

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, APRIL 4, 1907.

No. 14.

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ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 100 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

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

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

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

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

### SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

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POSTAL NOTES.—Send all correspondence.—All of the CANADIAN CHURCHMAN from Friday morning for the address all communications.

Phone Main 4643.  
Offices—Union Block, 367

### Lessons for Sun

April 7.—First Morning—Num. 16, to 3 Evening—Num. 16, 36, 1

April 14.—Second Morning—Num. 20, to 1 Evening—Num. 23, 14—

April 21.—Third Morning—Num. 22, 1 Evening—Num. 23 or 2

April 28.—Fourth Morning—Deut. 4, to 2 Evening—Deut. 4, 23 to

Appropriate Hymns days after Easter, C.F.R.C.O. organist St. James' Cathedral taken from Hymns which may be found

### FIRST SUNDAY

Holy Communion  
Processional: 136  
General Hymns:  
Offertory: 135, 1  
Children's Hymn

### SECOND SUNDAY

Holy Communion  
Processional: 34  
General Hymns:  
Offertory: 132, 1  
Children's Hymn

### THE FIRST SUNDAY

The service for with its special C originally intended for Easter 1 (called Low Sunday their baptismal robes and privileges. We, by our Baptism now live in right free states. We are the things which have been prayed state) of may always serve truth. Notice how emphasized in this "the faith," "the living that saves by a good moral one," "I owe no act, nor cheat at

# Canadian Churchman.

TORONTO, THURSDAY, APRIL 4, 1907.

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

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

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Phone Main 4643. Box 34, TORONTO.  
Offices—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

April 7—First Sunday After Easter.

Morning—Num. 16, to 36; 1 Cor. 15, to 29.  
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

April 14—Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 17, to 35.  
Evening—Num. 23, 14—21, 10, or 21, 10; Gal. 4, 21—5; 13.

April 21—Third Sunday after Easter.

Morning—Num. 22; Luke 16.  
Evening—Num. 23 or 24; Eph. 4, 25—5, 22.

April 28—Fourth Sunday after Easter.

Morning—Deut. 4, to 23; Luke 20 to 27.  
Evening—Deut. 4, 23 to 41 or 5; Col. 1, to 21.

Appropriate Hymns for First and Second Sundays after Easter, 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.

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 128, 323, 555.

Processional: 130, 134, 136, 232.

General Hymns: 132, 498, 500, 502.

Offertory: 135, 138, 499, 503.

Children's Hymns: 197, 339, 340, 561.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 504, 547.

General Hymns: 222, 499, 501, 550.

Offertory: 132, 149, 219, 520.

Children's Hymns: 330, 334, 335, 337.

### THE FIRST SUNDAY AFTER EASTER.

The service for this First Sunday after Easter, with its special Collect, Epistle and Gospel was originally intended for those who had been baptized on Easter Eve, who came on this Sunday (called Low Sunday) to lay up in the Church their baptismal robes as a token of their new duties and privileges. It is also appropriate to us. We, by our Baptism, have died unto sin and must now live in righteousness, as our Baptismal Office states. We must put away the leaven (that is the things which produce a corruption or depraved state) of malice and wickedness, that we may always serve God in pureness of living and truth. Notice how strongly the right faith is emphasized in this Sunday's service. "The truth," "the faith," "the witness." Then it is not good living that saves us. We cannot save ourselves by a good moral life. Saying, "I never injure any one," "I owe nothing," "I never do a dishonest act, nor cheat any one." Salvation is, "He that

hath the Son hath life." The whole of this epistle to-day is a declaration of "life through the Son of God." The "three that bear witness in earth are the spirit and the water and the blood." Here is a sacramental witness, or outward and visible sign on earth of Christ's presence—Christ instituted Holy Baptism, Christ instituted the Holy Communion. By the first we receive His Holy Spirit, by the other His Body and Blood, and that by Divine and particular command. We believe that we have His presence here. We have faith in the Son of God. Our lives must be spent in pureness of living, and in pureness of the truth. Steadfast must we be, and regular in our mode of living. Changes cause disorders in health. Steadfast also must we be in the faith of the Church, as Christ's revealed Truth. Changes cause disorders in our spiritual life. It is necessary for us to hold steadfastly to the truth as revealed by Christ to His Church, and not only live the moral life, but make it complete unto salvation by belief in the truth.

### Rich and Poor in Church.

One result of the Oxford movement which has been of immense benefit, has been the agitation to do away with pew rents; a movement which in Canada has been practically universally successful. There are drawbacks to it as there must be to every system. For instance, under the pew system the clergyman knew all his parishioners, and their habits, and if lax and irregular could note their absence and put in a word in season. Then the income was very regular. But there is now the invaluable feeling that any one is welcome in God's house, the more undeserving the more welcome; though the selfish are less generous, the sincere are more liberal and cheerful givers, and thus there is a better appreciation and understanding of what a Church stands for. It takes one by surprise to find in London the need still existing of the free and open Church association and to read of a meeting at Buxton, which is described as a stronghold of the pew rent system. Some of the remarks made at this meeting are worthy of thought and the dangers are our dangers also. In the course of his remarks the chairman said: "The great principle of Church-life is fellowship, and it is impossible to preach logically the doctrine of Christian fellowship, if the Church is divided between the poor who take a back or a side seat, and the favoured few, who, because they are able to pay, or because of their rank and station, are allotted the best and most prominent seats. All should be equal in God's House. If we could bring this reform about, it would undoubtedly help to reunite the Church and the working classes, who are now, and quite rightly, making their voices heard unmistakably in what concerns the life of the nation. If the Church will hold out her hand to these men, I am convinced they will become a bulwark of the Church. It must not be forgotten that the Church is a great missionary force in the world and in the home mission field we claim that the Association is doing a most important work."

### God's House Our House.

As often happens the one with the most humour speaks the most truth, and the remarks of Ald. Harry Phillips at this meeting come home as true. To which of our Churches, aye, the individual members thereof, are they not, in part at least, applicable, and should have personal concern. Let each ask him or herself, "Have I spoken to, or made welcome a stranger in my Church?" "I say that this is a layman's question absolutely. Pew rents are not the fault of the clergy. We laymen could set the matter right in 24 hours if we liked to do it and make the

churches homes as they should be—not ice-houses. It should be our duty as laymen to extend a welcoming hand to every stranger that visits our churches. A man told me once that he had been to a church for two months and nobody had spoken to him. He came from a village where he knew everybody, and everybody knew him, and it is not surprising that he said he would not darken the doors of that church again. I persuaded him, however, not to give it up. I said, "You go next Sunday, and when the vicar gives out his text, you light up your pipe; somebody will speak to you quickly enough then." "Well," he went on, "what a satire on our Church, to have to tell a man to break the rules in order to get someone to speak to him. You don't find this sort of thing in friendly societies. The hand of fellowship is quickly extended to members of them. And why should this not be the case with the members of the biggest friendly society on earth! Pew-rents were the worst form of individualism. They cut at the root of the idea of family worship. The true idea of the family is that the greatest care and attention be given to the poorest and weakest members; that the shabbiest and most unfashionably garbed women be given the best seat. She is cut everywhere else because of her clothes. Now she is in God's House make her welcome. Put out a friendly hand, and make her feel at home."

### Public Men.

A nation has a character as well as a man. The character of the nation is formed and maintained by the aggregate of character of the public men who are chosen by its people to guide its internal affairs, and to represent it in its dealings with the outer world. A tree is truly known by its fruit. A corrupt and debased electorate will choose men after its own taste to represent and govern it. A pure and upright electorate would not tolerate an impure and unscrupulous representative. A public man who leads a vicious and immoral private life will endeavour by audacity and subtlety to escape the searchlight of moral opinion. But he is in the same strait as the habitual criminal of whom Rolf Boldrewood writes that he may have many and daring escapes, but the law has a long arm and it will reach him sooner or later. Of one thing we may be tolerably certain that the public man whose private life is pure and honest will not have the public or private reputation of being unclean or untrustworthy.

### A Coadjutor Bishop.

No doubt can exist in the mind of any earnest Churchman in the Diocese of Toronto that it is absolutely and urgently necessary that a Coadjutor Bishop should with the least possible delay be provided to relieve Archbishop Sweatman of many of his numerous local episcopal duties. It is a plain and urgent duty which the Churchmen of that diocese should promptly and manfully deal with. Their diocese has grown beyond the working power of any one Bishop. A change is imperative. Such appointment would further clear the way for the whole Canadian Church to reap the benefit of the unusual capacity for detail, mastery of method, and indomitable industry of the indefatigable Archbishop. There is, indeed, an ample field for the exercise of these, and other admirable and profitable qualities, matured by experience and stimulated by devotion to the good of the Church with which His Grace is endowed, and the sooner they are rendered available the greater will be the gain to the Church at large.

### Personal Service.

The sermon of John Wesley, which we re-printed last week, and the addresses of General Booth induce enquiry as to the cause of their wonderful

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success. Reflection supplies the answer, personal religious service. We all, it is natural, are too apt to relinquish to the clergyman, and the few in the parish who support him, the whole round of Christian work. To those noble few is relegated the duty of visiting the widows and orphans, the sick, the hungry. Wesley and Booth by force of personal sacrifices reached the hearts and consciences of the people and that is the secret of their success. It is the same with Dr. Grenfell's work. The method must vary with the needs of every country, and, indeed, of every parish, but the result of sincere, earnest work is the same when inspired by love to God and love to man.

#### A Canadian Church Army.

The late Dr. Langtry a year or so before his death expressed to the writer his deep regret that we had not in Canada a Church Army somewhat on the lines of the body of that name in England. The same regret we venture to say is felt by other earnest Churchmen who believe, with good reason, that there is ample room in this country for an association of determined and devoted men, pure in life, and sound in doctrine, who would be willing to work for the good of the poor, the destitute, and the outcasts of society. If such work were undertaken in the right spirit and carried on with judgment and energy, under the personal supervision of a capable and enthusiastic leader there could be no doubt of the great good it would do. Of one thing we may be certain, those who engage in this campaign must be in dead earnest and must have a single eye to the cause if they wish to make it succeed.

#### Trinity.

The proposal to remove Trinity to the University Park has not been publicly heard of for some time, but the suggestion is only dormant, not dead, we are sorry to say. When it was before the public we opposed it on several grounds, one of them being that it was unwise to concentrate the young people in the centre of what threatened to be in a few years a congested manufacturing district. The subject was recalled by an article by our venerable citizen, Mr. Goldwin Smith, on "Toronto, a Turn in Its History," in the "Canadian Magazine." He recalls Toronto as it was when he left Ithaca to live in it thirty-four years ago: "With its centres of Government, administration, and law, its banks, its agencies of commercial distribution, and its university, Toronto was not only attractive, perhaps as much so as any city on the continent, but was thriving, and seemed assured of increasing prosperity in the future. Pleasant was the picture which it presented to the eye of a visitor coming in over the lake and looking at it with its towers and spires, lit up by the evening sun." It is a much changed centre now. The population is three times as great and spread over a great area. Trade, commerce and manufactures are making vast changes. The rate of progress will in the nature of things be less feverish, but the character of the city has changed, and it behoves our Church people to consider whether it would be wise and prudent, if the institution is removed from the present site, to re-build in a less desirable part of the city. Would it not be better to leave Toronto altogether?

#### The Province of Justice.

There is much more than appears on the surface in the marked contrast between the administration of justice in England and the United States. A man was tried a few days ago before the Chief Justice of England in the City of London on the charge of murdering one of the best known men in Great Britain, the plea of insanity was urged in his defence, the trial was over in a day, the accused was found not to be insane, guilty of the crime, and was sentenced to death. This is British justice—a full fair trial, without fear or favour, a speedy conviction, and a just sentence. We honestly believe there are thousands, aye tens of thousands of upright, intelli-

gent and patriotic citizens of the City of New York, who wish from the bottom of their hearts that the atrocious young criminal, who deliberately and publicly shot and killed one of their well-known citizens could have got the even-handed justice that a British court has meted out to the murderer of Whitely. New York will yet rue its worship of the "golden calf," and the degrading and disastrous results upon the public mind, of the Thaw trial.

#### "Catholic."

It is interesting to note the interpretation put on this word by the highest authority in the Roman Catholic branch of the Church in the thirteenth century, when the Papal power may be said to have reached its greatest height—Pope Innocent III. The same Pope, be it remembered, who excommunicated Otho, Emperor of Germany; Philip Augustus, King of France; and John, King of England; who promoted the 4th crusade against the Saracens, persecuted the Albigenses, and established the Inquisition. During whose papacy the Mendicant Friars, including the Dominican and Franciscan orders, flourished, and the scholastic philosophy prevailed. This was the century in which the Franciscan Friar, Roger Bacon, founded the experimental philosophy and helped to discover the telescope, the camera obscura and gunpowder; and Robert Grosstete, the great Bishop of Lincoln, applied his learning to the exposition of the Scriptures; the famous English Prelate who, with the dauntless courage of his race openly attacked the covetousness and oppression of the Court of Rome. Students of ecclesiastical history will remember too that Innocent convoked the fourth general council of the Lateran, by which transubstantiation and auricular confession were established as dogmas. But we must not digress further, let us hear what the flower of the papacy has to say as to the true meaning of the term "Catholic." In a letter to the Patriarch of Constantinople (Epis. CCIX.) Pope Innocent III. writes as follows: "That is called the Church Universal, which consists of all the churches, and is named from the Greek word Catholic, and in this sense of the word the Roman Catholic is not the Church Universal but only a part of the Church Universal. Of course, the first and principal part like the head to the body. . . . And that only is called the Catholic Church which includes in it all the churches." We do not stay to combat the assumption of superiority asserted on behalf of the Roman Catholic branch of the Church. We merely refer to the comparatively modest claim advanced for it in the letter of this Regal Pope, as compared with the arrogant and ill-founded interpretation of the term "Catholic" attempted by some of his modern ecclesiastical descendants.

#### CANADIAN NATIONALITY.

It is always interesting to note the views of our eloquent enthusiasts. Indeed, it is more than interesting, it is necessary, because they influence the young man and womanhood of their time. We, therefore, wish to say a few words on Prof. Stephen Leacock's recent public pronouncement, which, doubtless condensed his private teaching. We are delighted to find his insistence on our rights to all that is noble in our ancestral history and to the need of knowledge of those historical incidents which appeal to all that is best in our natures being re-iterated in schools and colleges and so ingrained in our youth as to form the basis of character. But Prof. Leacock is too poetical; he spurns our ambitions, our national development, he looks on all that is being done with contempt, and writes himself down as an Imperialist and wishes that Canada make large additions to the Imperial navy. We utterly disagree with the professor's dreams. Canada is now making such immense expenditures that failure in the anticipated returns might mean bankruptcy and misery. We are doing so much to develop our

land that it would be worse than unwise to add to our expenditure by, what many would think, wasteful extravagance. We have a graver charge and that is the tendency of teaching such as this to create discontent and unrest and contempt of their own country in the young. The anarchy in Russia at the present time is largely the result of such vague generalities spread by youthful students who do not realize that all progress in the way of freedom must be by well considered laws and individual obedience to authority. The future of Canada is hidden by God's veil, but the future of the Canadian people is in the hands of their teachers. To them we appeal to impress on their pupils not to dream about "baskets of eggs and what will come of them," but soberly and religiously to "do the next thing." If our country grows and develops for the next fifty years as it has for the last half century it will then be rich and strong enough to be aggressive, but we trust will have sense enough to keep quiet to consolidate and strengthen its own resources and await changes among other nations. Self-restraint is a noble thing among nations as well as among individuals. We are all, we are thankful to say, Imperialists, let the experience of the South African war be referred to as an example. But it is only because in it, the spirit and character of Canadians from that of the United Empire Loyalist days has been continuously shown. Our ancestral histories are noble legacies for our children's children.

