

the offertory was given for that object. The Easter vestry was held on Easter Monday at 3 p.m. Mr. C. J. E. Crump was appointed secretary and auditor *pro tempore*. Mr. C. Smith was re-elected clergyman's warden, Mr. H. Johnson, people's warden, and Mr. E. Malkin vestry clerk. The Rev. L. Sinclair expressed his appreciation and pleasure in the continued harmony of the congregation and the faithfulness of his officials.

**HOODSTOWN.**—The offertory for the Jews was taken on Easter Day, and the Easter vestry was held on Easter Tuesday at 11 a.m. Mr. H. Malkin was re-elected clergyman's warden, Mr. L. Goldthorpe people's warden, and Mr. W. Goldthorpe vestry clerk. The auditors were Capt. Whiddon and Mr. William Tipper. The Rev. L. Sinclair addressed the meeting with expression of sincere thankfulness for the continued devotion of the congregation of St. Jude's Church and the unfaded loyalty of its members.

**HUNTSVILLE.**—The vestry of All Saints' was held on Monday evening. The attendance was moderately good. The serious illness from gripe of Mr. Kinton, people's warden, was sincerely regretted. The vestry clerk presented the financial statement. The income from offertories, regular and special, was \$588.91. The expenditure was \$568.69, balance in hand, \$21.22; but it was shown that there was a present liability of \$70.83, which caused a deficit of \$49.61 in the working expenses of the year. The burial board showed \$90.15 receipts from sales of grave plots since laying out the ground, and an expenditure of \$50 for improvements and grave digging, leaving in treasurer's hands a balance of \$40.15. The Sunday School report showed marked progress had been made during the year. A new Karm organ had been purchased and paid for, and that a balance of \$8 was in the treasury. The church building fund had received from all sources \$1,040.75. The committee reported 200 cords of building stone laid on the site and paid for, leaving a balance of \$355.44 in the treasurer's hands. The Church Woman's Committee reported \$100 in hand to their fund for heating the church, and the Young Woman Communicants' Guild reported \$50 in hand to the window fund, making a total of \$505.44 to the credit of the church building fund, exclusive of cost of stone laid on the site. The congregation has paid in \$260.61 of its pledged \$1,000 to the church building fund; when the balance of the pledge is in hand, the rest of the material will be laid on the site, after which the problem of erecting the structure will compel us to again turn our eyes for help to the many and sympathetic friends of Algoma in the front dioceses.

#### CALGARY.

**CALGARY.**—The Lord Bishop of the Diocese has returned from an extended and successful trip to the Eastern Provinces. The interest in the work of the Territories is much increased by the Bishop's visit.

**MACLEOD.**—The Lenten services have been very well attended in Christ Church. The incumbent, the Rev. Ronald Hilton, delivered a series of addresses on the "Seven last words from the Cross." On Good Friday, both at matins and evensong, the church was well filled. On Easter Sunday the church was crowded to the doors. A large number of communicants attended Holy Celebration. The Easter meeting was held on Monday evening and was well represented. The churchwardens' books showed a balance in hand of some \$102 and everything paid for. The report of the auditors was passed and accepted. The election resulted as follows: Priests' warden, John Cowdry, re-nominated; people's warden, Mr. R. B. Barnes, re-elected; vestrymen, His Honor Judge Macleod, Major Steele, Capt. Matthews, Corp. Brown, E. C. Miller, R. Evans, F. Clarke, C. G. D. Wood, J. Hollies, R. Patterson; delegates to Synod elected are Col. Macleod and Mr. W. J. Cochrane. Before the meeting closed Col. Macleod, in a neat speech, proposed a hearty vote of thanks to Mrs. Miller for her kind, voluntary and regular services as organist, which position she has so ably and faithfully filled for over four years. The incumbent, Rev. R. Hilton, having pronounced the benediction, the meeting adjourned.

