

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871

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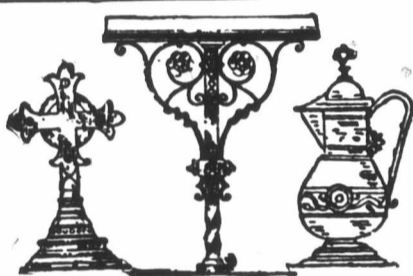
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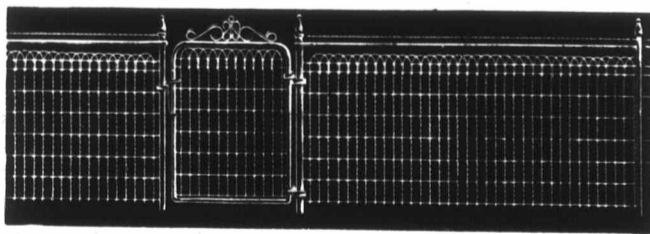
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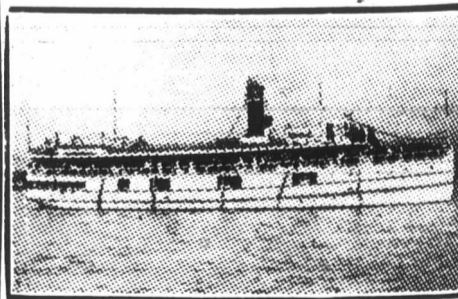
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May 7—Third Sunday after Easter.
Morning—Num. 22; Luke 23:50—24:13.
Evening—Num. 23 or 24; 1 Thes. 4.

May 14—Fourth Sunday after Easter.
Morning—Deut. 4:1—23; John 4:1—31.
Evening—Deut. 4:23—41 or 5; 1 Tim. 3.

May 21—Fifth Sunday after Easter.
Morning—Deut. 6; John 7:1—25.
Evening—Deut. 9 or 10; 2 Tim. 4.

May 25—Ascension Day.
Morning—Dan. 7:9—15; Luke 24:44.
Evening—2 Kgs. 2:1—16; Heb. 4.

May 28—Sunday after Ascension.
Morning—Deut. 30; John 11:1—17.
Evening—Deut. 34 or Josh. 1; Heb. 3:7—4:14.

Appropriate Hymns for Third and Fourth 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 the New Hymn Book, many of which may be found in other hymnals.

THIRD SUNDAY AFTER EASTER.

Holy Communion: 252, 257, 258, 259.
Processional: 384, 424, 601, 664.
Offertory: 387, 394, 422, 423.
Children's: 688, 710, 714, 716.
General: 172, 174, 400, 642.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 253, 256, 260, 386.
Processional: 440, 636, 650, 664.
Offertory: 165, 388, 577, 583.
Children's: 708, 709, 732, 757.
General: 19, 25, 171, 390.

Round the World.

Amongst the benefactions, endowments, and provisions for the welfare of others, a notable one is the travel endowment provided by Mr. Albert Kahn, a Parisian banker. This endow-

ment is available in certain countries selected by the donor—England, France, Germany, and the United States have so far received his favour. We hope Canada may be added to the list. The selections are made by trustees, and the person selected will have the sum of £600 placed at his disposal to defray the expenses of a year's journey round the world. The donee on his return has to furnish the trustees with a report of his impressions of the countries visited during his tour. Mr. Kahn's object is to increase the number of men who have a sane, kind, accurate and just conception of the world, and the general movement of civilization.

Dr. Hodgins' Report.

No one interested in the history of education in Ontario should fail to read this admirable and instructive report. It seems almost unnecessary to say that no man in the province is better qualified than the learned doctor to deal with this important subject from its biographical and historical side. From intimate knowledge, from within, of the rise and progress of education in Ontario, extending over the life-time of an ordinary man; from association with our great educators, Dr. Ryerson, and others, and from the possession of data and documents gathered for many years under most favourable circumstances; from love of this his favourite study, and devotion to the great Empire whose freedom and progress are founded on education in the highest and noblest sense, Dr. Hodgins is pre-eminently qualified for his position as Historiographer of the Department of Education for Ontario. We forbear making quotations from the report. It will tell its own story of the enlightenment, courage and indomitable perseverance of such men as Bishop Strachan, the Rev. Robert Addison, Mahlon Burwell, Dr. Charles Duncombe, the Hon. W. H. Merritt, and other founders of the educational system of Ontario. It also makes clear the great debt the United States owe to their early British colonists, the founders of their educational system.

The Corinthian Love Feast.

In the course of his lectures on the first epistle to the Corinthians, Bishop Gore, who is always so interesting and unexpectedly instructive, tells us of the Love Feast, which in that period the Gentile Christians solemnly held in order to reproduce the last supper at which the Eucharist was instituted, and how this feast was abused, and how such abuse led to the writing of the letter. What, he says, St. Paul intended was to conceive the sacred meal and the prayers which surrounded the actual sacrament, as it had been instituted by Christ. But what had come about was very different. These Corinthian Christians had come into the Church with all the associations of the idol feasts and club feasts, which were familiar sacred meals, to which the members of the club came and brought their contributions for a common supper. Instead of the sacred meal in which all partook together in a love feast of friendship and equality in the Christian Church, what had come about was a number of independent supper parties about which there was nothing sacred at all.

The Methodist Love Feast.

In the desire of the early friends of Wesley to revert to primitive practices, among other innovations the love feast was instituted, and the loss of this symbol of the communal basis of the early Church is lamented by a recent writer in the States. It has gone with circuit riders and saddle bags, with plain dress and a rooted antagonism to worldly amusements. "On the even-

ing of the long ago the love feast was a living reality, with the emblems of bread and water, it was dignified and impressive. Here there was the extreme of simplicity—white china pitchers and heavy mugs, platters filled with a sort of sweetened cracker, the plain message of the clergyman, not always elegant in phraseology or clerkly in diction. Down the aisles passed the stewards, wardens of the spiritual welfare of the church, bearing the symbols, while the stillness, often painfully profound, was broken only by an occasional pious amen from some uplifted sister or brother. Everybody partook, from the veteran nearest the front, his feeble strength almost unequal to the weight of the cup, to the tiniest tot, whose father lifted it to her lips. And the hymns! At no other time did the congregation sing so fervently that old stand-by, with its oft-repeated refrain:

There is a fountain filled with blood,
Drawn from Immanuel's veins,

To this day—and that is longer than she cares to recall—one woman can remember the indescribable, thrilling exaltation, when, after a brief prayer, the people, kneeling in the old Methodist fashion now seldom to be met with, sang softly, as if they waited for the immediate answer.