Which doth most preserve  
My wishful soul in hope and steadfastness  
I know not—all that golden memoried past,  
So sudden, wonderful, when new life ran  
First in my veins, or that clear hope, no less  
Orient within me, for whose sake I cast  
All meaner ends.

#### OUR IMMIGRANTS.

We have recently learned, and the news has given us the deepest satisfaction, that the immigration this year into the Dominion, which is already estimated at 300,000, will be preponderantly British. It is a matter for thankfulness, that the craze for filling up the North-West with hordes of Slavs and Southern Europeans, which possessed our authorities, a few years ago, has apparently passed, and that renewed attention is to be devoted to the encouragement of the immigration of members of the dominant Anglo-Saxon race. Two or three years ago we were importing European settlers, alien to us in speech, blood, religion, social and political ideals, at a rate that bade fair to revolutionize present conditions well within the course of a single generation, and to reduce the British element in our population to an actual minority of the whole. That wiser counsels now apparently prevail is a cause for deep thankfulness, and it is to be hoped that they will continue to prevail indefinitely. It is very easy to be in far too great a hurry in this matter of filling up our great national heritage, the last, it has been said of the world's great fields for settlement. Of all national mistakes, none can compare in its permanently evil effects, with those that result from ill-advised measures of this kind. Other national mistakes may be repaired, they may work themselves out or be gradually neutralized. Such a mistake as this is irreparable. We hail, therefore, with profound satisfaction this change of policy on the part of those who control this, our immigration affairs. Five, eight, or at most ten years more of the reckless policy of a few years ago, would have filled up Western Canada with a population, which it is extremely unlikely we could have preserved in their British allegiance. And it is more than likely that we would have had two or three race problems on our hands beyond the resources of all our available statesmanship to successfully cope with. Even in the United States the situation is beginning to

awaken grave anxiety powers of the nation. are, it is feared, being cannot actually but we can at least occupy the country those aliens who do subjected to influence. At any rate we can special inducements to try. In connection North-West we have something might be behalf of our own older provinces. The directed scheme of past few years have thousands of our fel taken up their residence. The great majority of the States do so from ference. Most of remain in Canada, arise, eagerly embrace up land in the West off the "exodus" to older, and notably this to our mind pre great inrolling tide probably over 200,0 jority again of who will still further st church to look aft acute to-day pro desperate, and can employment of heroic though we stand o ployment of lay reat ended in some reg S. P. G., we notice ployment of trave workers. This is sically and mental obtained. Failing readers will hav scale. And the should be mad should be exhorte Church papers an to hold themselves capacity if require emigrants should this object in view their own ranks f them with the p should the neces

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The gradually Christian world come unmistak ters have to be fortunately, or of England has theory of inspir laying down the salvation," and leaves the mat therefore she h and her position consequently camity the steady while by no me modifying hith ideas as to the Scripture. The be described as revolution. We a new light, ha point. The Bil ever will be, tl revelation of tl Right, but far spired race, de

awaken grave anxieties, and the assimilative powers of the nation, so vastly greater than ours, are, it is feared, being over-strained. Now we cannot actually bar out these alien immigrants, but we can at least make every effort to fill up or occupy the country with our own people, so that those aliens who do arrive on our shores will be subjected to influences of an educative character. At any rate we can abstain from holding out special inducements to them to settle in the country. In connection with the settlement of the North-West we have sometimes thought that something might be done by the Government on behalf of our own poorer classes in some of the older provinces. There is no doubt that a well directed scheme of this kind would during the past few years have saved to the Empire many thousands of our fellow Canadians, who have now taken up their residence in the United States. The great majority of our young men who go to the States do so from necessity, rather than preference. Most of them would greatly prefer to remain in Canada, and would, did the occasion arise, eagerly embrace the opportunity of taking up land in the West. Of all schemes for heading off the "exodus" to the States, under which all the older, and notably the Maritime Provinces suffer, this to our mind promises the best results. This great inrolling tide of immigrants, of whom probably over 200,000 will be British, and a majority again of whom will have Anglican affinities will still further strain the machinery of the church to look after. The situation, which is acute to-day promises ere long to become desperate, and can only be coped with by the employment of heroic measures. It seems to us, although we stand open to correction, that the employment of lay readers might be considerably extended in some regions. Bishop Montgomery of S. P. G., we notice, strongly advocates the employment of travelling missionaries as pioneer workers. This is a wise suggestion, if men physically and mentally adapted to the work can be obtained. Failing them the services of lay-readers will have to be utilized on a large scale. And the appeal for lay readers should be made in England. Churchmen should be exhorted, through the medium of the Church papers and the great missionary societies, to hold themselves in readiness to act in this capacity if required. Every ship load of British emigrants should be kept under surveillance with this object in view, and instructed to select out of their own ranks fit and proper persons to supply them with the partial ministrations of religion, should the necessity arise.

#### THE BIBLE TO-DAY.

The gradually changing attitude of the whole Christian world towards the Bible has now become unmistakable, and will soon in many quarters have to be officially reckoned with. Most fortunately, or rather providentially, the Church of England has never committed herself to any theory of inspiration. She contents herself with laying down the "sufficiency of Holy Scripture to salvation," and with wise and prescient reticence leaves the matter there. In this connection therefore she has nothing to change or retract, and her position is a strong one. Churchmen consequently can view with comparative equanimity the steady progress of a movement, which while by no means revolutionizing, is profoundly modifying hitherto almost universally accepted ideas as to the origin, and authority of Holy Scripture. The present movement in a word may be described as a transformation, rather than a revolution. We are beginning to see the Bible in a new light, having somewhat changed our viewpoint. The Bible is still to us as it ever was and ever will be, the "Word of God," an unequalled revelation of the eternal principles of Truth and Right, but far more so as the history of an inspired race, destined among all the races of the

world, through the age-long course of divinely-directed evolution, to produce the Divine man. The Bible will again always be the "Word of God," because it is the key to the moral and spiritual history of the race, revealing the gradual and progressive purposes of God in regard to man's final regeneration. We see what we have always seen in the Bible, and, indeed, vastly more in some senses, but we see it from a higher altitude, and in altered relative proportions. The vitally important has become, or is becoming the relatively unimportant, and the comparatively unimportant the vitally important. As a whole the Bible means just as much as ever it did, but its component parts are now seen and acknowledged to be of uneven value. The old indiscriminating veneration, that reduced the Bible to one mechanically produced dead level, is now rapidly giving way to a more enlightened estimate. We say "reduced" of set purpose, for this theory of inspiration which classed every portion of the Bible together as of exactly equal authority, really degraded it, and placed it in a false position. And the Christian world is beginning to realize the fact, that the Bible must in the future stand on its own merits. Hitherto it has stood entirely on its proscriptive authority. It was above criticism. To touch it with the finger of independent criticism was an act of sacrilege. Now we are beginning to see that such an attitude, especially in such an age as this, is bound to compromise the authority of the Bible, and that its worst enemies are those whose perverted veneration, bordering on the superstitions, would refuse the Bible the chance of justifying itself on its own intrinsic worth. The Bible is now getting an opportunity to directly speak for itself, and to vindicate itself, and its message upon general and eternal principles. That eventually it will come not only scathless, but with immensely increased prestige and authority out of this ordeal, rather vaguely known as the "Higher Criticism," we are firmly assured. And the policy that would forbid or denounce this free handling of the text of the Bible as profane and impious, most people now see is certain to be construed, and who can say unwarrantably, as a fatal confession of weakness on the part of those who are inclined to reject its authority. If the Bible, these people naturally argue, cannot safely undergo the most rigid investigation and has to be bolstered up in this fashion, if it cannot stand upon its own feet four square to every wind that blows, then there is something somewhere wrong. The fact of the matter is that hitherto we have claimed too much and too little for the Bible. We have claimed too much for it as being above human criticism, and too little for it as being incapable of asserting its authority on its own intrinsic merits. We have been bold in the wrong place, and fearful when we should have been bold. In speaking freely on this subject we do not wish it to be understood that we even provisionally accept any of the conclusions of the "Higher Criticisms" so called. Far from it. What we do endorse, however, is the principle of free enquiry, and a cheery stout-hearted optimism in regard to the future of the Bible. Never fear, the Bible can take care of itself, and let it ever be remembered that we Anglicans are fettered by no rigid, cast-iron theory of inspiration.

#### REV. F. G. PLUMMER'S LETTER.

We print, in this week's issue an admirable letter, from the Rev. F. G. Plummer. We call it an admirable letter because it suggests the real root question between the Church and the various Protestant denominations of every name. There are some points in the letter itself which, we think, ought to be noticed before going to the foundation of the point at issue. First as to lay readers. This was really looked upon, in earlier days, as a sort of minor order in the Church, and proved of great benefit. The English Bishops virtually revived it in the last century. But, in

England, lay readers must be regular communicants of the Church; must pass an examination in the Bible and Prayer Book; and are usually inducted into their office, according to a prescribed form, by the Bishop himself, personally. They are not allowed to exercise their office in consecrated churches, but only in mission rooms, or chapels, belonging to some parish, and their license would be withdrawn at the request of the incumbent. In the Diocese of Toronto this latter condition holds, but the only qualifications required, really, is the desire to have, and perform the office. Mr. Plummer says, "lay readers are a necessity;" but why? Is it because the Church of England, as a whole, has so little spiritual life; so little real appreciation of the value of our Lord's redemption work, as to hinder, rather than urge their sons to seek to become Christ's ministers of His Word and Sacraments. To quote an expression not seldom heard, "this is a question for the laity," fathers and mothers. Again, Mr. Plummer says, "if I asked a Methodist brother to preach for me the utmost you could say was that he did not hold the "Bishop's license." Instead of "the utmost" that could be said, it is the very least that could be said. If the Methodist brother would accept the Bishop's license he would be going a good way to bring about "the union of the Churches" by conforming to Article 4 of the "Lambeth quadrilateral" by accepting the "Historic Episcopate;" it would be a virtual disavowal of the validity of his claim of "orders." We do not think he would take such a step. This will answer Mr. Plummer's other question, "If I could get a license for my Methodist brother would it be all right then." Not at all for many reasons. There is a good deal of fallacious inference that may be drawn from this matter of lay readers. So far as we know, up to this time, no one but a communicant can be a lay reader. But even if some clergymen, or even a Bishop, goes counter to what is clearly the mind of the Church in this respect, he would have no justification. It is a fair inference from Mr. Plummer's words that wide-spread disobedience to a law, especially if such disobedience be of long continuance, and be encouraged by many "influential" people it must be condoned. But there are fundamental questions at the base of the matter. The first one is, did Christ, through His Apostles, institute a Divine Society, organized with officers, appointed by those Apostles after instruction about it all from Christ Himself? We think no attentive reader of the New Testament can doubt it. Our Lord's own words, and all the Epistles abundantly confirm it. As early as the time of St. Ignatius, who was in all probability appointed Bishop of Antioch by St. John the Evangelist and Apostle, whose scholar Ignatius was, we read, of "The Catholic Church," in his letter to the Church of Smyrna (Cap. 8), written on his way to martyrdom at Rome. There was but one Society, so called, viz., "The Catholic Church," until the 16th century. Till then there was no other ministry but that of Bishops, Presbyters and Deacons. In the 16th century the great "cleavages" (schisms the New Testament word for divisions) began. Calvin, the Father of Presbyterianism, Luther, and Zwingli originated the opinion that Presbyters constituted the highest order. Other cleavages have taken place, numbering to-day about 200 all on the same lines as regards the ministry. As for the Methodists, who still claim Wesley as their founder, in reality their "Church" was originated by Jabez Bunting and two other preachers in 1836 in direct opposition to Wesley's dying admonitions. Now in considering all this one may be dazzled by the numbers and wealth and popularity of these cleavages; if we want to consider the question aright we must go back to the origin of these cleavages. We can give the name of the man who originated them all and the date. We can trace them, and the many other divisions that sprang from them. Turning to the New Testament we find all divisions even in the Church forbidden; and St. Paul teaches that the ministry, or officers, of the Divine Society were appointed by Christ for the very purpose of building up believers in the unity

of the faith. Going back then to the origin, and real causes of the cleavage that altered the ministry among Christians we ask, by what right did they do it? Tracing the history of that ministry we find it to have originated by men who deliberately abolished for themselves the ministry that had existed for 1,000 years, and exists to-day. Again we ask by what authority did they act? It was from, and of themselves entirely. Now thus stands the case: On one side is the ministry appointed by the Founder of the Church, which Holy Scripture calls "His Body," and there must be no cleavage even in the body; on the other side is a ministry of purely human origination, which demands as its postulate that men were raised up in the 16th century to overthrow the organization of the Divine Society, which had been before universal. What, then, does a clergyman of the Church of England really do, when he invites "ministers of other denominations to preach for him, or goes to preach for them?" In the first place he leads them, and all others who hear of his action, to believe that he considers their authority as ministers to be on the same par with his own. Again, he virtually condones our religious divisions by action which exonerates from blame those, by whom alone, these divisions are maintained; for were it not for such ministry these cleavages would have to cease. And we can by no means omit to mention the real hostility to the Church on the part of these various cleavages. Whatever "platform courtesy" may be shown by a few for the occasion, there are at others times, very frequent attacks made upon the Church and its teaching. Instances innumerable could be given. Shall we not add that it looks like disrespect for our Lord's appointment as regards His ministry to show that we consider one of human origination in opposition to His own just as good as His. Lastly, if we pray, "From all schism, deliver us," can it be called consistent to show by public acts that we favour it? If a thing is wrong in its origin does it become right by lapse of time, or popularity, or by the number and wealth of even "influential" persons who uphold it?

#### FROM WEEK TO WEEK.

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

A few days ago a group of men were discussing the limitations of a fellow citizen when one of the group, more generous than the rest, offered the explanation that "he doesn't mean it," "that is his peculiarity," and so forth. However, kindly such words might be we cannot feel that they really throw any light upon the motions of conduct. For example there is a selfishness that is conscious, and a selfishness that is unconscious. There is a snobbery that is voluntary and a snobbery that is involuntary. In fact any of the less desirable elements of conduct may be capable of this two-fold description. But have we gone very far in explaining away an act of discourtesy or unfriendliness when we say that "it was not meant." If selfishness and contempt for the feelings of others have so developed that they have become a part and parcel of a man's make up, so much a part of the man in fact that he is not aware that he is doing anything out of the way, our explanation really becomes his most damning condemnation. We have doubtless all observed occasional illustrations of egotism so complete that it has ceased to be conscious, of habitual discourtesy that is no longer the result of will, but the issue of habit. If these things were done with deliberation one might hope for an ultimate recovery, but since the man is aware of no fault he is not likely to seek a better way.