**LETHBRIDGE.**—The congregation of St. Augustine's faces the responsibilities of self-support from this date. They feel very grateful for the long-continued support of the S. P. G., and intend now to allow their grant to be spent on some less able mission field.

**PINCHER CREEK.**—The Church of St. John the Evangelist has been very much improved by putting in a handsome stained glass East window. The central figure is St. John. The colors are delicate and show great taste in the selection. The incumbent, the Rev. H. Haveleek Smith, is to have a par-

sonage erected for him by his people. The Easter meeting of this parish is to be held some day this week.

## British and Foreign.

### Mission Notes.

**SOUTH AFRICA.** The *Church Review* informs us that "two new sees are about to be founded in Africa to complete the link between Zululand and the Universities' Mission on the north of the Zambesi. The sees will be Lebombo and Mashonaland. The former will include the north-east of the Transvaal and the Gaza country south of the Sabi river, together with Delagoa Bay; and the latter the northern part of the Gaza country, together with Mashonaland, Matabeleland and the north of Bechuanaland and up to the Victoria Falls," and that "Mr. Rhodes has promised £500 for mission work in Mashonaland." At length a successor has been found to the late Rt. Rev. Douglas Mackenzie, Bishop of Zululand, in the person of the Rev. W. F. Puller.

The Rev. J. G. Chater writes to the *Net* of the work at Isandhlwana going steadily on. He speaks of the missionaries, Messrs. Smyth, Gallagher and Wheeler, making progress in the knowledge of Zulu, which is apparently difficult to learn. Mr. Smyth is able already to preach in it a little. Mr. Wheeler takes the day school for boys and girls, and seven boys are under training with Mr. Smyth. Mr. Chater goes three times a week to Hlazakazi to hold services. Mr. Smyth every third Sunday in the month has an English service at the Nodweni gold fields, two hours distance, combining with that service for natives at one of Mr. Johnson's out-stations. He also has a class for Bible reading and exposition for catechists at Mafitlong, about the same distance in another direction, every Saturday. Mr. Chater does what may be called the regular parish work—the services, classes and visiting. The Rev. C. Johnson, who visited Forbes' Reef and the Usutu in the north of the diocese, wrote that Mr. Carlén had great and good influence among the natives, and was surprised at the way in which they all came together to their nice little church for matins and evensong, and found them very kind and thoughtful. At the Usutu, where Mr. Jackson is, it was a busy and anxious time. It was expected that there would be great bloodshed, for the whole of the Swazi army had assembled at the king's kraal "to cry" for the dead King Mbandeni, and at the full moon to crown his son and successor, Bunsu. He was astonished at the influence Mr. O. Shepton had with the tribe. Over 1,200 men were assembled, and were orderly and quiet, so different from the wild Zulu army. Mr. Jackson is building a church. Mr. Johnson was welcomed at the gold fields, but had to hasten his return to his family before this warlike party met. On his way, passing the king's kraal, he found the country black with people, who, though rather noisy, did not molest him. Half the sum, viz., £500, required for the memorial of the late bishop, has been sent to the treasurer. The memorial will take the form of a school for the training of elder Christian native boys.

**DIOCESE OF GRAHAMSTOWN.**—At the St. Matthew's Mission, Keiskama Hock, there is a Girl's Boarding School taught by Miss Lishman and her sister, supported by the Ladies' Association of the S. P. G. Twenty-one girls are boarded and taught, among whom are six orphans. Besides these there are 38 apprentices and 60 day scholars; £90 were earned in the past year by the "Girl's Industries." From the general report of the mission it is learned that native services are held at thirteen out-stations, each being the centre of a number of small kraals. One of the out-stations is 25 miles north-east and another 21 miles south-west. In the whole district there are 1,500 members of the Church, including 350 communicants. The heathen population is from 8,000 to 10,000. At Keiskama Hock there is a small English congregation. Two English clergymen serve this mission, the Rev. C. Taberer and the Rev. A. H. Cass, and one native deacon, Peter Kawa, a student from the Kaffir Institution, Grahamstown, who has charge of the important out-station at the Kabousie, where about 40 acres of land have been secured to the church. There are twelve native catechists, six paid and six unpaid. Their duties and reports are all considered on the Saturday preceding the first Sunday in every month. On the morning of the latter there are no services at out-stations, as catechists, teachers and Christians generally then assemble at the home station. About 700 are present at this service, from 150 to 200 being unable to find standing room in the church. On the books of seven schools are 720 names, with good average attendance, boys and girls being about equal. Trades con-