Lord, I hear of showers of blessing,
Thou art scattering full and free;
Showers the thirsty land refreshing;
Let some drops now fall on me,
Even me! Even me! Let some drops now fall on me.

Cheerfulness.

If there is one most welcome lesson that spring-time brings us it is the lesson of cheerfulness. All Nature is abounding in cheerful sights and sounds to those who will only but see and hear them. Alas, too often the corking, corroding care within blurs the eye to outward beauty, and the ear to the soothing strain of Nature's pleasing sounds. That was a wise word of quaint Jeremy Bentham:—"Look out for the bright, for the brightest side of things, and keep thy face constantly turned to it." This is the time of the year to set about tidying up the mind and heart, just as it is to rake the dead leaves and dry stalks off the flower bed, to give the tender shoots of the perennials a chance to see the sun, feel the rain, and gradually grow in beauty and fragrance. As with the flower of the garden so with the grace of cheerfulness which grows to noblest purpose in striving to make others cheerful. "When you rise in the morning," says Sidney Smith, "form a resolution to make the day a happy one to a fellow creature. It is easily done; a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves, light as air, will do it at least for the twenty-four hours." Truly, the best way to be cheerful ourselves is to try and help others to be cheerful.

Arrest Of Labour Officials.

A great sensation has arisen through the arrest of some prominent labour officials in the United States on a charge of having been parties to the committal of a barbaric crime. The law will decide between these men and their accusers. We have always written against the crimes that from time to time accompany strikes, especially when the strike is on a large scale and feeling is heated between employer and employed. We hope for the cause of civilization and humanity that these Union men will not be found guilty of the dreadful crimes with which they are charged. Crimes so unfeeling and remorseless that the atrocities

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of pagan savages could scarcely surpass them. If, however, the charge is proved then justice must be done, it matters not how high the man accused stands in the estimation of his comrades, and how great the number, and strong the power of his comrades may be. Apart altogether from this arrest the labour men as members of a civilized community should learn that Conciliation is better than Force, and that Force is a double-edged weapon that cuts both ways.

Tuberculosis.

The crusaders against consumption in England have made a strong appeal by an exhibition in Kensington of not only what is desirable in sanitation, but what is not. The attention of the visitor is first arrested by the reproduction of two dilapidated dwellings, such as are to be found in the poor quarters of large towns, such hovels being a nursery of this disease. Across the front of this exhibit is the legend;

"The friends of consumption,—
Dirt, damp, dust, drink."

There are also models of back to back houses from which fresh air and sunshine are excluded. Surely this is a satire on the vaunted, modern buildings on this continent. Where in the world will congeries of buildings be found worse than our sky-scrapers in excluding completely fresh air and sunshine save on the street front. Then there are models showing consumption shut in by closed windows; overcrowded sleeping and living rooms. Excellent reasons for sweeping away old rubbish, but also reasons against replacing them by insanitary lofty blocks stopping light, and the circulation of air.

The Religion of the Englishman

Is the name chosen for a book of sermons by a prominent London preacher. It is well that defects in religious life and practice should be sincerely pointed out. This volume is meant for the English of the richer classes who live in the cities of this densely-peopled Island, a wholly different class to those who are coming in their thousands to our shores, a class with which we judge neither the preacher nor the people he speaks to have a single idea in common. It seems to us that the religion of these Englishmen who come to us is deep-seated and real, they learn and try to practice through life the lessons of the catechism, and when properly approached are generous givers. But their religious discipline and their training for a new country is wholly and lamentably neglected. The man is quite unprepared to be the priest of his household, to lead their homely devotions, he is not forewarned. He does not know the need to do so, as at home, his children go to school and Sunday School, and he does not think of what Sunday will be in a new land on a prairie. He shrinks from taking it upon himself to read the Church service, or to join his neighbours in doing so, or to teach and explain the catechism to the children. For the last fifty years observers, not in Canada only, but in the United States and elsewhere have wondered how it was that on reaching the new land such vast numbers of the poorer English leave the Church of their fathers. It has been vainly pointed out that the religious training was defective, and that the clergy must be too interested in matters, which, on looking at the behaviour of immigrants, observers feel must be a mistaken choice. What needless difficulties are thrown in the missionaries path. Is it to be wondered these unselfish men should find their efforts fail? We might suggest that English parish clergy try to train adults in the practice of personal religion, and that the older children should be able and willing to read the service when needed and to teach Sunday Schools. The devil always holds his school at the fence corners.

The Small Holdings.

According to the latest statistics issued by the Irish Agricultural Department, the total number of holdings in that island is 603,827, and of these all but 32,000 are less than 100 acres. Those between five and fifteen acres number 153,565; those between fifteen and thirty acres number 136,216. In 1851 the holdings which did not exceed one acre were 37,728. Last year they were 85,644. In April the Board of Agriculture in England issued a report which stated that the County Councils of England and Wales had acquired 80,263 acres for small holdings, of this land 65,023 acres had been let to 4,846 small holders, and 52 had been sold to 7 holders; 3,454 acres had been let to 27 co-operative associations which had sublet to 490 members. Private land owners had supplied 2,192 applicants with 27,000 acres. The councils hope to supply 1,500 applicants with the land acquired but not allotted. The average size of lots is between 11 and 12 acres. It is noticeable how England clings to a renting tenure; it says much for the experience of landlords and tenants in past generations. With the enormous emigration of land workers it is a high time that intelligent efforts should be made to induce the Old Country man to live on his native soil. If he can make a living on a small holding in the Niagara district, or on a large one in Alberta, there is no reason why one cannot be made in a fairly fertile part of Great Britain. It is easy to run into extremes, extremes of migration, or of relying on one crop like wheat or potatoes. There were small holdings in Ireland when the potato disease and famine broke out and ruined all.

Divorce Made Easy.