We noticed that Judge Longley predicted a few days ago that the time is coming, and not so very far off either, when this Dominion will be an independent nation. We had occasion to note some months ago what we considered the relax-

ing sentiment of imperialism. Since then we have observed the same views expressed by Canadians from various standpoints. It seems to us quite evident that public opinion is undergoing a great and radical change in this country, not as a result of any great educative movement, but because change is almost inevitable where there is no definite ideal held up before us. When Mr. Chamberlain was in the colonial office he had caught a vision of what the British Empire might be if it were knit together in common interests and common action. He kept these ideals before the world with wonderful power and throughout the Empire there was a manifest response in the form of a quickened interest in Imperial affairs. But the British public did not sustain Mr. Chamberlain's policy, and even his own party was but half-hearted in its response to his call to think imperially. Now, of course, it is quite possible that Mr. Chamberlain was wrong and that everything has been overruled for the best. But to-day we seem to have no man in Great Britain or in Canada, that represents an ideal of imperialism that has laid hold of our imagination or is lifting us up to imperial unity of thought and action. Neither party in Canada has seen fit to commit itself to any policy on this subject, presumably because no policy has been definitely inaugurated in Great Britain. It would perhaps be folly for colonial statesmen to pin their faith to a colonially devised policy that might not have the ghost of a chance of being brought home to the electors of Great Britain. The British Government has evidently chosen the policy of drift upon this question, trusting no doubt that something may turn up to solve the problem. This may be safe but it is not heroic. We question even the safety. The growing ambitions of a Dominion like Canada must be met in some way worthy of its aspirations. We confess that we would prefer to see Canada developing as a part of a great and world-wide Empire, contributing to its strength and receiving of its strength in return. At a period of the world's history when power is glorified it is not wise that the dismemberment of the Empire should be encouraged by neglect, or that the ambitions of the dominions should be stimulated in the direction of existence as separate entities. The British ideal ought to be backed by a mighty imperial power. But if there be no one on fire with enthusiasm, either at the centre or the circumference, how can we hope to build up a greater united Empire?

Mr. Bryce has not been long in the ambassadorial saddle at Washington before he has come into contact with Canada. The American newspapers have assigned to him all sorts of extraordinary duties while in this country, and behind all there appears to be the assumption that Mr. Bryce is a sort of special pleader on behalf of the claims and ambitions of the United States. He is supposed to be able to persuade the Canadian Government to do what Mr. Root desires, and what apparently Sir Mortimer Durand refused to do. We should be surprised if Mr. Bryce would submit to being clay in the American potter's hands but we confess his utterances both on this and the other side of the Atlantic, indicated an excessive desire for Anglo-American fellowship. We prefer to think, however, that the Canadian visit of the British Ambassador is to inform himself first hand of the Canadian point of view on all outstanding international disputes, and not so much an attempt to reach a settlement within a few weeks of taking office. He would certainly show himself quite unfit for his present position if he imagined he could get a full statement of such disputes from one of the disputants only. However, this is the time for Canadians to watch their interests. If we are jollied along into accepting some sort of tribunal that is sure to generously give away our rights, or if Mr. Bryce and the Government he represents are not convinced in a most decisive manner that we will stand only for that peace which comes with honour, then it is our own fault. It is not after the mischief is

done that we ought to raise our voices, but now, and throughout the negotiations if necessary.

The Lenten services are over, Easter has come and gone and we most sincerely trust that many hearts have been drawn into closer spiritual relations with God as a result of the efforts of that season. A fruit tree is intended to bring forth fruit and special services are presumably intended to bring forth special spiritual results. We may not measure these results but it is only natural that we should look for and expect a quickening of individual and congregational spiritual life. If we do not expect much we shall not even realize a little. We would like to see our special efforts sustained for some time after Easter, if perhaps in lesser degree, but this is next impossible. The clergy are exhausted and must recuperate or serious consequences might follow. High pressure can be sustained for a time, but there is a limit to endurance. However, those who have been led into the kingdom, and those who have had a clearer vision of duty and service must not be allowed to imagine that they may rest on their oars for the conflict is just begun. Spectator trusts that Easter has been the culmination of most fruitful labour by the clergy and that the vestries have not failed to recognize by words of appreciation, or in more tangible form the results of the good work that has been done.

Spectator.

#### A LAYMEN'S MOVEMENT.

We would call the attention of the laymen of the Church to a movement about which they ought to be informed, and which should command their hearty support; as it aims at enlisting the co-operation of business and professional men in the extension of the Kingdom of Christ both at home and abroad. In order to bring the movement to the notice of the public an executive committee has just been formed in Toronto, consisting of the well-known names of N. W. Rowell, K. C., of Toronto, chairman; Edward J. B. Pense, M. P. P., of Kingston, vice-chairman; John Mackay, Toronto, secretary; J. N. Shennstone, Toronto, treasurer; Dr. N. W. Hoyles, H. H. Fudger and S. J. Moore, of Toronto; A. O. Dawson and W. M. Birks, of Montreal; and two others not yet named. Under the auspices of this Executive a conference of earnest laymen from all the religious communions has been called to meet in the Temple Building, Tuesday, April 9th, at 4 p.m., to be followed at 6.30 p.m.; also in the Temple Building, by a dinner at which addresses will be given by distinguished representatives of the movement, N. W. Rowell and J. A. MacDonald, of Toronto, and Robert A. Speer and J. Campbell White, of New York. Accommodation has been provided for 250 guests. It is much to be desired that the Church of England should be strongly represented, both at the Conference and at the dinner, so as to derive its full share of the benefit that must accrue from such a gathering of earnest and intelligent men, animated by a noble and beneficent purpose. The movement is only in its infancy. It originated in New York in November last at the great meetings held to commemorate the centennial of the inception of foreign missions in the United States. After surveying the whole field of the world, that seemed to be calling for the Gospel, and after carefully scanning the means required to fulfil the Lord's last command, it was borne in upon the mind of the assembly, as if by a spontaneous impulse, that the greatest need of the day was to enlist Christian laymen, business and professional men, in this great work. They have the silver and the gold. They wield a paramount influence in human affairs. They are practically unorganized and ineffective for any such purpose. The women are interested and organized, so are the children, so are the students and the younger members of the Church. Why not seek to organize the men and so bring to bear on the greatest of all human undertakings the greatest of all human forces so as, under the blessing of God, to bring what has long seemed visionary and utopian—the evangelization of the world in this generation—within the range of the immediately possible. But what must be distinctly understood is that it is a movement merely, not a new organization to add to the already too numerous organizations that are becoming a hindrance rather than a help to the Church. It is not meant to raise and spend money. It is not meant to train and employ men.

It is not meant to supplant societies. It is only forming, unifying influential organizations that are the interest of our land, e.g., it would be giving the interest of Canadian and foreign mission power thus formed in Board of Management diocesan organizations disposal information action and methods of being effective. We that many an earnest opportunity of attending to this movement, which is briefly and imperfectly

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Kingston.—St. George's meeting of the Cath Monday night. Marc were Miss Annie C Jennie Laturney. Tr was re-elected Secret of the members, exp all feel to the ret Frances Macauley, w live branch. Mis present for their le has been chosen to place. At the annu W.A., held on Tues Muckleston was elec Treasurer, and Mrs Secretary. Mrs. E. gate to the annual, the meeting, and hi has been a missiona ful account of her v of the difficulties en way.

Trenton.—St. George's of this bran Auxiliary, held on a pleasing event to meeting, when th Hayes, read an add gard in which all t held their Superint who has been their for the past ten ye ing her, on behalf bers, with a life m in gold; Miss Ann the gold badge, on Mrs. Mowat was t girls having kept it ed them all in her how much she app had conferred upon of the Trenton W.

Ottawa.—An ev of the W.A. thr Ottawa last week. Mrs. John Tilton dress and valuable by the Board of Orphans' Home services to that n of thirty-two year Tilton's Associati interest. In the member of the Be the important offi which office she was elected First held for twenty she ably assisted F. Bronson, who and who oftenti meetings, and pr to her capable v mously chosen a late President pa years ago. Mrs. monthly meeting St. John's Chur Mrs. Houston, t Literature Comr instructive readi River, also a br

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It is not meant to supersede any of the existing societies. It is only meant to be an inspiring, inspiring, unifying influence in the midst of the organizations that already exist for the promotion of this great object. In the Church of England, e.g., it would only aid in arousing and revivifying the interest of our laymen in our own Canadian and foreign missions and place the new power thus formed under the direction of the Board of Management of M. S. C. C. and of diocesan organizations. It would place at our disposal information that would stimulate to action and methods that would make action telling and effective. We sincerely trust therefore that many an earnest layman will take the opportunity of attending the Conference and the dinner, so as to obtain fuller information regarding this movement, which we have here so very briefly and imperfectly explained.

## The Churchwoman.

### ONTARIO.

**Kingston.**—St. George's Cathedral.—The annual meeting of the Cathedral J.W.A. was held on Monday night, March 25th. The officers elected were Miss Annie Creegan, President, and Miss Jennie Laturney, Treasurer. Miss Annie Clark was re-elected Secretary. Canon Starr, on behalf of the members, expressed the sense of gratitude all feel to the retiring Superintendent, Miss Frances Macaulay, who had worked up a strong, live branch. Miss Macaulay thanked those present for their loyalty. Miss Aileen Rogers has been chosen to fill the Superintendent's place. At the annual meeting of the Cathedral W.A., held on Tuesday, March 26th, Miss Annie Muckleston was elected President, Mrs. A. Klugh, Treasurer, and Mrs. Havelock Price re-elected Secretary. Mrs. E. T. Taylor will be the delegate to the annual. Dean Farthing addressed the meeting, and his sister, Miss Farthing, who has been a missionary in Alaska, gave a delightful account of her work there, touching on some of the difficulties encountered in a most amusing way.

**Trenton.**—St. George's.—At the annual meeting of this branch of the Junior Woman's Auxiliary, held on Monday evening, March 25th, a pleasing event took place at the close of the meeting, when the Secretary-Treasurer, Miss Hayes, read an address, expressing the high regard in which all the members, and ex-members, held their Superintendent, Mrs. McGill Mowat, who has been their faithful and energetic head for the past ten years, at the same time presenting her, on behalf of the members and ex-members, with a life membership, twenty-five dollars in gold; Miss Annie Evans presenting her with the gold badge, on behalf of them all. Though Mrs. Mowat was taken entirely by surprise, (the girls having kept it a complete secret), she thanked them all in her own bright way, expressing how much she appreciated the great honour they had conferred upon her. Mrs. Mowat is the first of the Trenton W.A. to be made a life member.

### OTTAWA.

**Ottawa.**—An event of interest to all members of the W.A. throughout Canada occurred in Ottawa last week, when their honoured President, Mrs. John Tilton, was presented with an address and valuable Queen Anne silver tea service by the Board of Managers of the Protestant Orphans' Home in recognition of her faithful services to that institution, for the long period of thirty-two years. A short synopsis of Mrs. Tilton's Association with the Home will be of interest. In the year 1875 she was appointed a member of the Board; in 1876 she was elected to the important office of Corresponding Secretary, which office she filled for four years when she was elected First Vice-President, a position she held for twenty-five years. During that time she ably assisted the President, the late Mrs. H. F. Bronson, who was in the autumn of her life, and who oftentimes was unable to attend the meetings, and practically transferred her duties to her capable Vice-President, who was unanimously chosen as the presiding officer when the late President passed to her well-earned rest, two years ago. Mrs. Cuzner presided at the regular monthly meeting of the Woman's Auxiliary of St. John's Church, which was held last week. Mrs. Houston, the Convener of the Standing Literature Committee was present and gave an instructive reading on the Diocese of MacKenzie River, also a brief sketch of the life of the late

Bishop Bompas, of Selkirk. Mrs. McKay, the Ottawa Deanery Secretary, sent a letter saying that the auxiliaries of this deanery had decided to accept the kind invitation of the Rev. Canon Pollard to hold the union service on Wednesday, the 17th of April, in St. John's Church. The service will take somewhat of the form of a missionary nature. The occasion will be the 21st anniversary of the inauguration of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada. The speakers will be the Bishop of Ottawa, Bishop of Algoma, and Canon Pollard. The annual meeting of St. John's Auxiliary will be held on April 22nd, at 8 p.m. Miss Cushing, the Dorcas Secretary read a letter from the Rev. Mr. Haynes, of the Victoria Home, Pincher Creek, Alberta, in which he thanks the members of the branch for their generous balm sent him for the use of the Indians on the Piegan Reserve.

The annual meeting of the Woman's Association of St. George's Church was held on Friday afternoon last. This organization is one of the most thriving of all the women's societies in the city, and reflects credit on the officers, who while working for the good of the parish, take advantage of the monthly gatherings to have interesting and instructive talks given on subjects pertaining to women's work in other quarters and districts; and in this way the members often are inspired to further and better use of their talent and time; hence the success. Mrs. W. E. Hodgins has been the President of this Association for a number of years, and is most energetic in the interest and welfare of the Society over which she presides. In her absence the Rev. J. M. Snowden, the rector, presided, and gave a very helpful address to the large number present. The Secretary, Mrs. F. Graham, read an excellent report of the work accomplished. The membership is 50. Seven meetings have been held with an average attendance of 25. Mrs. Charles Stuart, the Treasurer, stated that over \$400 had been raised and expended during the year, of which sum \$200 was contributed to the new Sunday School building, which has already proved such a valuable acquisition to the Church. The following officers were elected:—Honorary President, Mrs. J. M. Snowden; President, Mrs. W. E. Hodgins; Vice-Presidents, Mrs. F. White and Mrs. J. B. Fraser; Secretary, Mrs. F. Graham; Treasurer, Mrs. C. Stuart. Committees:—Sales, Mrs. Butterworth, (Convener), Mrs. Montgomery, Mrs. Brown; hospital, Miss Nicholson, (Convener), Mrs. F. White, Mrs. Carden Cousins, Mrs. H. Lane, Mrs. Hemsley, Mrs. Bascom; decoration, Mrs. H. Lane, Mrs. F. Bishop, Mrs. Keating, Mrs. Nettle, Mrs. C. Borbridge, Miss Nicholson, Miss Ross, Miss Derrick; programme, Mrs. J. J. Harrison, (Convener), Mrs. J. Neave, Mrs. W. P. Anderson, Mrs. Wood, Mrs. Code; tea, Mrs. Tomlinson, (Convener), Mrs. Hays, Mrs. Pearson, Miss Fisher, Mrs. Bennetts.

**Cornwall.**—Trinity.—The annual meeting of the Parochial Guild of Trinity Church was held at the rectory on Tuesday, March 26th, 1907. There was a large attendance. The Secretary's report showed a very prosperous year with an increase in the average attendance. The present membership being 52. The Visiting Committee still continue to do good work, assisting the rector in looking after the strangers who come amongst us. The financial statement showed receipts, \$315.64; \$154.05 having been collected by the district visitors. All monies received by and through the Guild are devoted to the Rectory Fund. The following officers were re-elected for the ensuing year:—Warden, (ex-officio), the Rev. T. J. Stiles; President, Mrs. Stiles; Hon. Vice-Presidents, Mrs. Bruce and Mrs. Carpenter; First and Second Vice-Presidents, Mrs. Geo. Shaver and Miss Jessie Cline; Treasurer, Mrs. V. L. White; Secretary, Mrs. W. J. Wallace; Assistant Secretary, Mrs. T. A. Styles. Members of the Board of Management:—Mrs. Conliff, Mrs. Wood and Mrs. Strickland.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Halifax.**—St. Paul's.—The second confirmation since last Easter was held in this church on Palm Sunday evening, the rector Archdeacon Armitage, presented 32 candidates to the Bishop of Nova Scotia for the Apostolic rite. The Bishop's address was very practical.