tinue to be taught to the native lads. Forty applications for apprenticeship were refused for want of room during the last six months. A total of £3,426 9s. 7d has been earned by the various industries. The warden of Keble's College, Oxford, has issued an appeal for the completion of the Grahamstown cathedral. The fund for the completion of the choir is nearly all raised, and of the sum which the Bishop asks from friends in England, £6,000, £5,400 has been collected, leaving £600 still wanted. As an anonymous donor offers £500 on condition that the required sum be raised by the 1st of May, it is to be hoped that this will be met.

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Easter Day.

SIR,—I usually give a glance at your *Notes and Queries*, which are most helpful in these busy days. But I think you are not quite accurate as to the years in which Easter Day has been and will be on March 22. In 1890, Easter Day was on April 3, and 1817 on April 6. If we count back we shall find Easter Day on March 22 in 1883, 1478, 1573 and 1668 (old style), also in 1598 and 1693 (both Gregorian or new style), and 1761 and 1818. It will not again be on the same day until 2285, 2353, 2437, etc.

JAMES GAMMACK, LL.D.

East Toronto, April 9, 1891.

### Itinerancy of the Clergy.

SIR,—Your correspondent on this subject in a recent number wishes to import into the Church's system the Methodist lay-preachers' plan of changing places frequently, on the ground that said plan has a tendency to increase the number of adherents in Canada. Now, it so happens that the existence of the said plan is given as the cause of the decrease of Methodist members in England and elsewhere. What is the explanation, if both theories be correct? The fact is that the practice of frequent changes is a good plan for catching, but a bad plan for retaining people. It catches shoals of restless fish, always floating round loosely, on the lookout for "something new," that is the whole rationale of the thing. In well settled communities and established congregations, where generation follows generation in the same place of worship—something solid, substantial, permanent, is desired; change is deprecated very strongly. What is the remedy? Wesley's original plan is the remedy—a large band of mission preachers or "missioners" (lay-men if you like, or monks or "friars"), constantly in circulation, as an aid to the settled pastors of flocks, supplementing their regular efforts, making extraordinary efforts to bring in new members and recover the straying ones, as their special function. We need both agencies. Yours,

SMILAX.

### Notes and Queries.

SIR,—Will you allow me to enter, very reluctantly, a protest against two of your replies this week?

1. I think that in reference to the celebration of Holy Communion on Good Friday, there is no valid reason whatever why we English Churchmen should not offer the Sacramental Memorial of the Great Sacrifice on that day. The Church of England plainly directs a daily celebration of the Holy Eucharist on every day of her great week of prayer, Holy Week, including Good Friday. The question was discussed some 15 years ago by very eminent clergymen in London, and it was then clearly established what the rule of the Church of England required. I know what the argument is from Romish or Mediaeval usage, but this is no guide to English Churchmen. The prayer book is our standard.

2. Lay delegates are not elected by the vestry, but by the congregation. This is an important distinction. I know that, as a matter of fact, it is at or after the vestry meeting, that delegates are elected, but it is not the vestry they represent, but the much wider body of all persons composing the congregation, and care should be taken by the chairman of the meeting to make it clear that the vestry, as such, is closed, and that an entirely new meeting of the congregation is held for the specific purpose of electing the synod delegate. This is the law, at least in the Diocese of Ontario, and I fancy it is the same in all the dioceses of the province.

T. BEDFORD JONES, Archdeacon.

Bröckville, April 8, 1891.