Though the Church of Rome professes to be opposed to divorce, that dark blot on the marriage state, her determined stand on marriages between Roman Catholics and those who are not Roman Catholics, a stand upheld by Quebec Judiciary, provides a ready and easy form of divorce. Powerful though she may be, she cannot prevent those of her sons and daughters who are moved by another power, love, which she never can control, from marrying those who are compelled by conscience to live outside her pale. So by a decree whose operation is equivalent to divorce, she attempts to annul such a marriage and in so far as she succeeds in doing so, goes back on the professions so often publicly made by her clergy and laity in pulpit and press, of being opposed to divorce, and by decreeing that the marriage referred to is void, sets at naught not only the established law of the land as to marriage, but provides a method of easy and inexpensive divorce, for such of her people as desire to avail themselves of it.

Anglican Marriage Absolutely Valid.

So far as our Church is concerned the effect of this decree from the Roman standpoint would be that every marriage celebrated by one of our clergy between a Roman Catholic and one who is not a Roman Catholic, is void and of no effect. With all reverence, we thank God for the privilege of being able to assure all those who have been so married, not only that they have been in the words of our ancient and solemn service, "lawfully joined together in matrimony," but that by Divine authority the impressive words of the officiating priest were used: "Those whom God hath joined together let no man put asunder." A Divine authority transmitted by no Bishop of Rome, but held and exercised by our ancient British Church long before Pope Gregory sent from Italy the monk Augustine to visit the home of our forefathers; an authority held and exercised by a continuous body throughout the history of our British people down to the present time. As to the legal status of our Church we quote the words of a great authority: "The ac-

cepted legal doctrine, as to which there was no controversy, was that the Church of England was a continuous body from its establishment in Saxon times." These are the words of Mr. Justice Phillimore, delivered in Divisional Court, 1907, in re West Riding Council. When a duly ordained clergyman of our Church, therefore, joins in matrimony a member of the Roman Church with any other person, and there has been no legal bar to such marriage, so far as the previous conduct of the parties is concerned, the marriage is absolutely valid, and the Bishop of Rome and those who are under him have no power or authority to annul it, and the attempt to exercise such authority can only be treated as usurpation of a Constitutional Right which the free people of Canada will not submit to.

COLLEGE ROWDYISM.

A short time ago the writer had occasion to pass a night in a hotel in one of our Canadian towns, where a hockey match between two college teams was in progress. Owing to the pressure on the bedroom accommodation, he was obliged to occupy a room on the top flat of the house, the greater portion of which had been reserved for the visiting hockey team. As it happened the visiting team was victorious, and during the greater portion of the night they were engaged in uproariously celebrating their victory. At least one was violently intoxicated. The noise, to anyone desirous of snatching a few hours' sleep, was trying, and it was a gross violation of the rights of the other guests. But let that pass. Young men are thoughtless, and in this case, they had gained a hard-won success, and thought they had a right to jubilate. The evil feature of the whole business was the horrible profanity of these young college students, most of them members of respectable families. All profanity is blameworthy, and perhaps in a certain sense one has no right to discriminate between forms of it. Yet it is hard not to do so. In this case the profanity was blasphemous and obscene. It was the sort of language you would regret to hear from the roughest and most ignorant of our working classes, in the forecastles of trading schooners, in lumber camps, etc. In fact a commercial traveller, who had suffered with ourselves, remarked, "Lumber jacks are gentlemen to that crowd." Now this experience is not exceptional by any means. It is the worst the writer has gone through, probably because it was at close quarters. But these outbreaks are reported from all parts of the continent, and may be regarded as one of the established common places of our every-day educational life. College students are unhappily becoming associated in the popular mind with rowdyism. It is a lamentable state of things, that our colleges, which are regarded as the centres of enlightenment and refinement, the outposts of higher thought, the strongholds and bulwarks of progress, the very places where one would expect to see our race at its best and highest, should apparently be the nurseries of blaguardism. The presumption is that college students are gentlemen. Thousands of young men have been sent to college mainly for the improvement of their manners, consequent upon the refining influences to which they are subjected. This is not the highest object of an university education, but in its right place and connection is commendable, for character building is above the mere acquisition of learning, and social training and discipline is undoubtedly a leading factor in the formation of character. As matters now stand, a college education cannot be regarded as tending to anything but social, and in some cases, moral deterioration. This may seem a strong statement, and we make it with much reluctance. But it is impossible to witness the conduct, and to listen to the

language of the average band of college students without being forced to the conclusion, that membership in a college and participation in its corporate life, of which sports occupy such a prominent position, subjects a young man to very dangerous influences, and that for any learning acquired there, he has to pay a very high price. We readily make all allowances for youthful high spirits, we recognize the fact that young men may be reasonably allowed considerable latitude, and that it would be folly to expect of them the decorum of mature or middle-aged men. But surely there is a limit to exuberance of animal spirits as in this case. College students are treated as men, even in residential colleges the discipline is of the mildest, incomparably milder than what obtains in the Army or Royal Navy, or Mercantile Marine, with men, as a rule, considerably their seniors. They are practically put on their honour, and they would violently resent, being subjected to a stricter discipline, going back to the restraints of school. We cannot here suggest any remedies, except the general one of more frequent appeals on the part of those in authority, to the sense of manhood and self-respect. We should also like to see an intercollegiate anti-profanity league started in Canada. The whole question is a most serious one, which has not received the attention it demands.



INTEMPERANCE.

The popular meaning applied to this term is a striking illustration of how words become restricted in their application. The word "intemperance," than which, etymologically, there is no more comprehensive in the language, has, we know, been narrowed down to apply to one single form of excess. Occasionally it is used in some other connection. We hear it employed sometimes in connection with the abuse of speech. The expression, "intemperate language," occurs fairly frequently, and there as far as we can at this moment remember its use ends. We never hear it used in connection with the abuse of eating, dressing, work, or recreation. In nine cases out of ten it is applied to the abuse of intoxicants. So all but universal is the practice, that the term standing alone, and in its unqualified and abstract meaning, is accepted as a matter of course, as possessing this restricted meaning. This is something to be very deeply regretted, because it has tended to obscure, and in some cases to almost entirely conceal, other forms of intemperance at least as dangerous, and far more insidious. Take to begin with intemperance in eating. It may safely be said that where over drinking slays its thousands over eating slays its tens of thousands. Gluttony is at least as sinful as drunkenness, and if it is permissible to draw distinctions in such matters, less excusable. But so lamentably have the issues been confused by the misuse of this term that there are thousands and tens of thousands of people to-day who, guilty every day of their lives of the sin of gluttony, regard the user of liquor, moderate or immoderate, as occupying a distinctively lower moral plane than themselves. Gluttony, or over-eating, is perhaps the commonest form of intemperance among men. It is so common, indeed, that one is naturally slow in ranking it as a vice. Yet when the matter is considered in all its bearings and relations and effects, no other conclusion can be honestly reached. To injure bodily, mental and spiritual health by any deliberate act is surely a vicious proceeding, and stands on the same level with all other kindred sins against natural laws. We are too prone to judge actions by what we call their "effects," meaning their immediate and visible effects. The evil effects of drunkenness are so swift and obvious that they appeal to the imagination as nothing else of the kind does, and