The meeting for men at St. Paul's Mission Hall, Palm Sunday afternoon at 3 o'clock, was

the largest in point of attendance ever held. The Bishop of Nova Scotia had been announced as the special speaker, and the men, no doubt, wished to emphasize the appreciation felt at his paying them the visit on a busy Confirmation Sunday. Mr. Lindsay in his opening remarks gave the Bishop a hearty welcome, and said that the men present desired to look upon and speak of him as my or our Bishop as the case might be. The singing of well-known hymns was most hearty. The Bishop in his opening remarks expressed his pleasure at being present, saying that seeing the faces before him reminded him of old parochial days in Kingston, Ont. He took for his subject some of the points in the Litany upon which he had dwelt at the Mid-day Services at the Church of England Institute. He held the close attention of the men as he spoke on sin in general, and sins in the flesh, intemperance, etc. He closed by quoting the words of Christ, "Be of good cheer, I have overcome the world." Mr. Lindsay then summed up what had been said, under three headings,—sin, its effects, its cure, and thanked the Bishop for the splendid manner in which he had brought out these points.

The Rev. W. G. H. Troop, for the last year curate of this parish, leaves next month for Montreal, where he will take charge of St. Martin's Church until his father, the Rev. Osborne Troop, returns from Europe. Mr. Troop will be succeeded here by Mr. A. G. Beverley, of Wycliffe College.

**St. Luke's.**—The Lent services have been well attended. Special sermons have been given by the rector, the Rev. Canon Crawford, and by the assistant, the Rev. Walter Cotton. The choir under the training of the new choirmaster has improved very greatly. On Palm Sunday morning 21 candidates were confirmed. Of these, 14 were males.

The late Mrs. Ellen G. Brown, of Yarmouth, has left \$1,500 for the Board of Home Missions.

The late Nelson Murphy, of Maitland, has left two legacies of \$150 each, to the Board of Home Missions, and the Widows' and Orphans' Fund.

**Annapolis Royal.**—The Friday evening addresses, with magic lantern, have been splendidly attended by the young, all winter. The Sunday School house was frequently full. This evening, (Good Friday), we have the Stations of the Cross. These slides are superior. Lenten Readings and Litany on Fridays at 4 have been satisfactorily attended. On Wednesday evenings, the addresses were on the "Parable of the Prodigal Son." The congregations through Holy Week have been encouraging. There were six communicants on Holy Monday. The Good Friday morning attendance was good. The offertory for Bishop Blyth was \$10.61. There were four baptisms at St. Alban's, on the evening of Holy Thursday. Three were adults. The People's Mite Society received last quarter \$30.25. The total in the bank is \$339.25. A number of new books have recently been bought for St. Luke's Sunday School Library.

### FREDERICTON.

**Hollingworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.**

**St. John.**—Trinity.—The Rev. R. A. Armstrong, curate of St. James, Orillia, was on Wednesday evening, the 26th March, chosen rector of this church, which is the principal church in this city, in succession to the Right Rev. J. A. Richardson, the Bishop-Coadjutor of the Diocese.

**St. John's.**—A new organ, which is to be built by the well-known firm of Messrs. Cassevant Bros., of St. Hyacinthe, P.Q., is to be placed in this church shortly.

**Woodstock.**—St. Luke's.—The funeral of the late Archdeacon Neales took place on the 26th ult., at Woodstock. At 8 o'clock the body was borne from the house to the church by members of the vestry. Holy Communion was celebrated by the Rev. Canon Newnham, assisted by the Ven. Archdeacon Forsyth, and the Rev. H. C. Alder. The funeral service proper was said by the Rev. H. C. Alder, the Rev. J. M. Davenport reading the Lesson, and Bishop Richardson delivering a touching address. The church was filled. The pall-bearers were Arch. Forsyth, the Revs. Canon Newnham, and the Rev. Messrs. Hoyt, Montgomery, Cowie, and Raymond. In the churchyard the committal was said by Bishop Richardson. Flags were at half-mast and blinds down in all the stores, as the procession passed.

**Windsor's.**—King's College.—The debate between King's College, Windsor, and the University of New Brunswick, which was held last week at Fredericton, was won by the University

of New Brunswick after a most interesting discussion. The subject was, "Resolved, that a closer union between the Maritime Provinces is desirable." King's College took the affirmative. The Kingsmen were accompanied by the Rev. President Boulden, who preached the following Sunday in the Cathedral.

**Carleton.—St. Jude's.**—On Friday evening, the 22nd March, twenty-six candidates were confirmed by Bishop Richardson in this church. Eleven males and fifteen females was the proportion. The Bishop gave two addresses, one before the Confirmation ceremony and one afterwards. The large congregation at the close of the service gathered in the school room, and Mr. W. O. Dunham, the churchwarden, welcomed the Coadjutor-Bishop in an address. The Bishop suitably replied, and afterwards a reception was held.

### QUEBEC.

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

**Quebec.**—The Archbishop of the West Indies has sent a letter to the Bishop of Quebec, giving an account of the great destruction wrought by the late earthquake in the Island of Jamaica, and asking for help to restore the churches. The Bishop of Quebec hopes that all Churchmen in his diocese will respond to this urgent appeal for assistance.

The Government of the Province of Quebec has sent a communication to the Anglican and Roman Catholic Bishops of the Province suggesting that an appeal should be made through those of their clergy residing in rural districts for a united effort on the part of all people for the protection of forests from fire. Large tracts of valuable forest land have lately been burnt out, through sheer carelessness, and the lumber which would have been the means of bringing employment to hundreds of men, has been ruthlessly destroyed.

The annual meeting of the Cathedral Guild was held in the Church Hall on Friday, 22nd March. The meeting having been opened with prayer, the Warden, the Very Rev. the Dean of Quebec, expressed his gratification at the great success which had attended the formation of the Guild; it had been in existence for just one year, and had justified its inauguration by the really great work which had been accomplished by its members. The Warden went on to point out the twofold object of the Guild; i.e., to deepen the spiritual life of its members, and to be the means of enabling the ladies of the congregation to assist in the work of the Church. The Guild had held several successful sales of work during the past year, and the funds so obtained had gone to defray the cost of new book-marks, new surplices, and many other things much needed for use in the Cathedral. It was announced that a sale of fruit and flowers would be held towards the end of June. The election of officers for the ensuing year was then held when Mrs. St. George Boswell was re-elected President, and Mrs. Edward Sewell Vice-President; Miss Patton and Miss Norris were also re-elected as Secretary and Treasurer. After the Vice-Warden, the Rev. H. R. Bigg, had offered the Guild his hearty congratulations on the results arrived at during the past year, the meeting was closed with prayer.

### ONTARIO.

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

**Portsmouth.—St. John's.**—The Bishop of the Diocese held a Confirmation service in this church on Sunday evening, the 24th March, when he administered the Apostolic rite to fourteen candidates, five males and nine females. The Bishop was assisted in the service by the Rev. Canon Cooke, and the Rev. I. O. Crisp, the rector of the parish, who presented the candidates. The Bishop preached from the text, "Keep thy heart with all diligence." There was a large congregation present.

**Brockville.**—The Rev. Christopher T. Denroche, late rector of St. Paul's I. U. parishes, Kent County, Maryland, lately died at the Harrison Memorial Home, Philadelphia, aged seventy-two years. Deceased was a son of the Rev. Edward Denroche, rector of St. Peter's Church, Brockville, 1833-54, who was succeeded by the Rev. John Travers Lewis, afterwards Bishop, then Archbishop. The Rev. C. T. Denroche served in Ontario Diocese from his ordination by its Bishop in 1862 until 1869, at Lansdowne and Arnprior.

**Lansdowne, Rear, and Athens.**—Christ Church W.A. last month shipped a bale of quilts, groceries, etc., to the Indian School at Chapleau, which was in charge of the late Rev. W. L. James. The C.C.M.G. of Trinity Church has increased in membership from 12 to 20 during the past year. Mrs. R. J. Green has been unanimously chosen Superintendent again. Christ Church paid in to the Diocesan Mission Fund the sum of \$252.19, which is very good indeed for a small church.

**Coe Hill.**—The Congregations of Coe Hill and Bannockburn are considering the building of a parsonage at each of these places.

### OTTAWA.

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

**Ottawa.**—The annual vestries were held last Monday in nearly all the parishes in this diocese, and the reports presented were almost without exception satisfactory showing steady growth and development and a gratifying measure of material prosperity. Details of the business transacted, which are too late for this issue, will appear in next week's "Churchman."

**St. Luke's.**—The Rev. W. A. Reid, rector, and the congregation of this church, have done good work during the last three years and have entirely wiped out an indebtedness of \$4,000 on their church. It will be remembered that there was a fire there then and the building, while not quite burnt to the ground was badly gutted. There was, it is understood, some slight insurance, but when the remodelled place of worship was fit for occupation the members faced a debt of \$4,000. They got to work and soon decreased this. There was a meeting of the Church Finance Committee at the close of the Midweek Evensong last week, when the statements of the receipts up to date showed that the church debt is a thing of the past. This pleasing announcement was formally made at the annual vestry meeting on Easter Monday night. Nineteen candidates were confirmed in this church, corner of Bell and Somerset Streets, last week by the Bishop of Ottawa. The rector, the Rev. W. A. Reid, also took part in the service and the attendance was large.

**St. John's.**—On Tuesday afternoon, April 2nd, St. John's rectory was thrown open by the kindness of the Rev. Canon and Mrs. Pollard for an at home, given under the auspices of the Woman's Association of the parish. It is quite probable that ere long the present St. John's Church and rectory will be things of the past, and the ladies are desirous of having a reunion of all the parishioners, and any friends who may wish to be present. Mrs. H. K. Egan is the president of the Association, Mrs. J. R. Armstrong, and Mrs. W. H. Pennock, Vice-President, and Mrs. Stevens, Secretary-Treasurer. These ladies with many others worked hard to make this afternoon tea a success. A table of home-made viands was in charge of Mrs. Cope and Mrs. Wiltshire, while Mrs. Beaumont Anderson and Mrs. Hickman presided over a table of white-wear. Tea was served during the afternoon from three until six o'clock.

**Billings' Bridge.**—Trinity.—The congregation of this church, have demonstrated their love and affection for their late rector, Dr. Low, in a most appropriate manner, by having placed in that sacred edifice a handsome brass lectern and alms basin, both of which were used for the first time at the services on Easter Day. They bear the following appropriate and loving inscription:—"To the glory of God and in the memory of our late beloved rector, the Rev. George Jacobs Low, D.D., Canon of Christ Church Cathedral, this lectern is erected by his parishioners, Easter, 1907. For seven years the late Dr. ministered faithfully to the wants of the members of the congregation, and these gifts placed by them in the church seem a fitting tribute to a grand and noble life, such as his." On Sunday next, April 7th, the Lord Bishop of the Diocese will hold the Confirmation service in this church, when he will also consecrate these gifts.

### TORONTO.

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

**Toronto.**—Despite the threatening look of the weather, the overcast skies and the chilly winds, the churches were thronged on Sunday last from early morning till late in the evening with throngs of earnest and devout worshippers. The sacred

edifices were artistically and appropriately decorated with Easter lilies and other beautiful flowers, and the services were throughout of that joyous character which befit the Feast of Feasts. The musical portions of the service were well rendered by the various choirs, the familiar hymns being beautifully joined in by all present. Very large numbers made their Easter Communion last Sunday in all the churches, and the offertories were generally of a most liberal character. In several of the churches there were special services for children in the afternoon.

**St. Alban's Cathedral.**—The Archbishop, preached in this cathedral on Sunday morning, last, and in the evening he occupied the pulpit in St. James' Church. At the morning service Mr. Sweatman placed on the offertory plate the sum of \$550 which had been collected by the members of the Cathedral League, and which is to be devoted to the fund for the pier in the Cathedral that is to be presented thereto by the members of the Women's Auxiliary of the Diocese of Toronto.

**St. Luke's.**—It was Mrs., not Mr. Boulthée who gave the last of the series of Thursday evening lectures in the schoolhouse on the 21st ult.

**Trinity East.**—This church was packed to the doors at the Good Friday service, when the rector, the Rev. Canon Dixon, gave "The Story of the Cross," illustrated by 125 slides, interspersed with hymns. The views were of the very best, and were taken from the pictures by Hoffman, Tissot, Reubens, and many others, and were thrown upon the sheet by a powerful electric light. The story began with the raising of Lazarus, and the speaker brought the audience through the passion of our Lord, concluding with the resurrection and ascension. The solemnity of the occasion was such that not a whisper was heard throughout the whole evening, and many tears were shed as they listened to the old story which is ever new. Trinity Church is reaching the plan of throwing the service on the sheet, and it is very rare to find a vacant seat and people are sometimes turned away without gaining admission.

**Mr. J. A. Worrell, K.C., D.C.L.,** Chancellor of the Diocese of Toronto, has been appointed by His Grace the Primate, Honorary Treasurer of the M.S.C.C., in succession to Mr. J. M. McWhinney, who has removed to Winnipeg.

**Apsley.—St. George's.**—A new and commodious church has recently been erected here. It has a capacity for seating two hundred persons, is well furnished, and is a credit to the people, of whose generosity it is an evidence. Preparations are being made for the consecration service on May 3rd. His Grace the Archbishop of Toronto will be present and conduct the service of consecration. The Rev. C. Lord has charge of the parish and has done a splendid work there.

**Fenelon Falls.**—The Rev. W. H. A. French, the rector of St. Paul's, Uxbridge, has been offered and has accepted the incumbency of this parish. He will take charge of the parish shortly after Easter. Mr. French has been very active and

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faithful in the performance of Uxbridge, and his regret his approaching death.

**Collingwood.**—For the story of this town, on the flags on public and being at half-mast in tribulation mourned the dear and Empress Victoria, memory the flags were as greatly beloved, by the people of Collingwood by her subjects. By the town loses much. A generosity and charity, midst. Beloved by every disposition and works, she will be missed. Mrs. Lett was on the preceding Sunday service in this parish in the afternoon. She with some friends and following morning she was her custom, but not feeling very well. plained to her company a pain in her side, a medical adviser summoned in a few minutes, immediately expired, from the doctor arrived life Eliza F. Spragge, born the late Rev. Stephen and up to the time of Saints' Church; and Billerman Spragge, of a niece of the late Toronto. She had an infancy. Mr. A. D. F. cousin, and Dr. and are also cousins. See vive.—Mr. Fred. Lett, cover; Mrs. Apple Dulcie Lett, of Toronto brought up in Toronto with her husband a woman of strong patriotic character, and an instigator and inspirer works, both in private charities, church was best known through G. and M. Hospital, ed, and largely supported and splendid organization quality of enthusiastic faculty of common magnificent hospital stands in itself a splendid work. The last pulse sake was in connection ambulance, and her the vote of her Bishop's offerings to privileged to see that as it has not yet a beautiful floral offering silently testifying was held by her including a magnificent congregation of the parish Board of Lady's Hospital, and pure Bible class. The first the 26th ult., at the to All Saints' Church viewed by hundreds body left by G.T.R. ing for Toronto a husband in St. James were James M. Geo. Moberly, C.

