

the placing of a new reredos and panels on the east wall. The nave has been treated in a warm sage green, relieved by a delicate bordering of cream; the choir walls in the same tone of green, with diapered fleur-de-lis work in a deeper shade, alternated with the Maltese cross in gold. The sanctuary arch is surmounted by a richly illuminated text: "He ever liveth to make intercession for us." On each side of the arch, lilies in white and gold have been painted, which add greatly to the beauty of the choir. The walls of the sanctuary have been coloured a rich Pompeian red, and, like the choir, are relieved with the sacred monogram in diapered work and cross in gold leaf and bordered above the wainscoting by a running foliage design in rich green and gold. The reredos is of dark quartered oak, and occupies the whole of the east wall up to the sill of the east window. The central portion above the altar is divided into three panels, with pilasters and crested mouldings. The central panel contains the figure of Christ in Glory, seated on the throne, crowned, and holding in His left hand the orb, whilst the right hand is raised in the act of blessing. The drapery of the figure is a rich red with a lining of delicate green, and the undergarment is a monochrome or light buff shade, the background being in a gold mosaic treatment. The panels on either side of the reredos are filled with standing figures of St. Andrew and St. David; these are also treated in rich colouring with a gold mosaic background. The spaces between the altar and side wall in the reredos contain on either side kneeling figures of angels, looking towards the central figure. The angels are shown with swinging censers and are treated like the other figures in rich colouring with a background of gold mosaic work. The entire cost of the above improvements was borne by the generous Churchwomen who recently defrayed the cost of building the church, which is now, perhaps, one of the most beautiful and complete churches in Ontario.

TORONTO.

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

The Bishop of Toronto and Mrs. Sweatman heard last week by a telegram from Mexico, of the severe illness of their eldest son, Mr. Arthur Sweatman, of typhoid fever. Much sympathy is universally felt for the Bishop and his family.

St. Matthias.—The Rev. F. B. Norrie has resigned the rectorship of this parish. He leaves to join the staff of clergy at St. Mark's, Philadelphia, on May 1st. The Rev. Dr. Mortimer is the rector of St. Mark's.

St. Jude's.—The Rev. F. Herbert Hartley, who has been in charge of this mission for some time, will succeed the Rev. F. B. Norrie, as rector of St. Matthias.

The Ven. Archdeacon Mackay, administrator of the diocese of Saskatchewan, in the absence of the Bishop, who is in England, was in the city last week, on business connected with the diocese.

St. Stephen's.—The first meeting of the Guild of St. Barnabas for Nurses was held in this church, Wednesday evening, March 14th. After evensong, the chaplain, Canon Welch, read the office for the guild. An address was given and eleven associates were received. The members adjourned to the rectory, when an address was given by Miss Stikeman, who is the Superior of the order in Montreal. There was a celebration for the members at 7.30 the following morning. The guild is a branch of the English order, and is one of the many that have been started in different parts of the Empire. It has for its object the help, both spiritually and otherwise, of those engaged in tending the sick in hospitals and outside. If there are any members in Toronto, the Superior, Mrs. Broughall, St. Stephen's rectory, Bellevue

avenue, or the secretary, Miss L. C. Brent, Children's Hospital, would be very glad to hear from them. The meetings will be held the 1st, Tuesday in the month at St. Stephen's church at 8 p.m., beginning the 1st Tuesday in May. Louise C. Brent, secretary.

St. Clement's.—A series of Lenten services are being held in this church by the Rev. H. C. Dixon, each of which are illustrated by lantern views; the church was completely filled. On Tuesday last, the subject was "The Tabernacle in the Wilderness," and in Holy Week will be the "Passion of our Lord." Mr. Dixon has also been holding similar services, almost every other night, during Lent, to very large congregations in other churches.

NIAGARA.

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

Rothsay.—The usual load of oats (70 bushels) was presented again to the incumbent this year. A wood bee has also become an annual fixture. At the social evening, which the young people spend at the parsonage every year, a pair of gauntlets was presented, each, to the organist, Mr. Jas. Wooddisse; the choir leader, Miss Wooddisse, and to the clergyman's wife, Mrs. Leake. The friends of this mission, particularly the diocesan W.A., will be glad to learn that the attendance at the Drayton church continues to be quite encouraging.

Milton.—The Lenten services of Grace church are being well attended, and we are looking forward to a joyous Easter, when we hope we may be found more like our Lord and Master. On Tuesday evening last, the Rev. Prof. E. W. Huntingford, M.A., of Trinity University, gave a very interesting illustrated lecture on "Church History," in the school-house, which was well attended and much enjoyed. Prof. Huntingford also lectured on Monday evening at Christ Church, Omagh; the lecture was interesting and enjoyable. It might be a good thing if the diocese could appoint someone to deliver similar lectures in every parish and mission; there is certainly great ignorance in matters concerning the history of the Church.

