whose trees climbed up and hid a  
mountain. Beyond that, so they had  
heard, was a river, on the far side of  
which was the palace of the King of  
the Land of Eternal Day.

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"We are beautiful," said Ayeda,  
the elder. "It can not be but that  
He will look upon us with favour, so  
only our robes be white when we seek  
His presence."

"Can we keep them thus, the jour-  
ney is so long," replied Carita.

"With care we can, and we must  
care for naught else," said Ayeda.  
And they journeyed on.

The plain, which had been easy  
enough to tread at first, became rug-  
ged and uncertain and full of holes.  
Some of these were filled with water,  
some with mud. To keep clear of  
these needed much thought, and they  
trod with painful care. Other travel-  
lers, too, were at their side, travellers  
of all ages. One, an old man sore  
spent, caught hold of Ayeda's hand.

"Let me lean on thee?" he be-  
sought her, but she shook him off.

"Soil my robe for thee?" she  
cried.

Carita heard. Swiftly she drew his  
hand in hers.

"He will besmirch thy robe,"  
warned her friend.

"I cannot help it," replied Carita.  
Even as she spoke, the old man  
was no longer at her side. Only a

**TORONTO'S NEW HORTICUL-  
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vegetables, which have always been  
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stain was on the folds of linen that  
hung about her.

As they neared the forest, they saw  
a woman lying in one of the largest  
pools.

"Ah! lend thy hand a moment,  
that I may rise," she implored.

"'Tis of small use, thy rising," re-  
plied Ayeda. "The King would not  
look upon thee."

And she passed into the gloom of  
the forest.

Carita stretched forth her hand. The  
hapless woman caught it, and Carita  
strongly pulled her, but the mud of

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the pool was splashed upon her garment, and it looked soiled, indeed, strange to say, the woman she had saved was more grieved than she. Carita, indeed gave it no thought, so intent was she upon guiding the steps of a child she had found wailing at the foot of the tree. She took the child with her into the forest shade.

"Have a care," called Ayeda, whose snowy robe was spotless yet. "Thou wilt need both thy hands in this forest, to clear thy path from thorns."

"The child needs help," was all Carita could reply; but, as she looked at her friend, her heart for a moment sank, for Ayeda's eyes had known no tears and shone like stars. She had

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carried no burden, and her form was erect. She had lent no aid, and her robe was unsoiled.

But poor Carita! Not only was she splashed with mud, but she had wept until her eyes were dim. She had helped this one and that, and her form was bent. She had borne the burdens of those beside her, and her strength was spent.

Ayeda's skin was soft and fair, for she had eaten plentifully of the fruit that grew by the way. Carita had plucked for the old men and for the children, and had taken but few herself, and those not of the best. Her hair, too, had turned grey since she had entered the forest. How could she hope to be admitted into the presence of the King, much less that He should smile on her? Yet any cry for help, and she turned to the spot from whence it came. She could not turn from it with Ayeda's wisdom, but ever lent her aid and soiled her robe. So with bleeding feet she climbed the mountain. So with sinking heart she faced the stream.

On the further side of that river the King's palace rose, tower upon tower of snow white marble and of burning gold. Gardens that bloomed with fairest flowers surrounded it. At the great gate the weary travellers stood. The warders blew their horns.

"Enter! enter!" they cried. Enter all whose robes have neither spot nor stain, whose forms are fair and whose eyes are bright. None other doth the King desire."

Proudly Ayeda stepped from the throng. Two sentinels, in shining armour, met and stayed her.

"Thy robe," said one, pointing. "Thy face, thy form," said another. See thou thyself."

Ayeda looked into a pool of water, near. She shrieked aloud.

"The river works many a change," spoke the sentinel. "In thy passage through those dark and silent waters thy robe was washed from thee, and one that, unknowing, thou hadst been weaving on the way by thy deeds—the hidden robe of thy true soul—was thus uncovered. And in those waters all eyes that have not wept grow dim; all limbs that have not toiled grow bent. Regard thyself."

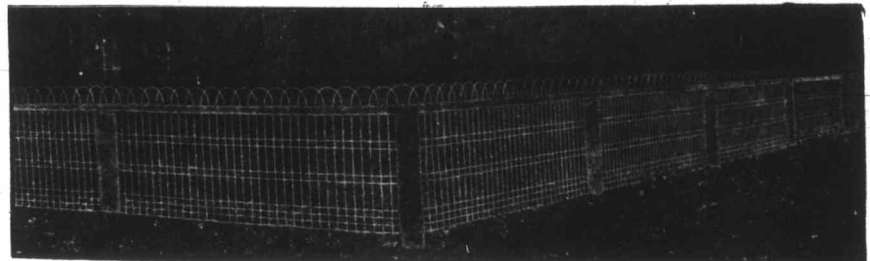
Ayeda shrieked again and wrung

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her hands. Her form had shrunk to almost pigmy proportions; her garments hung stained and soiled about her. Her hard, pinched face, mean with meanest thoughts, showing how ignoble desires and selfish hopes, had no beauty for the eyes of any man.

The sentinel took Carita's hand and drew her forward. And lo! the tears she had shed for others had made her eyes more lustrous than the stars. Her brow, pure and noble, had been moulded by noblest thoughts and loftiest aspirations. The burdens not her own that she had carried had trained her limbs to grace and strength. On the new robe she wore were interweavings of bright gold wherever on the old had been a stain.

The great gates opened wide. "Bride of the King," said the sentinel, "pass on."—Christian Register.

**A FORGIVENESS ACCOUNT.**

John and his sister, Gladys, were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was an old box-cart, his new wagon was a coach for the passengers. He was the engine and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table. "Puff, puff," went this snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset, and the beads scattered in all directions.

"Oh, John!" cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry," said John, as he helped to pick up the beads. John was always sorry, but it did not make him careful.

Gladys did not answer for a moment, but then she said, "Never mind John, I'll forgive you." She had remembered the lesson she had heard on the previous Sabbath about Jesus telling Peter how he had to forgive his brother seventy times seven. Gladys was a passionate child, but had resolved to obey Jesus. She had been saying to herself—although John did not know—"I will forgive him four hundred and ninety times, but after that—" She shut her lips tight, "I'll keep a forgiveness account," she thought, "so as to know

when it's seventy times seven." Before she went to bed, she wrote at the top of a clean page in her last year's copy-book:

"List of Times I Forgive John."

And under this:

She then remembered that that very day she had upset a block tower John built to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said. She then wrote slowly on the opposite page:

"The Times John Forgives Me."

"Monday—For knocking down his tower."

That made them even, and so, day after day, it went on.

One day she had the longest list, and another day John had it—often they were even. And Gladys was beginning to feel very humble, and said to herself: "I guess if I forgive all I can without keeping my list, it will take me all my life to make four hundred and ninety times. Perhaps after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven."

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