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faithful in the performance of his duties as rector of Uxbridge, and his parishioners there greatly regret his approaching departure from amongst them.

**Collingwood.**—For the second time in the history of this town, on Monday, the 25th March, the flags on public and other buildings were flying at half-mast in tribute to the memory of a woman. The first occasion was when all the nation mourned the death of the beloved Queen and Empress Victoria, and the woman to whose memory the flags were half-masted this week was as greatly beloved, respected and honoured by the people of Collingwood as the dead Queen by her subjects. By the death of Mrs. Lett, the town loses much. A noble woman, full of generosity and charity, has passed from our midst. Beloved by everyone for her genial, kind disposition and unselfish devotion to good works, she will be deeply mourned and greatly missed. Mrs. Lett was practically in usual health on the preceding Sunday, attended the morning service in this parish and taught her Bible class in the afternoon. She spent the evening quietly with some friends and retired early. On the following morning she rose about six o'clock, as was her custom, but afterwards returned to bed, not feeling very well. About 8 o'clock she complained to her companion, Miss Napier, of having a pain in her side, but declined to have her medical adviser summoned, as she would be better in a few minutes. However, she almost immediately expired, from heart failure, and when the doctor arrived life was extinct. The late Eliza F. Spragge, born in 1834, was the relict of the late Rev. Stephen Lett, D.D., for many years, and up to the time of his death, rector of All Saints' Church; and the daughter of the late Billerman Spragge, of Blenheim, Oxford County, and a niece of the late Chancellor Spragge, of Toronto. She had only one child, which died in infancy. Mr. A. D. Knight, town treasurer, is a cousin, and Dr. and Miss Spragge, of Toronto, are also cousins. Several step-children also survive.—Mr. Fred. Lett, of Barrie; Charlie, of Vancouver; Mrs. Appleby, of Duluth; and Sister Dulcie Lett, of Toronto. She was born and brought up in Toronto, coming to Collingwood with her husband in 1863. Mrs. Lett was a woman of strong personality and devout Christian character, and as a consequence she was the instigator and inspiration of all kinds of good works, both in connection with all public and private charities, church and town at large. She was best known through her connection with the G. and M. Hospital, which she practically founded, and largely supported by her munificent gifts and splendid organization ability. She had the quality of enthusiasm within herself, and the faculty of communicating it to others. The magnificent hospital building and equipment now stands in itself a splendid monument to her life's work. The last public work for sweet charity's sake was in connection with the purchase of an ambulance, and her last official act was to record the vote of her Bible class to divide a portion of their offerings to this fund. She was not privileged to see the ambulance in commission, as it has not yet arrived. There were very many beautiful floral offerings surrounding the bier, silently testifying to the esteem in which she was held by her old associates in philanthropy, including a magnificent floral cross from the congregation of the parish church, and one from the Board of Lady Managers of the G. and M. Hospital, and pure white Easter lilies from her Bible class. The funeral took place on Tuesday, the 26th ult., at half-past four in the afternoon to All Saints' Church, where the remains were viewed by hundreds of the townspeople. The body left by G.T.R. at 6.45 on the following morning for Toronto, where she will sleep beside her husband in St. James' Cemetery. The pall-bearers were James Morris, M. Gaviller, Dr. Stephen, Geo. Moberly, C. E. Stephens, and W. A. Hamil-

**Georgina.**—The annual meeting of the Woman's Auxiliary was held at the rectory on March 20th, the Rev. J. McKee McLennan presiding. The Secretary's and Treasurer's reports were most encouraging. Two large bales were sent to Onion Lake. The following were elected to office for the ensuing year:—President, Mrs. McLennan; First Vice-President, Miss Howard; Second Vice-President, Miss Sibbald; Secretary, Mrs. Earle; Treasurer, Mrs. Graham. The rector nominated Mrs. Everest and Mrs. Pugsley on the board of management. Delegates to the Diocesan Annual appointed were:—Mrs. Graham, Mrs. Everest, Miss I. Howard, Miss M. Howard, Miss Smalley, and the President. At the close the rector gave a short, helpful address on the noble work the W.A. as a body is doing for the Missions of the Church.

**Whitby.**—All Saints.—The annual meeting of the Woman's Auxiliary was held at the residence of the President, Mrs. Nourse on Wednesday afternoon, March 20th, when the following officers were elected for this year:—President, Mrs. Nourse; First Vice-President, Mrs. Wm. Newport; Second Vice-President, Miss Arkland; Treasurer, Mrs. Conner; Corresponding Secretary, Mrs. A. H. Wright; Recording Secretary, Mrs. Vickers; "Leaflet" Secretary, Mrs. W. Toms; Secretary Literature, Mrs. Jas. Downey. Delegates to the annual Diocesan meeting:—Mrs. Nourse, Mrs. Wm. Newport, Mrs. Conner, and three Life Members, Miss Smith, Mrs. Downey, and Miss Arkland. This branch has held through the year thirty-one meetings, with an average attendance of eleven. There are 54 members on the roll, including three life members, two of whom were made this year. A bale was sent last June to the Ven. Archdeacon J. McKay, for the new Indian Boarding School at Lac la Rouge, weighing 160 lbs. All the annual reports show this branch to be in a very healthy and active condition. This W.A. will hold on April the 21st a thanksgiving service, commencing with a celebration of Holy Communion at 8 a.m.

I beg to acknowledge the following contributions to the Chinese Famine Fund:—Previously acknowledged, \$429.80; Friend, \$1; Presbyterian Church, St. Elmo, \$13.50; Friend, Kincardine, \$1; Friend, Toronto, \$2; Sympathizer, Toronto \$1; Reader, "Canadian Churchman," Simcoe, \$2; Mrs. J. Blain, \$5; Miss Macklem, \$5; E. McQ., Hamilton, \$1; Friend in Ottawa, \$5; E. P. Judge, Brome, \$5; A. Y. H., Chinese sufferers, \$2; Miss J. A., Ratchford, \$3; Presbyterian Hospital, Toulon, \$3; St. James Parsonage, Tweed, \$1; John Scott, Manor, Saskatchewan, \$5; Mrs. Annie E. Macdonald, \$4; Lena Sutherland, \$1; W. C. Turney, \$1; J. A. Armstrong, \$1; E. Bryden, \$1; Liberty, \$2; Presbyterian Church, Crystal City, \$20.10; Mrs. Brownlee, \$2; Presbyterian Church, Clearwater, \$10; Robert Bissett, \$5. Beverley Jones, Toronto.

#### NIAGARA.

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

**St. Catharines.**—St. George's.—The Rev. R. and Mrs. Ker have met with a great bereavement in the death of their son, Mr. E. H. R. Ker which took place at the rectory, his parents' residence, on Saturday last. The young man who was 22 years and 10 months of age, having been born on May 24th, 1884, was a great favourite in this town, and will be much missed. We extend our very sincere sympathy to the bereaved parents in their great sorrow.

**Milton.**—During the Lenten Season the following neighbouring priests preached at the Friday evening services, namely, the Revs. H. V. Thompson, Matthew Wilson, C. H. Buckland, C. H. Rich, F. W. Hovey, and Robt. Atkinson. An attempt was made, with fair success, to induce more systematic reading during Lent, by the formation of a Reading Circle. Books bearing on devotional, Biblical, and doctrinal subjects were loaned by the rector. These were exchanged by the readers every week. The Easter services were the brightest and heartiest for years. The choir sang Simper's anthem, "If we believe." The soprano solo was taken by the boys in unison, and they took their part very sweetly. The attendance at all the services and the Holy Communion during the past year was considerably larger than for some years, and the Sunday offerings have also much increased. During this spring improvements involving a considerable outlay will be made to the school-room. The congregation presented Mr. R. E. Gollins, who voluntarily gives his services as choirmaster, a purse of \$30 at Easter.

**Hamilton.**—St. George's.—The Rev. F. E. Howitt, the rector of this church was recently offered the position of rector of the cathedral church of the diocese of Saskatchewan, at Prince Albert, but for private reasons he refused the offer.

**Elora.**—St. John's.—The Rev. L. J. R. Naftel, M.A., formerly of Rothesay, was on Wednesday evening, March 27th, inducted as rector of this parish. The ceremony was performed by the Rev. Rural Dean Davidson, the rector of Guelph. There was a large congregation present.

**Acton.**—St. Alban's.—The corner-stone of a new church will be laid on the forenoon of Dominion Day by Mrs. Walter Beardmore, of Tor-

## NOTICE TO DEPOSITORS

After the first of April, 1907, Interest on Deposits with this Corporation will be paid or added to the account and compounded quarterly, on 31st March, 30th June, 30th September, and 31st December in each year.

## CANADA PERMANENT MORTGAGE CORPORATION.

HEAD OFFICE,  
14-18 TORONTO STREET, TORONTO.

Onto. To aid the Building Fund a three days' bazaar has been gotten up, the dates selected being Thursday, Friday and Saturday, April 4th, 5th, and 6th. Mrs. Kingsmill, of Toronto, will declare the bazaar open at 3 o'clock in the afternoon, and according to the programmes, the Rev. G. F. Davidson, M.A., rector of St. George's Church, will preside.

**Fonthill.**—Holy Trinity.—The annual missionary meeting in connection with the Sunday School was held at the residence of Mr. Edward Morris, on the evening of the 25th March. In the absence of a clergyman the Superintendent, Miss Williams, took charge. After the opening hymn, "From Greenland's Icy Mountains," Miss Williams gave an address of welcome to those present, and afterwards gave an account of mission work in China. Papers were read by Mr. R. T. Burns, Mrs. R. T. Burns, Mrs. Frank Burns, and Mrs. Goldspink. Mrs. W. E. Pollard gave two vocal selections, which were much appreciated. On opening the boxes containing the money collected by the children for missions, the sum amounted to \$20.25. There was quite a rivalry among the teachers as to whose class would contribute most, the honour falling to Miss Williams. Mr. H. I. Self read a report of the finances of the school showing a good balance on hand. The answers given by the children to questions put to them at the meeting, proved the efficiency of the Sunday School to be equal to any in the diocese, a position which it has attained owing to the untiring efforts of Miss Williams and her staff of teachers.

#### HURON.

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

**London.**—Christ Church.—A fine two-manual organ has just been placed in this church. It stands in the body of the church on the north side, and presents a very handsome appearance with its gothic case of quartered oak. There are about 20 stops with all the combinations possible with tubular pneumatic action. It is built on the most modern plan from specifications drawn by Mr. T. J. Palmer, now organist of St. Paul's, Toronto. The builders are the Warren Church Organ Company, of Woodstock, Ontario, and they are to be congratulated upon their good work. The instrument is a fine one and gives every satisfaction. The congregation is worthy of the highest praise for the enterprise and devotion that they have recently shown for the church. About a year and a half ago in response to an earnest appeal from their rector, the Rev. R. S. W. Howard, they gave on a single Sunday an offering of \$770 to wipe out a floating debt that had been a long-standing reproach. Then last autumn they had the interior of their church repainted and frescoed at a cost of \$550, which is all paid for. The new organ, together with some rearrangements necessitated by its installation, will cost nearly \$3,000, and this is mostly provided for by subscriptions extending over two years. Of these subscriptions more than \$1,000 are already paid in. The self-sacrifice and energy this congregation has displayed would be praiseworthy in many a larger and wealthier congregation.

**St. Matthew's.**—The Rev. H. Lowe has for years taken a keen interest in the welfare of the Orange Order, and at the Grand Lodge recently held at Orangeville, received the appointment of Grand Chaplain. There are many interesting links between the Church of England and the Orange Order, and the story of Aaron's rod, which means so much to an Orangeman was the very story that John Wesley selected for the

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purpose of preaching his famous sermon on the Christian ministry, and the Christian sacraments, which has always been known since by the name of "The Korah Sermon."

**Seaforth.**—St. Thomas.—At the meetings of the A.Y.P.A. of this church during Lent, the Rev. C. C. Purton, rector of Mitchell, gave a series of lectures on Bunyan's "Pilgrim's Progress," illustrated with lantern views. There was a large attendance at all the meetings, and the lectures were very highly appreciated, being very interesting and instructive, besides being appropriate to the season.

**Brantford.**—St. Jude's.—The unveiling of a memorial window took place on Sunday morning, March 24th, in this church. At the proper time the wardens, Mr. George Westbrooke and Mr. George Whitwell gradually lowered the screens while one of the lay delegates, Mr. G. G. Lambden, read the following: "Christian brethren:—We do now unveil this window that by loving tribute has been erected to the memory of Cecil Balfour, beloved child of Thomas James and Mary Fair. Let us ever remember the words of our Lord, 'Of such is the kingdom of Heaven,' and by lives of childlike trust in the Saviour of men, and love for Him, so live that when He shall come again we may be gathered into His fold above." Immediately following the rector, the Rev. Rural Dean Wright read as follows:—"In the name of the Father and of the Son and of the Holy Ghost:—We do accept this window for the service of God's house, praying that the lesson symbolized thereby may teach us to come unto Him as little children and be enrolled as Christ's faithful soldiers and servants until our lives end; and may God accept what we have accepted in His name this day and may His gracious favour rest upon those who have bestowed it for Christ's sake; Amen." The choir then started the hymn, "There's a Friend for Little Children," in which the congregation heartily joined, after which the rector preached an appropriate sermon from the text, "Of such is the kingdom of Heaven." The service was most impressive throughout. During the offertory Mrs. Frank sang a solo appropriate for the day in a charming manner. The window was given by Mr. and Mrs. T. J. Fair, and is a memorial to their little child, and is the work of Mr. H. E. St. George, of the Western Glass Decorative Works, of London. It is a beautiful window representing our Lord blessing little children, and is a credit to the artist, teaching as was pointed out in the sermon, the love of Christ for little children; the comfort they were to Him and the lesson of becoming like them in simple faith and loving obedience.

**St. John's.**—The rector, the Rev. J. F. Roundthwaite, gave a lantern lecture in this church on Sunday evening, March 24th. The address was illustrated by a number of beautiful views. There were a large number of people present. Mr. Roundthwaite repeated this lecture in Grace Church on the following evening.

**Watford.**—Trinity.—The rector, wardens, and building committee of Trinity Church here are now moving in earnest to secure a first-class and more up-to-date edifice as quickly as possible. They held a conference with an architect, Mr. Lewis Thomas, of London, on March 27th, who is preparing plans and specifications, and will supervise the building. It is intended to push forward the building with a view of opening it not later than the end of September.

**Durham and Egremont.**—The rector of this parish, the Rev. A. A. Bice, though only a short time in the ministry, is now engaged in building his third church. In his last parish, the Bervie and Kinlough churches were built, and now the work is well advanced for a new church at Egremont. The church will cost some \$2,500, and is expected to be ready for use by the early fall. Already some \$1,500 of the cost of building is in hand in the form of cash or good notes. Not only do we find this forward movement going on in Egremont, but we find many signs of substantial progress in the Durham congregation. The rectory has been improved by the addition of new and expensive windows, furnace, etc., and the church has a handsome chancel window erected in memory of the late Henry Parker, Esq. By Mr. Parker's death, the parish became the recipient of some \$1,500 or \$1,600 as the nucleus of a "Parish Endowment Fund," and the money is now funded in the name of the Synod, and producing its interest which will be henceforth an important addition to the rector's stipend. We are delighted to chronicle the happy relations that exist between pastor and people, and the good work that is going on in this parish. Last

summer the congregation insisted on sending their rector off for a vacation, providing his supply, and giving him a purse to add to the pleasures of his holiday, and this is only one of many tokens of the goodwill of the people to their pastor. It is needless to add that Mr. Bice has by his courtesy, and zeal, and ability, made a very favourable impression, not only on his own church-people, but on all classes of the community.