At a meeting of the Standing Committee of the diocese, held on the 20th, the following report was presented by a sub-committee and after a brief discussion was directed to be printed and copies sent to churchwardens and members of Synod for consideration before the next annual meeting of Synod about the middle of June next: That there were last year (1898-99), 63 cures (107 congregations), in the diocese, of which four contributed from \$1,500 to \$2,000 each; four contributed \$800 each; seven from \$700 to \$800; nine from \$600 to \$700; eight from \$500 to \$600; eleven from \$400 to \$500; three from \$300 to \$400; and fifteen from \$119 to \$300 each. The 63 cures contributed in all \$37,737, an average of \$600 per cure, or \$353 per congregation. Of the fifteen cures which contributed from \$119 to \$300, one reported having 235 families and 106 communicants; another, 93 families and 153 communicants; a third, 93 families and 134 communicants, and a fourth, 56 families and 126 communicants. If it were not for the parochial endowments, the commutation and mission funds, there would be very serious difficulty in providing the ministrations of the Church in many districts of the diocese. Even with the assistance of all these funds, there were last year ten clergymen whose incomes were between \$600 and \$700; six between \$500 and \$600, and seven whose incomes were under \$400. Your committee have sought to discover means which might prove practicable whereby the small stipends might be augmented and fresh life and vigour be given to both priest and people, and now submit the two following schemes, either or both of which might be given a fair trial: The first proposition is as follows: The present system shall continue, viz., the

duty of maintaining the clergyman and providing him with a residence shall rest upon the cure receiving his services, and when aid is given for the Mission Fund, it shall be regarded as temporary and shall be reduced or withdrawn as soon as the circumstances of the mission will permit, subject to the following conditions: (a) That no priest shall hereafter be licensed to a cure until an income of at least \$600 and a house, or \$700 without a house, is guaranteed to the satisfaction of the Bishop. This income shall not include any annuity he may be entitled to from the Commutation Trust Fund, or income for parochial endowments. To facilitate the carrying out of this rule every means should be used; (1) To educate the members of the Church into the scriptural method of systematic and proportionate giving; (2) To group weak stations, and to attach outlying stations to a town parish, making a mission grant when necessary to enable the priest to engage the services of a deacon or student. (b) That pressure—even to the withdrawal of the services of the Church—be brought to bear upon defaulting stations or cures which, in the opinion of the Bishop and Standing Committee, are not doing their fair share in the support of the ministrations of the Church. (c) Some well defined system of promotion and removal, under Episcopal supervision, is recommended. Some system is needed by which an honourable separation might be brought about between disaffected cures and their incumbents. Cases are occurring from time to time in which loyal Churchpeople are forced to feel that a change is the only hope of deliverance from practical stagnation and ruin. It is felt that a large proportion of the clergy would welcome some regulated system. His Lordship, the Bishop, may not in every appointment be able to carry out any rule that may be adopted, but it is felt that when the system becomes understood, it will be respected, in a majority of cases, by both clergy and laity. At present a clergyman of average ability and efficiency, who commits no offence, and pursues his work quietly and energetically, is allowed to remain, without hope of change or promotion, in the charge to which he was perhaps first assigned, until he becomes utterly disheartened and discouraged. He very justly feels that his experience and fidelity have a right to be considered and rewarded. The cases appealing for readjustment and redress, for one cause or another, are so numerous and so injurious to the Church's interest and progress that some system of promotion and removal must be devised before very marked progress can be made in raising stipends permanently. The following is the second proposition: The assessment of every parish in proportion to its circumstances towards a common Diocesan Clerical Income Fund, from which all the clergy may be paid a maximum and minimum stipend by the Synod, leaving to the individual congregation, after it has satisfied the assessment to the common fund, to supplement the synodical stipend of its minister, according to its own will and generosity. Your committee would recommend, in the event of this report being adopted by the Standing Committee and the Synod, that the Bishop and Standing Committee be authorized to put into operation such of the principles and recommendations contained herein as they may deem practicable, and to apply, if necessary, for legislative powers for such purpose. All of which is respectfully submitted, (Signed), Charles E. Whitcombe, Chairman.

HURON.

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

Point Edward.—Rev. V. M. Durnford, who has done excellent work in this parish on the most slender stipend, had an application before the executive for a grant to enable him to carry on the work as the ground needs. There is work enough in his parish and the annexed Indian reserve for two men, but the parish raises only enough for one man's stipend. The result has been that Mr.