the result is that the great mass of people have entirely lost their sense of proportion in this matter of the intemperate use of creature comforts, and have forgotten that all forms of intemperance are equally sinful, and, it may be added, equally injurious in the end. Then there is the kindred abuse of dress and social pleasures, the especial sex sin of women. Who will venture to deny that this form of intemperance, when persisted in, does not inflict at least as much suffering and evil upon humanity as what is popularly known as "intemperance"? Tens of thousands in this connection at this moment are groaning under the tyranny of habits, at least as hurtful as and not one whit more rational or excusable than overindulgence in alcoholic liquors. Overwork is another common form of intemperance seldom recognized. It takes such a respectable form and brings, or appears to bring, so much direct gain to humanity that it often requires some fairly hard thinking for the average man to realize that it is anything but a positive virtue. And yet on the broad principle of our duty in the matter of health preservation, overwork, which tends to the reduction and final destruction of mental and bodily fitness, must be placed in exactly the same category as other forms of intemperance. In the wider and truer sense of the term this is an intemperate age. It is a "strenuous age," when we do nothing by halves. We work hard, and we play hard, and thus are in constant danger of going to extremes. True temperance is the great need of the age. There is a tendency everywhere to overdo life, and to make a fetish of what is called "efficiency." The "inefficient" man is he who is content to leave well alone, and who knows when he has had enough. We have largely lost our sense of proportion. All life in its true sense depends upon the right proportion or balance of things, but the tendency at the present time is to entirely neglect this. The motto of modern progress is, "You cannot have too much of a good thing," as if anything you had too much of could be called "good." Thus it is, as perhaps never before, an intemperate age.



FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The meeting of the Board of Management held in Montreal last week was characterized by no outstanding features of marked importance. A lengthy set of rules affecting the missionaries in the foreign field and on furlough consumed a large portion of the time of the Board. A proposed canon on the election of missionary Bishops to be submitted to the General Synod consumed much time also. These were very important items of business, but they were not such as to call forth much interest or enthusiasm. Mr. R. W. Allin, at present secretary of the Anglican Laymen's Missionary Movement, was unanimously chosen as assistant general secretary. Mr. Allin enjoys the fullest confidence of the Church as a man of great integrity, and zeal, and possessed of a winning personality. His frank, clear, manly form of address carries more weight than the utterances of some more eloquent and showy men. He will enter upon his work with much first-hand knowledge of the Church's problems, and we shall be much mistaken if he does not prove a great source of strength to the Board of Missions. We trust that as a layman he will devise some means by which a few at least of our wealthy laymen in the larger cities will be brought into our missionary contribution column with amounts of four and five figures. It was with the greatest satisfaction that "Spectator" learned a few days ago that a Montreal Churchman had subscribed five thousand dollars towards Church extension in

the diocese. That may be the starting point of a new and more worthy scale of giving by those abundantly blessed with possessions. A year's work might profitably be spent in working out the problem of getting, say, twenty millionaires in the leading centres of Canada to subscribe five thousand dollars each to general missions. It would mark a new era of productive churchmanship in the millionaires, and establish a precedent that would be most fruitful in many ways. The difficulty seems to be in getting a right start, and the general opinion is that this end can best be attained by one layman influencing another, and one millionaire inviting another to get in with him on the ground floor in this new investment. If the general and the assistant general secretaries can work out that problem they will earn the gratitude of the Church, and the gratitude, we believe, of the men whose generosity to the Church has been awakened.



What appeared to "Spectator" as the most notable feature of the session of the Board of Management was the new General Secretary's report. It was a serious effort to summarize the situation in the fields occupied by the Canadian Church, and to guide the Board in its policy and operations. An attempt was made to show why we should deal more generously with China and Japan, and why we should at this juncture decline to incur new obligations in Palestine and Africa. The situation in Japan was carefully considered and suggestions made for handling the new problems which have arisen in that country. Our Canadian missionaries in Japan have come to the conclusion that our work can best be carried on there by a Bishop directly responsible to the Canadian Church. They feel the need of a Bishop who knows Japan and its language on the one hand, and Canada and its people on the other. On various features of the Church's problems, Dr. Gould expressed himself with frankness and clearness. This attitude of assuming definite responsibility in the way of advising the Board in matter of policy and in carrying out that policy seems to us to be natural and normal. It will, of course, bring him into conflict from time to time with the members of the Board and the safer ground to take might be to let others handle these difficulties. But the General Secretary ought to be the best informed man by far on all our missionary problems. He gives his whole time to the work. It is his business to be in daily contact with questions which the members of the Board can only know in the slightest measure, and from the outside. It does not follow, of course, that his judgment will always be the best. In missionary work, as in all other undertakings, it not infrequently happens that the man who looks on from a little distance, one who is not too closely associated with the question, can give a sounder opinion than the man who has grown accustomed to regarding it from one point of view only. Still the General Secretary ought to be the guiding personality in the Board. And the more fully he occupies that position the more fully will he be performing the duties of his office. We are quite aware that his conclusions may at times be quite the reverse of what we may think right, still sensible men honour those who differ from them, and particularly when they can demonstrate their soundness of judgment. What "Spectator" would like to encourage in the new General Secretary is definite and recognized leadership, and the full assumption of the responsibilities of his office. And further, he would like to encourage in the Church public a spirit of wholesome support in the discharge of those duties. We do not mean a flabby acquiescence in all he does and says, but a spirit that will see that he gets fair play, a fair opportunity to work out his ideals under reasonable criticism. He received, for example, some hints in regard to the preparation of the

executive committee's report and other features of the work, that he will do well to observe. There is no use clinging to the old ways. The Board looks for progress and improvement, and the sooner he gets into his stride the better. In the meantime, we think he acquitted himself very well. "Spectator."