#### RUPERT'S LAND.

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

**Gilbert Plains.** St. Matthew's.—His Grace the Archbishop of Rupert's Land, paid his first visit to this parish on the 24th ult., and confirmed four candidates presented by the Rev. S. L. Nash, the incumbent. This was the first Confirmation in the new church, and was an occasion of much interest. A congregation that completely filled the edifice witnessed the solemn laying-on of hands, and listened to the deeply earnest and spiritual addresses delivered by His Grace.

**Grand View.**—Christ Church.—On the evening of Sunday, the 24th inst., His Grace confirmed twelve persons in this church. The candidates had been prepared and were presented by the Rev. J. A. Poston, who was recently appointed the incumbent of this Mission. The church which is a commodious one, for a village of this size, was altogether too small to accommodate the crowds who desired to attend and many had to be turned away. The simple but beautiful Apostolic rite and the touching words spoken by His Grace produced an impression not soon to be effaced and set in motion influences which, with the Divine blessing, will result in much good in days to come.

**Winnipeg.**—All Saints.—The local Church of England Sunday School Association met on the evening of Friday, the 22nd March, in the school-house, the President, the Rev. Canon Phair, presiding. The opening prayers and the Lesson were read by the Rev. Rural Dean Hewitt, and the Rev. C. N. F. Jeffery. Solos were contributed by Mr. Oakes and Miss Amy Taylor, of St. Luke's. The Rev. J. W. Matheson, of St. John's College, addressed the Association on the importance of distinctive Church teaching, pointing out that if Christianity were in a normal condition, distinctive teaching might be left to its normal place; but in view of the dissensions in the Christian Church, definite Church teaching is absolutely essential. Definite teaching produces a constant, dependable and tolerant type of Christian. There was a good discussion of the practical side of the work, the problem being how to accomplish the speaker's aim in the short term at the disposal of the teacher each Sunday. R. Fletcher, Superintendent of St. Luke's, addressed the Association on the duties of the Superintendent. This was the last of the series of meetings arranged for this winter by the executive. It is expected that during the meeting of Synod in June one evening will be devoted to Sunday School work. The Executive will announce in good season the programme for the coming year, beginning with September.

#### CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.

**Calgary.**—Church of the Redeemer.—The Rev. S. Ryall, who for some time past has been in charge of the parish of Oak Lake, Manitoba, in the Diocese of Rupert's Land, has been offered and has accepted the position of Priest-Vicar of this Cathedral Church, and he will thus become associated with the Very Rev. Dean Paget in the work of the parish. He will leave his present parish on the 10th April, and will enter upon his new duties in connection with this parish on Sunday, April 14th.

**Edmonton.**—All Saints.—The Lord Bishop of Calgary held a general ordination in this church on the morning of Sunday, March 17th. The Bishop was attended by two of his chaplains, the Rev. H. A. Gray, M.A., rector and rural dean of Edmonton; and the Rev. G. H. Webb, the Diocesan General Missionary, who is acting as an examining chaplain for the present in the place of the Archdeacon. Morning prayer was said at ten o'clock by the Rev. G. H. Webb, when the Bishop read the sermon. At eleven o'clock the

ordination service began, with the processional hymn. The Rev. Canon d'Easum, of Fort Saskatchewan, preached an impressive and eloquent sermon from St. Matthew, 28:16, and following verses. At the close of the sermon, the candidates were presented by the Rev. G. W. Webb, to the Bishop who was seated in his chair in front of the Holy Table. The candidates were Mr. Robert Jefferson, B.A., of the Royal University of Ireland, to be ordained deacon, and the Rev. G. A. Ray, M.A., of Trinity College, University of Toronto, who for the past year has been curate in Calgary, to be ordained as priest. When the Bishop had commended the candidates to the prayers of the congregation, the rector sang the Litany, the Bishop, saying the special suffrage for the candidates to be ordained. At the close of the Litany, the anthem, "How Lovely are the Messengers," was beautifully rendered. The Bishop then said the ante-communion service, the epistle being read by the Rev. G. Webb. The Gospel was read by the newly-ordained deacon, the Rev. R. Jefferson, B.A. In addition to the clergy named, the Rev. W. R. George, rector of Strathcona, and the Rev. H. H. Wilkinson, M.A., incumbent of St. Paul's parish, Edmonton, were present and took part in the ordination service.

#### THE FEDERAL LIFE.

The annual meeting of the shareholders of the Federal Life Assurance Company was held in the new offices of the company in Hamilton on Wednesday afternoon. The event marks an interesting epoch in the company's history, for few Canadian insurance companies have such elaborate headquarters as the new building which has just been finished. Well situated in the very heart of the business centre of Hamilton, the building is sure to be a profitable investment for the company, and one that will prove a splendid advertisement for their stability. The annual report is worth reading. The company is able to show a comparative increase in all their business, and the only decrease is in the working expenses. It was generally considered that most of the companies found 1906 a pretty hard year for insurance, but the Federal Life does not seem to have been affected by it; 2,014 new policies were issued for a total of \$2,865,624. The assets were increased to the extent of \$273,254. The assets now total the magnificent sum of \$2,710,702.62. The security for policy-holders at the end of the year was \$3,580,702.62, and the total liabilities were \$2,486,129.30 to meet reserves and outstanding claims. The surplus therefore amounts to \$1,094,573.32. The total amount of insurance carried by the company at present is \$17,884,073, upon which reserves are held to the full amount required by law, and there is in addition the security of a large surplus. Hamilton ought to be well proud of the Federal Life and the progress which it is showing, and the building which it has just erected is but another milestone in Hamilton's progress, and shows the confidence of financial institutions in the future of the city.

#### Correspondence.

##### MINISTERS NOT EPISCOPALLY ORDAINED.

Sir,—An article on the question of ministers not episcopally ordained preaching in English churches, seems to me to prove more than you intend. You claim that preaching is an "office" of the Church, and then quote the preface to the ordinal to show that no person can perform any office of the Church, unless he be episcopally ordained. But what about lay readers, and other laymen preaching. Holding the Bishop's license does not ordain a man. A lay reader is a layman, and according to the preface no layman can perform any office of the Church. I have long felt that Bishops' in allowing laymen to preach and take service, were departing from the preface to the ordinal. I think lay readers are a necessity, but as long as a license from the Bishop is accepted in some cases as a substitute for ordination, I do not see how the preface to ordinal affects the question of inviting ministers of other churches into our pulpits. If I asked a Methodist brother to preach for me, the utmost you could say was that he did not hold the Bishop's license. We, both in Canada and England, have practically given up ordination as a preliminary to preaching, and reading the ordinary morning and evening prayers. I will quote one of your sentences: "A man has taken office in the Church of England, and has promised solemnly to obey its laws—one of which is that no person without episcopal ordination shall be suffered to dis-

charge any ministerial function and preaching is one of deliberately goes clean. Yet Bishops in England and people in Canada, in honest fashion by asking our pulpits. A license to still a layman, and you whatever without episcopally suffered," etc. The que ceased to affect the mat goes. It is now merely "license." If I could a Methodist brother, would am not discussing the ministers of other church not—but merely to find the question. I read with Carmichael's references your article thereon. I you are very sanguine, utterance can settle such day, let alone a generati

#### DRINK AND

Sir,—There are few with saddened hearts ruling the world, and m enticed to do what they wonder if there is not protest against, at least of our race, these are d are told more theatres the Thaw case will op attend the theatre, as diversion, to its real c of most of the women actresses. We see how her career when very habits of her class. I to destruction, any goe sessed is swallowed up dress and jewels, thus that excels all others, science.

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Sir,—I see under "Name," that you invite the subject of a man Anglican Church wo suggest instead of "T more biblical one of "

#### PRAYER BO

Sir,—Several of Prayer Book revision shortening of the les w have a proposal um." Will the craze here, or will some or form of the Lord's I sign of the times that out as much of G (Psalms) as possible, are willing to retain is not this going ba when the lessons of verse, and although posed to be said ex the Sunday Psalms (I were said nearly eve Psalter seldom recit back the whole Bible now it would seem, us too heavy to be too, substituted less sents for those fro such lessons have b of our modern hyn even to the shorten I cannot see why, i it is necessary to sh all, either on Sunda where there are nu of course the case meetings of the cl Synods, Deanery m "Shortened Form" one psalm, one less and perhaps the ca service just as long appointed Psalms a we clergy likely to reverence for God's it from our devoti ted" to do so? T (xii. Provincial Sy

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charge any ministerial functions in that church, (and preaching is one of the functions), and yet deliberately goes clean contrary to that law." Yet Bishops in England, and Bishops, clergy, and people in Canada, are acting in this "dishonest" fashion by asking laymen to preach in our pulpits. A license to preach leaves a layman still a layman, and you state that "no person whatever without episcopal ordination shall be licensed," etc. The question of ordination has suffered. The matter, as far as preaching is concerned, is now merely a question of holding a license. If I could get a "license" for my Methodist brother, would it be all right then? I am not discussing the question as to whether the ministers of other churches sought to be asked or not—but merely to find out what is the basis of the question. I read with much interest Bishop Carmichael's references to the episcopate, and your article thereon. I cannot help feeling that you are very sanguine, if you suppose that any utterance can settle such a question, even for a day, let alone a generation.

F. G. Plummer.

### DRINK AND THE THEATRE.

Sir.—There are few people who do not feel with saddened hearts that evil in many forms is ruling the world, and many are drawn away and enticed to do what they know is wrong. I often wonder if there is none on the Lord's side to protest against, at least the two worst enemies of our race, these are drink and the theatre. We are told more theatres are to be built. I hope the Thaw case will open the eyes of those who attend the theatre, as a harmless and innocent diversion, to its real character, and the morals of most of the women who make their living as actresses. We see how Mrs Thaw commenced her career when very young, the manner and habits of her class. They embark on the road to destruction, any good feeling they once possessed is swallowed up in the love of admiration, dress and jewels, thus they lose the one jewel that excels all others, a good name and conscience.

A Canadian Lady.

### WANTED A NAME.

Sir.—I see under the heading "Wanted a Name," that you invite short contributions on the subject of a name for the branch of the Anglican Church working in Canada. May I suggest instead of "The Church of Canada" the more biblical one of "The Church in Canada."

A. D. Floyd.

### PRAYER BOOK REVISION.

Sir.—Several of your correspondents on Prayer Book revision have lately suggested the shortening of the lessons and the Psalms, now we have a proposal to abbreviate the "Te Deum." Will the craze for shortened services stop here, or will some one else demand a condensed form of the Lord's Prayer? Is it not a sad sign of the times that we should be asked to cut out as much of God's Word (Lessons and Psalms) as possible, from our worship, while we are willing to retain long anthems and hymns? Is not this going back to pre-reformation days, when the lessons often consisted of only one verse, and although the whole Psalter was supposed to be said every week, in practice, only the Sunday Psalms (much shorter than the others) were said nearly every day, and the rest of the Psalter seldom recited. Our reformers gave us back the whole Bible and the whole Psalter, and now it would seem, they had laid a burden upon us too heavy to bear. The medieval Church, too, substituted lessons from the lives of the saints for those from Holy Scripture. Could such lessons have been less edifying than some of our modern hymns, which must be retained even to the shortening of the Scripture lessons? I cannot see why, in an ordinary parish church, it is necessary to shorten Matins or Evensong at all, either on Sundays or week days. In missions where there are numerous stations to be visited, of course the case is different. Yet even at meetings of the clergy, Diocesan and General Synods, Deanery meetings and Quiet Days, the "Shortened Form" is nearly always in evidence, one psalm, one lesson, but the inevitable hymn, and perhaps the canticle sung, which makes the service just as long as it would be if all the appointed Psalms and both lessons were read. Are we clergy likely to impress the laity with our reverence for God's Word if we so readily omit it from our devotions because we are "permitted" to do so? The Shortened Service Canon (xii. Provincial Synod) declares Matins, Litany

and Holy Communion to be separate services, and may be so used, and none of these is too long for an ordinary Christian to join in; but the trouble is in many churches Matins and Holy Communion are taken without any pause between them, and then people complain of the length, and the repetitions. Another modern custom which unduly lengthens the Sunday services is the singing of what is called a Processional, and a Recessional hymn. Whether this is done as a "pretty" way of getting the choir in and out of the stalls, or to give late comers a chance to get settled before the actual service begins, it is not required by the Prayer Book, and the Processional before Matins and Evensong is an anomaly. We are called upon in the exhortation to confess our sins, the absolution follows the confession, then comes the Lord's Prayer as an act of thanksgiving, after which preparation, we ask God to "Open our lips, that our mouth shall show forth His praise." But what is the object of thus asking God to open our lips, if we have already taken upon ourselves to sing His praise in some joyful hymn? The Prayer Book may need some modifications and revisions to adapt it to the present day, but it is still a very practical book if we do not introduce too many "pretty ideas" of our own; and I hope it will be a long day before we go behind the Reformation by cutting down the lessons and Psalms.

James Simpson.

### PRAYER BOOK REVISION.

Sir.—There are two letters on the above subject in your issue of February 28th, which seem to me to call for a few words of comment on one particular point. Both letters seem to imply that "the sentiments of the worshippers" are and should be the chief factor in determining the suitability of (e.g.) the Psalms, (or certain of them), for use in Public Worship. Surely, no such varying, inconstant, indeterminable factor can possibly be taken as a standard! It would not be long, in these degenerate days, before the process of elimination would leave us little or nothing of Holy Scripture for our worship. The Psalms were used in the Temple services of old, and in those of the Synagogues; in which services our Blessed Lord, (as A. B. in his letter reminds us), was accustomed to join. If He, our loving and compassionate Saviour, could recite these Psalms without raising any objection to them, or finding them contrary to His forgiving spirit, I do not think that we, who bear His Name and have been gifted with His life, need be so hyper-critical as to find them unsuitable for ourselves His followers. We meet, for Christian worship, as members of His One Body; not so much to express our own individual sentiments, as those feelings of contrition, and thankfulness, and praise which the Holy Spirit inspires in the heart of the One Body. If we all had the true humility and submissiveness to the Divine will that should characterize us, we should be content with the words and expressions that God has provided for us in His Holy Word; and should feel that though individually we may not yet be able to realize the true meaning and intention of every word thus provided, yet they all have their place in the mind and will of God. And our inability to realize them now, should lead us to humble ourselves with true penitence, and to pray that God will so enlighten us that we may be able to enter fully into every expression of His mind and will. So far as regards our personal enemies, we should forgive them, and forget all causes of enmity and ill-will. Indeed we must do so, ere we can be fit to take our part in the worship of God. Then, and not till then, shall we be able to enter into the mind of the Lord, and to understand that He has enemies, even all the powers of evil; and that He calls upon us His people to be one with Him in His unceasing warfare against them all.

Harold Underhill.

