

The new Pro-Cathedral of St. Luke's was opened with impressive ceremonies on Sunday last (Oct. 18th, St. Luke's Day), the building being crowded to the doors with all classes and denominations of the community. The church as now completed reflects the greatest credit upon the congregation, and especially upon Rural Dean Renison, to whom is mainly due the carrying through of a work which, at the beginning, seemed almost beyond the capacity of the people. The feeling of pride and satisfaction which both clergyman and people feel must be greatly enhanced by the fact that the very extensive improvements have been accomplished without laying upon the shoulders of the congregation the burden of debt. Every liability incurred has been provided for up to the last cent, and the church will stand for all time a monument to the enterprise of all concerned. The building, as enlarged, is cruciform in shape, transepts and chancel having been added to the original structure, which now forms the nave. Externally it is built of the local laminated sandstone which renders the stone buildings in town so ornamental, and, with its square tower, forms a specimen of ecclesiastical architecture of which the town has every reason to be proud. The services were fully choral though not for the first time, as our contemporary says. The Bishop was the preacher both morning and evening. The text of the morning sermon was Neh. ii. 18, "And they said, Let us rise and build. So the people strengthened their hands for the good work." The preacher referred to this as "a romantic episode in the history of Israel, of which Nehemiah was the hero," and then went on to draw a graphic picture of Nehemiah's dejection in the presence of the king, the latter's inquiry into the cause, with the resulting journey of the prophet to the historic capital of Jewish faith and patriotism. The public meeting convened by Nehemiah was touched upon, and the enthusiastic response of the people. "We are particularly impressed," said the Bishop, "with the profound sense of responsibility which the Jews felt to restore the house of their God. Wherever the Jews went their creed dominated. Do the members of the Church of England compare favourably with them? I trow not. They seem, as a rule, under no sense of obligation. The Church to them is a vague, undefined abstraction, presenting no substantial claim which she has authority to enforce. A commercial debt is comparatively binding, while one to the Church of Christ is disregarded because it cannot be collected. Yet the claims of the Church are of the highest origin; it was created by the hand of God; it has a living head, Christ; and is governed under His living hand. A man cannot ignore this with safety; he cannot stand aloof; to do so brings a curse upon him as bitter as that of Meroth. Do not misunderstand me. I am referring to the Church as a whole, not to this diocese or congregation."

"The next point that we notice in reference to this most interesting episode in the life of the Jews is that the restoration was the work of the whole people, not of a willing few. The honour of their nation and temple was at stake, and each one felt the responsibility. Is this the way with the modern Church? Is it not too often the case that the work is thrown upon the shoulders of a willing few? A congregation ought to be a busy hive without a single drone. A church cannot flourish unless every individual member takes his and her part in the common work. I hope that now this congregation has entered into its new sanctuary its members will be endowed with a new spirit. This is your spiritual home, and you will never derive the full benefit from this house of prayer until its honour has become as dear to you as your own." The Bishop then pointed out that in the restoration not only men but women worked. Some, he said, tried to explain away the reference to woman's work by saying that wealthy women hired men to work for them, but this he could not agree with. He believed that we are justified in accepting the passage literally. There were other cases in history where women had worked at labour just as rough and as little suited to their sex. These Jewish women were filled with a noble enthusiasm, and stopped at no sacrifice. "You women of St. Luke's," he said, "have you followed the example of those daughters of Israel?" Women, he continued, had a nobler mission than baking and embroidery, and no agency in history had done more to ennoble and elevate women than the teaching and example of Christ, who during His own life was uniformly courteous to women, and was in a special sense woman's Redeemer. After referring to the instances of this to be found in the gospels he urged upon the women of the congregation the duty of becoming members of the Woman's Auxiliary. Passing then to the immediate object of the occasion he congratulated the congregation on the completion of the church, which he officially declared to be open for the worship of God, under the title of "St. Luke's Pro-Cathedral," explaining that, although this is the see town of the diocese, the church could not be dedicated as a cathedral because there was no dean and chapter.

In the evening the Bishop's address was marked by the simplicity which is evidence of the highest art, his theme being Christ Jesus and Him crucified. "I wish to-night," he said in opening, "to bring you where I brought you fourteen years ago—to the foot of the cross of Christ." And in plain, straightforward words he enlarged with gathering eloquence upon the scheme of the redemption and all that it implied to a struggling and sin-burdened world. In closing, he referred with visible but strongly restrained emotion to the severance of the tie which for fourteen years has bound him to the diocese, and declared that in this, as in every other

event of his life, he had been guided by what he firmly believed was the will of the Almighty.

Five hundred and thirty people attended the morning service, and five hundred and fifty in the evening, and the collections for the day amounted to \$688.50; the largest congregations that have assembled at any time in Algoma, and certainly the largest collection ever taken up in the diocese.

GOOD-BYE.

A farewell reception was tendered to Dr. and Mrs. Sullivan on Monday night, October 19th, by the members of St. Luke's congregation. The gathering was held in the comfortable hall in the Dawson block, and a large number availed themselves of the opportunity to meet and listen to the Bishop for the last time. The ladies of the congregation had spared no pains to make the function a success. The hall was tastefully decorated and an admirable supper was prepared and served at the proper hour in the adjoining dining room. The musical part of the entertainment was provided from the American side and consisted mainly of violin music with piano, or rather organ, accompaniment.

The more serious part of the evening, however, and one that cast a shade of sadness over what would otherwise have been a wholly enjoyable event, was the presentation to the departing Bishop of the mementos which the deep regret of clergy and people prompted them to offer to him as an expression of personal esteem and profound sorrow at his departure.

First amongst these was an illuminated address from the congregation, which was read by Mayor Thompson, and ran as follows:

To the Right Rev. Edward Sullivan, D.D., Lord Bishop of Algoma.

We, the undersigned, in behalf of the congregation of St. Luke's Church, Sault Ste. Marie, Diocese of Algoma, desire by this address to convey to your lordship our feelings of regret that unavoidable circumstances, over which your lordship had no control, have led you to resign the Bishopric of Algoma, in which you have worked so faithfully for many years.

Although the fact of your lordship's removal to Toronto as rector of the largest and most important church in the Dominion of Canada will no doubt afford greater opportunities for the constant exercise of those peculiar talents and qualifications which so eminently fit your lordship for that important post, yet we cannot help deploring the fact that the church of Sault Ste. Marie individually and all the churches of Algoma collectively are losing the able ministrations of one of Canada's most eloquent preachers and profound theologians.

We feel sure that the mysterious chain of events which led up to this separation between the sheep and the chief pastor of the flock has been moulded and welded by that "Divinity which shapes our ends," and that your lordship in taking this step is following the guidance of that Hand that "doeth all things well" and causeth "all things to work together for good to those who love Him."

It is not necessary to say that your lordship at this moment stands in an atmosphere frag-