PRAYER BOOK STUDY.

103. Which Sunday is called PALM SUNDAY?
104. Where in the Prayer Book is a list of the Books of The Apocrypha found?
105. Does the word "christened" occur in the Prayer Book? If so, in what places?
106. Where is "The Grace" at the end of Morning Prayer called "a prayer"?
107. What does "Sabaoth" mean?
108. Why is there no "Gloria" at the end of the Te Deum?

ANSWERS.

Answers to the questions on the Prayer Book, both question and answers are numbered alike, so as to avoid confusion.

THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

On Wednesday, April 19th, the choir of the Cathedral of St. John the Divine, in New York, was consecrated by the Bishop of New York. The day was fine, and a great crowd assembled inside the Cathedral and in the large grounds surrounding it. The site is a very imposing one, and the effect of the group of buildings—the Cathedral, St. Luke's Hospital, the Deaconess Home, and other buildings which will gather around the Cathedral—will be very inspiring. The Cathedral choir is finished, as far as it goes. Everything is well planned, well executed, and fits. The first glance you get as you enter the west door is almost overpowering. The choir is very lofty, the stalls, etc., beautifully carved and the reredos and altar in keeping with the rest. One often sees in great churches something very fine in itself, but very much out of place, but in this great church everything is in harmony. The organ is a splendid instrument, well disposed on the screens on each side of the choir. The service began at 10.30 a.m.; previous to that Bishops, clergy, and laymen began to assemble in the choir school. Familiar names were heard on every hand, and soon a few familiar Canadian faces made the Toronto visitors feel at home. The Bishop of Nova Scotia was there to represent Canada and several distinguished clergy from other churches gave a picturesque touch to the procession, the vestments of some Danish clergy being specially interesting. About 450 people were in the procession, which took nearly a half an hour to get into place in the Cathedral. A most curious sensation was produced by the click of numberless cameras as each section of the procession appeared. About 11 a.m. the service of consecration began, according to the dignified form of the American Church. This was followed by morning prayer, with Te Deum and Jubilate in B6 by Stanford. After morning prayer, a hymn was sung to the tune of "God Save the King," the effect to Canadian ears being very incongruous. Holy Communion followed, the Kyrie, Creed, Sanctus and Gloria being sung to Gounod's St. Cecilia service. The choir is a highly trained organization of men and boys, quite worthy of the Cathedral, and the whole service was an inspiring act of worship. If the rest of the cathedral is finished and the service carried on on the same lines as the present building and service, the Church in New York may be very proud of their modern cathedral. It is all quite worthy of the best cathedral traditions of the Mother Church in England. Two of the future seven chapels are finished, one being specially rich in carving, stained glass, etc. After a few days in New York we get accustomed to talking in thousands, but at first it is somewhat bewildering to simple people who are accustomed to hundreds of dollars, or even to tens. The church impresses one as being alive to the situation, and working hard to meet the many demands upon her. Money is lavishly spent, in order to make the churches effective, and Grace Church is a good illustration of the way in which the changing conditions of the city are being

met. The great parish of Trinity, under Dr. Manning, is coming more and more into touch with modern requirements and is generously expending her enormous income in a way that makes one feel that the best results will be gained from the expenditure. The changing life in the East side makes work especially difficult. The parish lists contain names from many races, Italians, Germans, Poles, Russians, etc., and the constant move of the people must prevent a good deal of the work being very deep. But the clergy and workers are heroic in the way in which they stick to it, and the work must really tell where there is such devotion and energy. The new cathedral is a great attempt to show that enormous and expensive buildings are not confined to secular undertakings, but that many faithful ones are willing to devote money in erecting a building, which, by its size beauty and usefulness, will forcibly witness to the higher things of life. Once upon a time the spire of Trinity was a landmark in the lower part of the Island. Now, Trinity is in a sort of well, surrounded by towering buildings. The cathedral will make a new start in symbolism, and New York will be again reminded that the Church is still vigorous and well to the front.

Brotherhood of St. Andrew

MONTREAL.

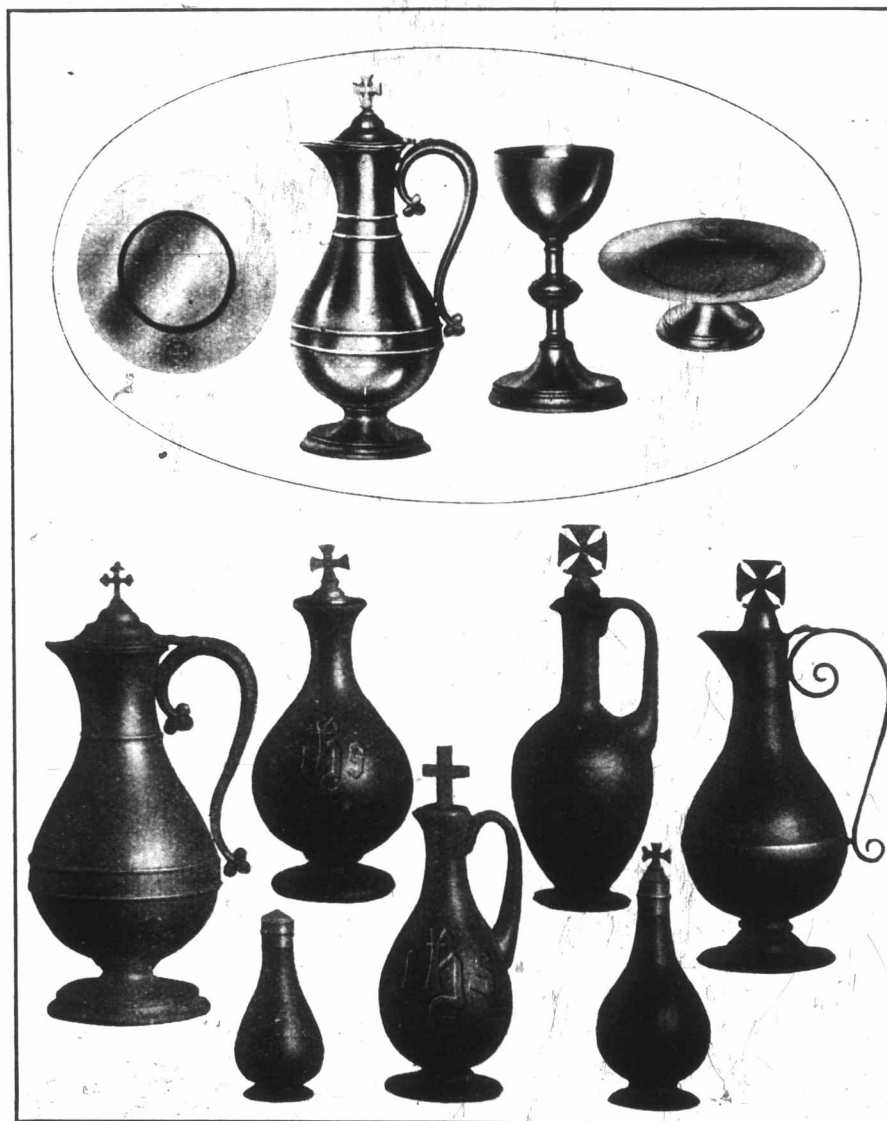
One of the most encouraging features of Brotherhood work in the Dominion at the present time is the splendid advancement which is being made in the city and suburbs of Montreal. For a number of years the Brotherhood in Montreal was weak in membership and in service, but latterly there has been a great improvement in both numbers and work. Since the Montreal Convention, six new or probationary chapters have been formed and a number of other chapters strengthened. Active Junior Chapters (some still on probation) are now working in All Saints', Christ Church Cathedral, St. Clement's, Verdun; St. James' The Apostle Mission, St. Martin's, St. Edward's, St. Stephen's, Sabrevois College and Trinity. Active Senior Chapters are at work in Christ Church Cathedral, Church of the Advent, Grace Church, St. Alban's, St. Clement's, Verdun; St. Edward's, St. George's, St. James' The Apostle, St. Jude's, St. Luke's, St. Martin's, St. Matthias' and St. Stephen's. A probationary chapter has also recently been formed in St.