### THE PEACEMAKER.

Sir.—In the year 1647 the Right Rev. Joseph Hall, D.D., Lord Bishop of Norwich, issued a treatise entitled "The Peacemaker" in which, in twenty-six sections, he pleaded, in Christ his Master's name for peace. It was indeed an eirenicon worthy of the man and his day. But there is one sentence so famous that it deserves repetition to-day, and we will repeat it as it is quoted, verbatim, from the sixth volume of his works printed by the Oxford University Press: "Blessed be God; there is no difference in any essential matter betwixt the Church of England and her sisters of the Reformation. We accord in every point of Christian doctrine without the least variation: their public confessions and ours

are sufficient convictions to the world of our full and absolute agreement. The only difference is in the form of outward administration, wherein also we are so far agreed as that we all profess this form not to be essential to the being of the Church, though much importing the well or better being of it, according to our several apprehensions thereof, and that we do all retain a reverent and loving opinion of each other in our own several ways." We might add that any unbiased reader of our famous Hooker who will carefully read the third book of his "Ecclesiastical Polity," especially chapters 10 and 11, book vii., chap. 14, sect. 11, will come to the conclusion of Dr. Waldegrave, a former Bishop of Carlisle: "I have the very highest authority (i.e. Richard Hooker in his third book of Ecclesiastical Polity) for saying that while Episcopacy is of the bene esse of the Christian Church it is not of the esse."

Dyson Hague.

### THE NAME OF THE CHURCH.

Sir.—I have read with much interest the statement or paragraph in one of the columns of the issue of the 14th, of the "Canadian Churchman," on "The Name of the Church" in this country. I would suggest, or express for myself: "The Anglican Branch of the Historic Church." This, of course, is not convenient for popular usage, but who can say that this description is not right to the point. The reason I use the term "Anglican," is to distinguish us from Roman Catholics, for we have allowed ourselves to call them a branch of the Church, though a corrupt branch. As regards the rest, I think very little about them, when I realize that they form no part of the historic church. As regards the fact that we are the fourth in numerical standing, I am not concerned, although I would rather see us first, when, as I have already stated, they are not of the Church, and quality is to be preferred before quantity, for I think, in my judgment, there is no sin equal to separation from the Historic Church. I often read of prominent men in the Church use the term "Our Church," and others, my, your, her, and so forth, but I think it is inconsistent with the Creeds, which mention only one. I would rather use "The Church," or "His Church," referring to Christ's Church. Your comment or explanation on the Sundays in the Christian year is excellent and admirable. I also notice in the heading of Spectator's column that the phrase "To Churchmen" has been discontinued, I ask why? His remarks are excellent and practical, much to be appreciated or at least should be by all schools of thought within the Church. Also the subject on Prayer Book Revision, adapted to the needs of this country, I think needs very careful consideration, lest it be made a total wreck. I have read a great deal about congregational singing, and if congregations can't join in singing, but often leave it for the choir, how will it be if strange hymns with strange tunes are used. Wishing you every success in the publication of your admirable paper.

H. J. Baynham.

### WHY HE WANTED A CHRISTIAN WIFE.

A well-known judge in one of the Southern States, speaking of his younger days, says that some fifty years ago he had become skeptical; and that Mr. H——, a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavoured to instill in his mind his own deistical notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why. To which he replied that if he were to marry a hundred times he would marry only a pious woman. "Because," he said, "if she is a Christian, it makes her a better wife, a better mother, a better mistress, and a better neighbour. If she is poor, it enables her to bear adversity with patience and fortitude. If she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be." I asked him if he knew of any other error, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which has led me to a full and living faith in Jesus Christ, my Saviour.

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part, but the third has only the words, "Glory be," the rest being obliterated. The fresco is richly coloured and beautifully designed.

On Sunday, March 3rd, the Ven. Samuel Cheetham, who has been Canon since 1883 and Archdeacon of Rochester since 1882, completed his eightieth year. He is one of the editors of the "Dictionary of Christian Antiquities," and has written on Mediaeval Church history and kindred subjects. Archdeacon Cheetham has worked in Rochester Diocese for forty-one years, having been appointed chaplain of Dulwich College in 1866. During that time he has served under six Bishops of Rochester, namely, Joseph Cotton Wigram, Thomas Legh Claugton, Anthony Wilson Thorold, Randall Thomas Davidson (now Primate), Edward Stuart Talbot, and John Reginald Harmer.

Ten years ago, on the Feast of the Annunciation of the Blessed Virgin Mary, the Rev. William T. Lipton entered upon his present work in the parish of Trinity, Newark, N.J., as an assistant curate to the Rev. Louis Shreve Osborne. Shortly before the commencement of the service there was presented to him on behalf of a few members of the congregation the sum of \$225 in gold as a token of the esteem in which he is held by the donors and other friends and their appreciation of his faithful services and work in the parish. Mr. Lipton came to Newark from Canada. He was the rector of Trinity Church, Wolfe Island, in the Diocese of Ontario, from Christmas, 1892, to the Feast of the Annunciation of the Blessed Virgin Mary, 1897.

**Children's Department.**

**AUNT PENELOPE.**

"Aunt Penelope is coming on Tuesday for a fortnight," said Mrs. Danvers, laying down a letter.

"Oh, dear!" said Evelyn, her eldest daughter, "we shall all have to mind our P's and Q's. Still I am glad she is coming."

"Of course, it is all right to have

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McShane Bell Foundry Co., Baltimore, Md., U.S.A.

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WATERVLIET, N.Y. GENUINE BELL-METAL  
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her," said Mabel, the next sister. "She is father's aunt, and she is old. I suppose she can't help her little ways."

"Would you believe it? The idea of such a thing! I call it downright wicked!"

Mrs. Danvers seemed much perturbed as she laid her second letter on the breakfast table.

"What is wicked?" asked the master of the house, looking over the top of "The Times" with an enquiring expression.

"Just listen!" cried his wife. "Mrs. Cunningham writes: 'I suppose you have heard of Miss Penelope's latest. She lost a good part of her fortune in a recent disastrous speculation, and has sunk the whole of the remainder in a big life annuity. She is rather better off than before, but alas for her heirs!'"

Mr. Danvers looked gloomy for a moment; then said, "Well, the money was her own. I am only one of three nephews. Very likely we should never have had a sixpence. I am glad we happened to ask her just now; she will see we are not fortune-hunters."

Mrs. Danvers subsided, and Tuesday came. It was beautiful summer weather, sunny and warm.

Aunt Penelope arrived at five o'clock. The room was full of visitors. Dorothy, the youngest daughter, had been sent to meet the old lady at the station, and explained why her mother could not come as usual.

"Humph!" grunted the guest.

"Where are Evelyn and Mabel?"

"They were wanted to help entertain the callers," said Dorothy. She

**BABY WAS CHOKING WITH COLD IN CHEST.**

**Parents in Great Anxiety, When Dr. Chase's Syrup of Linseed and Turpentine Was Obtained and Brought Quick Relief and Cure.**

Mr. W. F. Smith, 364 Nepean Street, Ottawa, Ont., writes: "My sister's little baby, Albert McDermott, four months of age, was so bad with a cold on the chest that we were afraid he would choke to death. Dr. Chase's Syrup of Linseed and Turpentine was obtained, and I am happy to say that it brought relief almost at once.

"The baby was completely cured by the use of three bottles, and my sister and her husband are very grateful for this cure. We shall all recommend this great medicine."

Pleasant to the taste, and composed of simple, yet powerful, ingredients, Dr. Chase's Syrup of Linseed and Turpentine is especially suited as a treatment for children suffering from croup, bronchitis, whooping cough, and severe coughs and colds.

Because there are imitations of Dr. Chase's Syrup of Linseed and Turpentine, be sure you see the portrait and signature of Dr. A. W. Chase on the bottle you buy: 25 cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto.

1907.

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and Bell  
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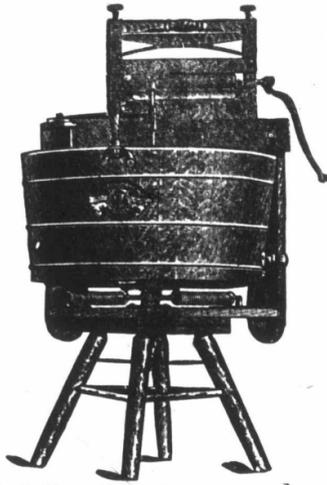
Toronto.

END.  
17th 1906.

**ERN**  
FIRE  
and  
MARINE  
\$3,570,000  
\$3,609,000

ONT.  
R. BROCK,  
Vice-President.  
B. MEIKLE,  
General Manager.

16 feet long  
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oak-pannelled  
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Sussex. Just  
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**Let this Machine do your Washing Free.**

There are Motor Springs beneath the tub. These springs do nearly all the hard work, when once you start them going. And this washing machine works as easy as a bicycle wheel does. There are slats on the inside bottom of the tub. These slats act as paddles, to swing the water in the same direction you revolve the tub. You throw the soiled clothes into the tub first. Then you throw enough water over the clothes to float them. Next you put the heavy wooden cover on top of the clothes to anchor them, and to press them down. This cover has slats on its lower side to grip the clothes and hold them from turning around when the tub turns.

Now, we are all ready for quick and easy washing. You grasp the upright handle on the side of the tub and, with it, you revolve the tub one-third way round, till it strikes a motor-spring. This motor-spring throws the tub back till it strikes the other motor-spring, which in turn throws it back on the first motor-spring.

The machine must have a little help from you, at every swing, but the motor-springs, and the ball-bearings, do practically all the hard work. You can sit in a rocking chair and do all that the washer requires of you. A child can run it easily full of clothes.

When you revolve the tub the clothes don't move. But the water moves like a mill race through the clothes.

The paddles on the tub bottom drive the soapy water THROUGH and through the clothes at every swing of the tub. Back and forth, in and out of every fold, and through every mesh in the cloth, the hot soapy water runs like a torrent. This is how it carries away all the dirt from the clothes, in from six to ten minutes by the clock.

It drives the dirt out through the meshes of the fabrics WITHOUT ANY RUBBING, without any WEAR and TEAR from the washboard.

It will wash the finest lace fabric without breaking a thread, or a button, and it will wash a heavy, dirty carpet with equal ease and rapidity. Fifteen to twenty garments, or five large bed-sheets, can be washed at one time with this "1900 Junior" washer. A child can do this in six to twelve minutes better than any able washerwoman could do the same clothes in TWICE the time, with three times the wear and tear from the washboard.

This is what we SAY: now, how do we PROVE IT? We send any reliable person our "1900 Junior" Washer, free of charge, on a full month's trial, and we even pay the freight out of our own pockets. No cash deposit is asked, no notes, no contract, no security.

You may use the washer four weeks at our expense. If you find it won't wash as many clothes in FOUR hours as you can wash by hand in EIGHT hours you send it back to the railway station, - that's all.

But, if, from a month's actual use, you are convinced it saves HALF the time in washing, does the work better, and does it twice as easily as it could be done by hand, you keep the machine.

Then you mail us 50 cents a week till it is paid for. Remember that 50 cents is part of what the machine saves you every week on your own, or on a washwoman's labor. We intend that the "1900 Junior" Washer shall pay for itself and thus cost you nothing.

You don't risk a cent from first to last, and you don't buy it until you have had a full month's trial. Could we afford to pay freight on thousands of these machines every month, if we did not positively KNOW they would do all we claim for them? Can you afford to be without a machine that will do your washing in HALF THE TIME, with half the wear and tear on the washboard, when you can have that machine for a month's free trial, and let it PAY FOR ITSELF? This offer may be withdrawn at any time it overflows our factory.

Write us TODAY, while the offer is still open, and while you think of it. The postage stamp is all you risk. Write me personally on this offer, viz: C. C. A. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont.

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Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

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might have added that they positively refused to go.

"Well, perhaps they were wise to send you out of the way," replied Aunt Penelope with a kind of chuckle, which Dorothy vainly endeavoured to understand.

"Mother thought you would be cold and tired after your journey," remarked Dorothy, as the carriage drove up, "so she had a fire lighted in the morning-room, and tea ready, in case you preferred to rest."

"Very kind, I am sure, but I am quite equal to sitting in the drawing-room, thank you," sneered the old lady.

"Dearest aunt," cried Mrs. Danvers when the door opened, "how nice to see you again. Take this low chair, and let me give you some tea. You know Madam Vera Smith and Mrs. Browne-Phillips" — indicating the two nearest ladies with a gesture.

"Never had the pleasure of hearing their names before," replied Aunt Penelope, bowing stiffly. "Yes, I will have tea, thanks, and muffins."

"I'm so dreadfully sorry, but there is nothing but scones, buttered toast, and tea-cake," lamented the hostess, "except cakes and bread-and-butter."

"Never mind; bread-and-butter will do just as well." Aunt Penelope repeated that it was of no consequence, and made an excellent meal, looking about the room for her two elder nieces, who generally flew at her with embraces on her arrival. They were not in sight.

"Where are the girls?" she suddenly broke in on Mrs. Danvers' string of platitudes, to which she deigned no answer.

Mrs. Danvers looked round. "They were here just now." They must be in the conservatory or the garden.

"There is a frightful draught from that window," remarked Miss Penelope; "you will all have rheumatism if you don't take care."

Soon Evelyn appeared from the conservatory, and Mabel knocked at the window from outside. Evelyn moved to let her in, but her mother interposed, saying Aunt Penelope felt a draught. Evelyn shrugged her shoulders quite perceptibly, went out by the conservatory door to explain to Mabel, and did not return, though Mabel did, to greet her aunt.

The next morning at breakfast, which was just half an hour earlier than usual to suit the old lady's whim, Dorothy came in from the garden glowing like a rose, and laid a bunch of forget-me-nots by her mother's plate.

"None for me?" demanded Aunt Penelope. Mrs. Danvers offered her the whole bunch, saying, with a smile, "Dorothy forgot we had a visitor this morning."

(To be Continued.)

**NO ALCOHOL, OPIUM, OR POISON.**

In 16 years the **Veterans Sure Cure** has cured thousands of the worst cases of Rheumatism, Backache, Dyspepsia, Kidney and Liver Diseases. It will cure yours, sent anywhere on receipt of price—\$1.00 or 50c. Ask your druggist for it.

**The Veterans Sure Cure Medicine Co. CHATHAM, ONT., Canada. Limited.**

**THE FEDERAL LIFE ASSURANCE COMPANY OF CANADA.**

**Twenty-Fifth Annual Statement. Directors' Report.**

The Twenty-fifth Annual Meeting of the Shareholders of the Federal Life Assurance Company of Canada was held at the Company's new Head Office Building in Hamilton Tuesday, 10th March, 1907, at 2 p.m., Mr. David Dexter in the chair, Mr. W. H. Davis acting as Secretary.

The Annual Report, as follows, was read and adopted, on motion of Mr. Dexter, seconded by Lieut.-Col. Kerns:—

Your directors have the honour to present the Report and Financial Statement of the Company for the year which closed on the 31st December, 1906, duly vouched for by the Auditors.

The new business of the year consisted of two thousand one hundred applications for insurance, aggregating \$3,049,877, of which two thousand and fourteen applications for \$2,868,624.33 were accepted.

As in previous years, the income of the Company shows a gratifying increase, and the assets of the Company have been increased by \$273,254.55, and have now reached \$2,710,702.62, exclusive of guarantee capital.