Barnabas' Church, St. Lambert. Other Senior chapters are promised, and it is hoped that soon the Brotherhood will be represented in every parish in Montreal.

The Churchwoman

RUPERT'S LAND.

A very successful gathering of W.A. workers took place in Morden on April 19th and 20th, when a meeting was held of representatives from the different W.A. branches in the Rural Deanery of Pembina. This is a new departure in W.A. organization and is the result of a resolution passed in June, 1910, at the annual diocesan meeting. The W.A. has become so large and the branches so numerous that it is impossible to find time at the annual for the reading of reports from the individual branches. It is hoped that this difficulty may be solved by the grouping of branches into Deaneries and by combining the reports from each branch in the Deanery into one tabulated Deanery report, the reading of which should help greatly to simplify the proceedings at the annual diocesan meeting in June. At the opening session on Wednesday evening, after prayer by the rector, the Rev. B. L. Whitaker, Mrs. Garrett (Morden) gave an address of welcome to the delegates, to which Mrs. Armstrong (Manitou) replied. Then followed an address from Mrs. Pigott, who, as president of the Morden W.A., filled the office of deanery president in a most able and efficient manner. The remainder of the business consisted of the election of Mrs. Speechly (Pilot Mound) as secretary-treasurer of the deanery organization, and of the reading of the reports from the branches in the deanery. A committee was formed of the officers, together with one representative from each branch, to draft the deanery report, which is to be read at the diocesan meeting in June. Three excellent papers were given, by Mrs. Strong (La Riviere) on "China," by Mrs. Spencer (Morden) on "W.A. Work," and by Mrs. Jardine (Manitou) on "Direct Giving," this last being read by Mrs. Rowe (Manitou). In the evening, at the social, lantern lectures were given, one by Miss Millidge on "China" and the other by Mrs. Fortin on "Honan," the new Canadian diocese in China. On Thursday morning there was a celebration of Holy Communion at 10 o'clock.



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Glass Cruet, plain, Glass Stopper, 8½ in. high	... 1.35
Glass Cruet, Sterling Silver Mounted Cork, 9½ in. high	... 3.85
Glass Cruet, Sterling Silver Mounted Cork, 8½ in. high	... 3.25
Glass Cruet, Sterling Silver Mounted Cork, 6½ in. high	... 5.00
Silver Mounted Glass Plagon, 10½ in. high	... 18.00
Silver Mounted Glass Plagon, 8½ in. high	... 13.50

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After service the delegates were assembled and photographed by the rector. After devotional exercises on Thursday afternoon, Mrs. Watson (Presbyterian-W.F.M.S.) and Mrs. McLean (Methodist W.M.S.) brought greetings to which reply was made by Mrs. Speechly (Pilot Mound). This was followed by two very interesting papers on "Indian Missions" by Mrs. Kerby, and on "Pledges" by Mrs. Fortin, the diocesan president of the W.A. At this point a charming little incident happened when Mrs. Fortin was presented with a bouquet of carnations by little "Paddy" Pigott, the very junior member of the Morden W.A. After a song by Mrs. Pigott tea was served. The secretary then presented the rural deanery report, which had been prepared by the report committee. This deanery report was unanimously adopted. A very helpful paper followed from Mrs. Rowe (Manitou) on the "Objects and duties of a W.A.," and another from Mrs. Speechly (Pilot Mound) on "Our Responsibilities." The "Question Box" came next and led to several profitable discussions. The session was brought to a close by a very entertaining account given by Miss Millidge of her experiences as organizing secretary. On Thursday evening, after service in the church, the delegates and others met in the Hall for a farewell session. Lunch was served and this most enjoyable convention was brought to a close. It is impossible to write any account that will adequately describe the enthusiasm and interest shown at the meetings. The business went forward without the least hitch and the members of the Morden W.A. are greatly to be congratulated on the excellent arrangements made for this, the first deanery meeting in this district. Further, no account of the proceedings would be complete without some allusion to the presence of the diocesan president, Mrs. Fortin, and of Miss Millidge, the organizing secretary, both of whom proved to be a perfect encyclopaedia of information. To them and to the Morden ladies are due the thanks of all those who attended this most delightful gathering. The delegates present included:—Miss Bradley, representing Miss Cartwright; Mrs. Saunders, Miss Reynolds, Clearwater; Mrs. Archer, Mrs. Rowe, Mrs. Armstrong, Manitou; Mrs. Holgate, Mrs. Strong, La Riviere; Mrs. Gibbs, Mrs. Speechly, Pilot Mound.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—Trinity.—The vestry meeting was held in the parish hall and there was a large attendance. The reports for the year were presented, and showed much good work being done by the various church organizations. The financial statement showed a small deficit, but on the whole the church finances were in a very encouraging condition. The meeting voted an increase in the rector's salary of \$200, this motion being passed unanimously. The churchwardens for the year 1910 were re-elected, being Messrs. W. E. Brokenshire and R. B. Knight; delegates to the Synod, W. E. Brokenshire, R. B. Knight; substitutes, G. Shaeffer, J. G. Colp. The rector referred in his report to the building of the new hall, which it is expected will be finished by the fall. \$4,000 has already been promised. The total receipts of the church for the past year were \$3,595.62.

All Saints' Cathedral.—On Sunday the 23rd, the troops attended service. The congregation was the largest since the opening of the building and a great many were unable to secure seats. Lieut.-Col. Oxley, Commissioner for Nova Scotia, and a large number of military men, attended the service. The Rev. C. W. Vernon preached an excellent sermon suitable to the occasion. Before leaving the cathedral Scoutmaster Micklewright expressed his own thanks and the thanks of the troops to the band for their valuable services—thanks in which all who witnessed the parade will share.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.
Walter Farrar, D.D., Assistant Bishop.

Quebec.—The annual vestry meetings of the various congregations were held on Monday in Easter week. These meetings were all largely attended, and the reports presented showed that

the finances of the congregation were in very flourishing conditions, the congregations being fully up to the average and the contributions for church purposes showing no diminution. The Cathedral vestry meeting was well attended, and the reports presented were most gratifying. Major A. J. Price was chosen as rector's warden and Mr. Paul G. Owen as people's warden.

St. Matthew's.—There was a full attendance at the vestry meeting. The different reports were presented, showing the position of the congregation to be in a very satisfactory state. Dr. Laurie was again chosen as rector's warden, while Mr. J. G. Billett was elected as people's warden. The delegates to the Synod elected were Dr. J. Hamilton, R. Campbell, K.C., and E. Pope.

Trinity Church.—There was a good attendance at the vestry meeting, which was presided over by the rector, the Rev. A. R. Beverley, M.A. The report of the rector, covering the ten months he has been connected with the congregation, was most interesting and contained a number of valuable suggestions. The report of the church wardens showed that despite the fact that there was a large expenditure on repairs, etc., during the year, there was still a balance on the right side. After a number of other reports had been read and adopted, the election of officers was proceeded with and resulted as follows: Minister's warden, W. De Q. Sewell; people's warden, W. C. Scott; delegates to Synod, C. Knowles and Robert Ritchie; superintendent Sunday school, W. H. Wiggs.

St. Peter's Church.—At the meeting of the vestry, the reports presented were very gratifying. Mr. H. Doddridge was re-elected people's warden and Mr. Payne was again chosen as rector's warden. Mr. E. T. D. Chambers was unanimously re-elected delegate to the Synod.

Sherbrooke.—St. Peter's.—The Queen of Festivals was fittingly observed by the faithful, who were at the Holy Communion in large numbers. The services were of festal character and appropriate sermons to the occasion were preached; it was a bright and happy Easter in every respect. The vestry meeting was held in the parish hall Monday evening, the rector in the chair. It was moved by Mr. H. R. Fraser, seconded by Mr. C. H. Bowen, and carried, that Mr. Walter H. Wilson be the people's warden. The rector referred to the approaching departure from the parish of the Rev. C. R. Eardley-Wilmot, with great regret, but he wished Mr. Wilmot every success in his coming work. The position of curate has been offered to Rev. Vere Hobart. The rector's salary was increased \$300, making it \$1,800 a year. The following delegates to the Synod were appointed: Messrs. Jas. Mackinnon, Wm. Farwell and H. R. Fraser.

The Right Rev. W. J. Farrar, D.D., Assistant Bishop of Quebec, in the absence of the Rev. Canon Shreve, the rector, preached in this church on Sunday, April 23rd, from the words, "Take Mark and bring him with thee," 2 Tim. 4:11.

Lennoxville.—St. George's.—At the Easter Day services there was a large attendance at both early and mid-day celebrations of the Holy Communion. The rector was assisted at the early service by Rev. Dr. Parker and at mid-day by the Rev. F. G. Vial, D.D. Special sermons were delivered at both mid-day and evening services by the rector, the Rev. R. W. E. Wright. The vestry meeting was held in the church hall on Easter Monday, at which a good number were present. The chair was occupied by the rector, Rev. R. W. E. Wright. The wardens presented their

report which gave a satisfactory showing for the financial standing and was heartily accepted by the meeting. Mr. C. N. Martin was re-appointed rector's warden and Mr. C. S. White, people's warden. Those appointed as delegates to the Synod were Messrs. C. F. Wiggert, J. A. Cochran and W. W. Baker. The usual vote of thanks were tendered the Woman's Guild for their very loyal and liberal support to the church's funds for the past year and also to the choir.

The Right Rev. Dr. Farrar held a Confirmation service in the parish church on the 25th ult., when he bestowed the apostolic rite upon fourteen candidates.

Georgeville.—St. George's.—The vestry meeting of this church was held on Easter Monday, the Rev. Mr. Cassap in the chair. The financial report was the most encouraging since the formation of the mission, more than forty-five years ago. The following officers were duly elected: Mr. Walter MacGowan, clergyman's warden; Mr. A. W. Bullock, re-elected people's warden; Mr. W. Brookhouse, Mr. Potts, Dr. Keyes, Mr. G. C. McGowan sidesmen; Messrs. Jas. Hutchison, G. C. McGowan, auditors; Dr. Keyes, delegate to Synod.

Hatley.—St. James'.—The vestry meeting on Monday evening was well attended, and the warden's report was most satisfactory. The receipts were in excess of last year. Messrs. P. C. Bowen and H. W. Perry were chosen wardens; Mr. J. Ride was chosen delegate to the deanery meeting at Sherbrooke, and Mr. John P. Bowen, delegate to the Synod. Mr. Devitt, the rector, moved a very hearty vote of thanks to the Ladies' Guild for the installation of a bath room and fixtures last autumn.