The security for policyholders, including guarantee capital, amounted at the close of the year to \$3,580,702.62, and the liabilities for reserves and all outstanding claims, \$2,486,129.30, showing a surplus of \$1,094,573.32. Exclusive of uncalled guarantee capital, the surplus to Policyholders was \$224,573.32.

Policies on seventy-four lives became claims through death, to the amount of \$131,110.06.

Including Cash Dividends and Dividends applied to the reduction of premiums, with annuities, the total payment to Policyholders amounted to \$247,695.31.

Careful attention has been given to the investment of the Company's funds in first-class bonds, mortgage securities and loans on the Company's policies amply secured by reserves. Our investments have yielded a very satisfactory rate of interest.

Expenses have been confined to a reasonable limit, consistent with due efforts for new business.

The ratio of expenses to premium income show a decrease of nearly three per cent, compared with the previous year. The unrest caused by the investigation of the affairs and methods of Life Insurance Companies tended to lessen the amount of new insurance obtainable at a reasonable cost, and to increase the number of lapses and surrenders. However, in other respects, the results of the year indicate a most gratifying progress. Compared with the preceding year, the figures submitted by the Directors for your approval show an advance of nearly ten and a half per cent, in assets.

The directors have pleasure in announcing the completion of the very substantial and imposing new Head Office Building of the Company at Hamilton, and feel quite sure it will prove a most judicious investment.

The assurances carried by the Company now amount to \$17,884,073.61, upon which the Company holds reserves to the full amount required by law, and, in addition thereto, a considerable surplus.

The field officers and agents of the Company are intelligent and loyal, and are entitled to much credit for their able representation of the Company's interests. The members of the office staff have also proved faithful to the Company's service.

Your Directors are pleased to be able to state that the business of the Company for the past two months of the current year has been of a most satisfactory character, and that the outlook for the future is most encouraging.

DAVID DEXTER, President and Managing Director

**Auditors' Report.**

To the President and Directors of the Federal Life Assurance Company:— Gentlemen.—We have carefully audited the books and records of your Company for the year ending 31st December last, and have certified to their accuracy.

The Cash and Journal Vouchers have been closely examined and agree with the entries recorded.

The Debentures, Bonds, etc., in the possession of the Company have been inspected, whilst those deposited with the Government or Banks have been verified by certificate, the total agreeing with the amount as shown in the Statement of Assets.

The accompanying Statements, viz., Revenue, and Assets, and Liabilities, show the result of the year's operations and also the financial position of the Company.

Respectfully submitted,

H. S. STEPHENS,  
CHARLES STIFF, Auditors.

Hamilton, 1st March, 1907.

**FINANCIAL STATEMENT FOR 1906.**

Receipts.	
Premium and Annuity Income	\$604,359 61
Interest, Rents, and Profit on Sales of Securities	121,221 66
	\$725,581 27
Disbursements.	
Paid to Policyholders	\$247,695 31
All other payments	198,041 41
Balance	278,944 55
	\$725,581 27
Assets, December 31st, 1906.	
Debentures and Bonds	\$795,007 67
Mortgages	835,085 53
Loans on Policies, Bonds, Stocks, etc.	427,008 45
All other Assets	668,600 97
	\$2,710,702 62
Liabilities.	
Reserve Fund	\$2,436,040 68
Death Losses awaiting Proofs	29,500 00
Other Liabilities	20,588 62
Surplus on Policyholders' Account	224,573 32
	\$2,710,702 62
Assets	2,710,702 62
Guarantee Capital	870,000 00
Total Security	\$3,580,702 62

Policies were Issued Assuring \$2,868,624 33  
Total Insurance in Force 17,884,073 61

After the adoption of the Report the retiring Directors were re-elected for the ensuing year. At a subsequent meeting of the Directors the retiring officers and the Executive Committee were re-elected.

**KAY**

**Carpet**

**RUGS**

RUGS are becoming increasingly popular in rooms, and with them. They are easily removed, are seamless, obtained in almost every variety of design, and we carry an immense stock here to have space here to a few of the principal stock sizes are not in nearly every size these rugs to order smaller sizes.

**AXMINSTER**

We show these less Rugs in five of great variety of design.

- 9.0 x 6.0 - Each, \$1.00
- 9.6 x 6.9 - Each, \$1.10
- 9.0 x 7.6 - Each, \$1.20
- 9.0 x 10.6 - Each, \$1.50
- 9.0 x 12.0 - Each, \$1.75
- 10.6 x 13.6 - Each, \$2.00

We can supply colorian Axminster Rugs to order in color, and in any size from \$6.75 to \$15.00.

**WILTON**

In many beautiful color effects, an charming two-toned of rose and green variety in Oriental

- 9.0 x 12.0 ... \$1.75
- 9.0 x 10.6 ... \$1.50

**VERONESE WILTON**

Two-tone effect in blue, green, crimson, conventional pattern rooms.

- 9.0 x 12.0 ... \$1.75
- 9.0 x 10.6 ... \$1.50

**OMDURM**

Square Oriental and terms, principal of red and green

- 10.6 x 9.0 ... \$1.75
- 12.0 x 9.0 ... \$2.00

**New Dr**

Our Spring niture Cover anything we would take an adequate would take We advise interested. T samples will In writing w you give as fabrics and

**Jo**

# KAY'S SPRING OPENING

## Carpets, Rugs and Linoleums

### RUGS

RUGS are becoming increasingly popular for many rooms, and with good reason. They are easily removed for cleaning, are seamless, and can be obtained in almost unlimited variety of design, size and color. We carry an immense stock, but have space here to mention only a few of the principal lines. Where stock sizes are not suitable we can in nearly every case supply these rugs to order in larger or smaller sizes.

#### AXMINSTER SQUARES

We show these splendid seamless Rugs in five qualities, and in great variety of design and color.

- 9.0 x 6.0 - Each, \$12.50 and \$18.
- 9.6 x 6.9 - Each, 16.50.
- 9.0 x 7.6 - Each, \$20 and \$23.
- 9.0 x 10.6 - Each, \$25 to \$40.
- 9.0 x 12.0 - Each, \$30 to \$75.
- 10.6 x 13.6 - Each \$40 to \$60.

We can supply our famous Victorian Axminster (hand-made) Rugs to order in any design or color, and in any size or shape at from \$6.75 to \$14.00 per sq. yd.

#### WILTON SQUARES

In many beautiful designs and color effects, among them some charming two tone rugs, in shades of rose and green, and a good variety in Oriental designs.

- 9.0 x 12.0 ..... \$45.00
- 9.0 x 10.6 ..... \$38.50

#### VERONESE WILTON SQUARES

Two-tone effects, in shades of blue, green, crimson, also small conventional patterns for bedrooms.

- 9.0 x 12.0 ..... \$32.50
- 9.0 x 10.6 ..... \$28.50

#### OMDURMAN WILTON SQUARES

Oriental and medallion patterns, principally in dark shades of red and green.

- 10.6 x 9.0 ..... \$23.00
- 12.0 x 9.0 ..... \$25.00

YEAR after year this great business grows still greater, keeping pace with the increasing demand for Carpets and Furnishings of quality. Each season our importations are larger, the varieties greater, the designs more artistic. Our Spring importations are now complete, and we wish to bring you into touch with the best assortment of high class Carpets, Rugs, Draperies, Furniture, Wall-Paper, etc., we have ever assembled on our floors. If a personal call is inconvenient, write us with particulars of what you need in these lines. We can serve you efficiently through our mail order department. The following brief description of some of our principal lines may be useful. Large colored plates of Carpet and Rug Designs will be promptly forwarded on request. When writing please give full details as to the rooms they are intended for and colors preferred.

### KAY'S

#### ENGLISH AXMINSTERS

A weave of infinite possibilities in color combination and design, and for that reason as well as for its deep pile and rich appearance, high in favor for the principal rooms in the house. Our showing for 1907 is a most comprehensive one. Speaking first of carpets for the drawing room it includes many handsome two-tone designs, the larger range, however, is in warmer colorings. Exquisite Louis XV., Empire and floral patterns on backgrounds of champagne, ivory, moss green, rose, pink, etc., brought out with brighter touches of contrasting colors.

For dining-rooms, libraries, etc. we have a wonderful variety in the darker shades. Notable among them some fine copies of Eastern rug designs, in which the rich colorings and finish of the originals have been reproduced with wonderful fidelity.

- Kay's Victorian Axminsters, woven of extra fine worsted, per yard ..... \$3.50
- Kay's Albert Axminsters, per yard ..... \$2.25
- Kay's Imperial Axminster, per yard ..... \$1.75
- Kay's Empire Axminster, per yard ..... \$1.25
- Borders and 3-4 and 4-4 stairs to match.

### KAY'S

#### ENGLISH WILTONS

A superb range of patterns, in most cases exclusively with us. Needless to say they embody the newest colorings and designs, and are in harmony with the season's importations in drapery materials, wall coverings and decorations.

Our drawing-room Wiltons are exquisite in design and coloring, the two-tone effects in rose, blue, green and crimson calling for particular mention. In our Axbury Wilton we have a carpet with so closely woven a pile that the seams are almost invisible, making its resemblance to a one-piece rug very striking. In this make we show some splendid copies of Oriental patterns.

Our Veronese Wilton is a new weave which promises to be a great favorite. It comes in the regular 27-inch width, with 13½-inch borders, making it very desirable for small rooms.

- Kay's Wilton Carpets, per yard, \$1.50, \$2.00, \$2.25, \$2.50, and \$2.75.
- Kay's Veronese Wiltons, per yard, \$1.75.
- Kay's Kaltonah Wiltons—27-in., per yard, \$2.75; 36-in., per yd., \$4.50.

### ORIENTAL RUGS

THE popularity of these hand-woven rugs is well deserved. They have marvellous wearing qualities, and lend themselves wonderfully to the decoration of the home. We carry a great variety in size, make and price. A few of the leading weaves now in stock are listed below. Particulars as to the design and coloring of any particular rug will be promptly mailed on request.

- AFGHAN..... \$50 to \$115
- MIRZAPORE..... \$15 to \$50
- SOUMAC..... \$25 to \$45
- CALCUTTA..... \$45 to \$75
- GUEREVAN..... \$150 to \$300
- OUCHAK..... \$16.50 to \$110

- Bokhara—\$60 to \$175.
- Kashmir—\$55 to \$60.
- Muskabad \$100 to \$140.
- Samarcand—\$45 to \$48.50.
- Royal Hereki—\$135 to \$300.
- Tabriz and Kirmanshaw—\$110 to \$500.
- Yamouth—\$65 to \$85.

### KAY'S

#### ENGLISH BRUSSELS

In anticipation of an enormous demand for Brussels Carpet we have imported this season in larger quantities than ever, and are prepared with a splendid range of designs suitable for all rooms.

Kay's English Brussels, per yard—90c, \$1.00, \$1.15, \$1.25, \$1.50, \$1.60, and \$2.00.

### KAY'S

#### SOLID COLOR AXMINSTERS

Axminsters in plain greens and browns, woven of hard twisted yarn, and capable of standing hard wear without becoming pressed down; much liked for halls, living rooms, etc. Prices, per yard, \$12.50, \$12.75, and \$17.50.

### New Draperies and Coverings

Our Spring showing of Drapery Materials, Furniture Coverings, Taffets, etc., is quite beyond anything we have heretofore attempted. To give an adequate description of the various fabrics would take two or three pages of this paper. We advise an early visit of inspection by those interested. To customers residing at a distance samples will be promptly forwarded on request. In writing we shall be able to serve you better if you give as full particulars as possible of the fabrics and colors desired.

### New Wall Coverings

Fashion's fancies in Wall Papers and Textile Coverings are well exemplified in our new importations. You may save yourself much in the way of time, worry and expense by coming here first.

### Mail Orders

You can buy anything in the lines we carry through our Mail Order Department. Our new Catalogue will be of great help to you in this connection. It is illustrated with fine half-tone and colored prints of Carpets, Rugs, Furniture, Curtains, Linoleums, Wall Papers, etc. Write for a copy to day.

### New Linoleums

Best qualities from the leading English and Scottish makers, in quantities sufficient for the largest orders, Inlaid Linoleums in new floral, conventional, tile and block patterns, and realistic imitations of hardwood flooring, granite and tiling.

Our prices are uniformly reasonable:  
 Printed Linoleums, per square yard, 28c. and 33c.  
 Inlaid Linoleums, per square yard, 75c, \$1.00, \$1.10 and \$1.35.  
 Nairn's Cork Carpet, per square yard, 75c. 80c. 90c. and \$1.00.  
 Nairn's Plain Linoleums, 2 and 4 yards wide, per square yard, 65c. 75c. and 90c.

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36 and 38 KING STREET WEST, TORONTO.

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For Calendar, apply to the Lady Principal.

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Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
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Lighter in Weight, Sweeter in Tone, Cheaper in Price than the ordinary bell.  
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DOMINION STAINED GLASS  
54 RICHMOND ST. E. TORONTO

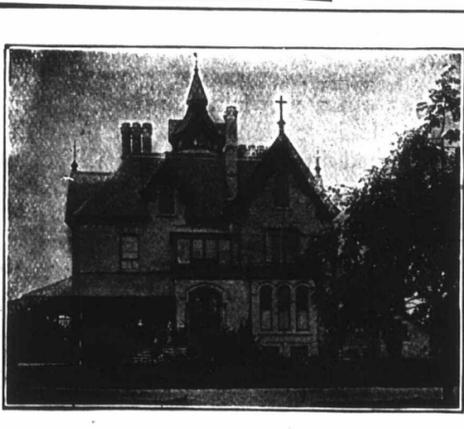
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Memorial Bells a Specialty.  
Bethane Bell Foundry Co., Baltimore, Md., U.S.A.

**MENEELY BELL COMPANY**  
2224 & 23 RIVER ST., TROY, N. Y.  
Manufacturers Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

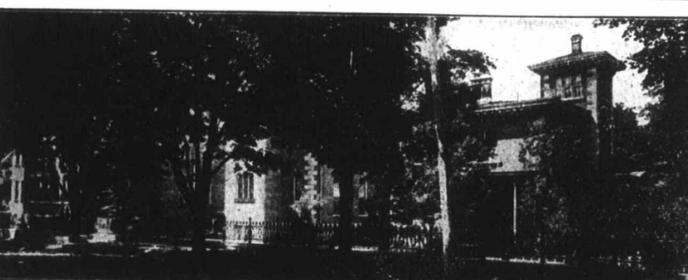
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A Residential and Day School for Girls

Thorough in all its departments, Gives careful individual attention, and good physical, mental, and moral training.  
Offers great advantages in Music, Art, and Languages, Native French and German teachers.  
Large staff of experienced residential and visiting Professors and Teachers.  
Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.  
For Prospectus and full information apply to  
**MISS VEALS, Lady Principal.**



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OSHAWA, Ontario  
Visitor, the Lord Bishop of Toronto.  
Preparation for the University.  
Young Children also Received.  
For terms and particulars apply to the SISTER IN CHARGE, or to  
**The Sisters of St. John the Divine**  
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**ST. AGNES' SCHOOL,** ELMPOOL, BELLEVILLE, ONTARIO  
Patron—The Lord Bishop of Ontario.  
Thorough Courses in English, Languages, Music, Art and Physical Culture.  
Pupils prepared for the Universities. Conservatory of Music Examinations held at the School.  
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