Cookshire.—St. Peter's.—At the annual vestry meeting of this church, the rector, the Rev. Rural Dean Robertson, presided. The financial statement for the past year was presented by the wardens and was found very satisfactory. The same wardens and vestry clerk were re-elected, namely, Mr. F. E. Hawes, rector's warden; Mr. C. C. Lusk, people's warden, and Mr. L. E. Charbonnel, vestry clerk. Delegates to the Synod, Mr. G. E. Kirkby; substitute, Mr. F. S. Osgoode. Votes of thanks were passed to the wardens, vestry clerk, Ladies' Guild, organist and choir, and caretaker. A special vote of thanks was passed to the little girls guild, who had contributed a very fine large prayer book for the reading desk, and a beautiful polished brass book rest for the altar.

Sydenham.—St. Paul's.—At the Easter vestry meeting, Rev. Mr. Pye occupied the chair. The Churchwardens report showed a balance on hand. Wardens appointed for the ensuing year were Mr. R. R. Beard and Mr. F. A. Armstrong. A vote of thanks was passed to Mr. James Moore who has been organist for the past two years. Other matters of business were transacted and the meeting was closed.

Grosse Isle.—The Rev. J. B. Debbage, B.D., has been appointed chaplain, in succession to the late Rev. S. Riopel, who left to assume his new duties last week.

Black Lake.—St. Peter's.—A happy event took place at the home of Mr. and Mrs. Clearhue, when Mrs. David Wilson was presented with a beautiful pearl pendant and chain, by the members of this church, as a token of their appreciation of her services as organist for the past fifteen years. In addition to her duties as organist she has taken a most active part in all work connected with the church.

Thetford.—St. John's.—Wardens, W. Sharpe and D. Symonds; delegate to Synod, A. S. Johnson; substitute, J. Vial. Mr. Sharpe has been the rector's warden for the past twenty years. Meeting adjourned to May 1st. Bishop Farrar, Assistant Bishop of Quebec, arrived in Easter week at Thetford Mines on Friday morning, and was the guest of the Rev. P. Callis. The Bishop paid a visit to the church, and inspected the splendid Easter offerings of the congregation: the solid silver flagon and Communion service by Mr. and Mrs. A. S. Johnson; the large brass altar cross by Mr. and Mrs. Pharo; the brass altar reading desk by Churchwarden W. Sharpe; the brass altar vases by Miss Agnes and Miss Margaret Johnson, and the new carpet by the Ladies' Guild. The Bishop was delighted with the presents, and expressed the opinion that it was an honour and a credit to the congregation. He was pleased at the progress made in the

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parish during the past year. The Bishop held a Confirmation at Black Lake the same night at 7.30.

Bury.—St. Paul's.—Wardens, W. Webster and J. Peblemann; delegate to Synod for next three years, A. Z. McIver; substitute, A. B. Hunt, M.P. The stipend of the rector, the Rev. C. T. Lewis, was increased by \$100 a year.

Sawyerille.—St. Matthew's.—Wardens, W. M. Law and C. French.

Danville.—St. Augustine's.—Wardens, J. Thurbur and H. T. Elliott. The Rev. J. H. Murray, the rector, was granted a month's holiday and \$50 towards his expenses.

Johnville.—Wardens, O. Oakes and E. P. Smith. The Rev. E. B. Husband and Mrs. Husband have gone to England for two months.

Magog.—St. Luke's.—Wardens, Mr. G. H. Wilson and Major J. R. Wilcox; delegate to Synod, G. H. Wilson; substitute, W. Ridge. A resolution was passed expressing regret at the great loss of the congregation in the removal of Mr. Ben Verity from the place, and appreciation of his work as warden and Sunday School superintendent for upwards of fifteen years in the Mission.

Stanstead.—Christ Church.—Wardens, W. R. Cowens and R. J. Meekren; delegate to Synod, R. J. Meekren; substitute, C. C. Rand.

Coaticook.—St. Stephen's.—Wardens, P. L. Baldwin and D. Moyle. A satisfactory financial report was presented.

Waterville.—St. John's.—Wardens, Dr. King and R. J. Walsh; delegate to Synod, R. J. Walsh.

Brookbury.—St. John's.—Wardens, E. H. Tite and D. Saunders; delegate to Synod and substitute, Messrs. Tite and Saunders.

East Angus.—Christ Church.—Wardens, H. Billing and R. Mills.

L'Averni.—St. Paul's.—Wardens, M. Riff and F. W. Rock; delegate to Synod, J. McDougall.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—The Montreal Diocesan Theological College fees are to be raised, the students are desirous that remuneration for work they perform in the diocese shall also be increased. The students' society held a meeting, at which the following resolution, to be sent to the Bishop and the Principal, Rev. Dr. Rexford, was carried:—"We learn from a notice posted this morning that the college fees are to be raised from \$120 to \$150 per session. We would point out that in the year 1906, the fees were raised from \$105 to \$120, making a total increase of \$45 per annum. There has, however, been no corresponding increase in the remuneration paid to students for work undertaken in the diocese. As we are largely dependent upon the salaries received during the summer to assist us to pay our fees, we would respectfully suggest and urge upon Your Lordship that student salaries for summer duty be increased from \$40 to \$50 per month, to commence on the first proximo, and that the fees for Sunday duty during college term be fixed at \$5 per Sunday."

St. James the Apostle.—The adjourned vestry meeting was held on April 24th. Wardens, O. R. Rowley and J. Mattinson. A feature of the meeting was the reading of a communication of Mr. George Hague, a prominent member of the church, offering to clear off the second mortgage of \$1,100 on the church, which meant an annual interest disbursement of \$90.75. The import of Mr. Hague's letter was received with acclamation, and a hearty vote of thanks was passed to the generous writer.

Grenville.—The annual vestry of this parish was held on Easter Monday, the rector, the Rev. W. Jesse Baugh, presiding. Mr. A. MacI. Pridham was elected vestry clerk. The financial warden, Mr. Thos. Morrow, reported the parish entirely free from debt and a surplus in hand of over \$80. During the year about \$150 has been spent on the rectory and a new altar placed in Trinity Church, Calumet (which was consecrated

by the Bishop at his last visitation). The president of the Grenville W.A. advised the vestry that the W.A. would supply the necessary funds for the suggested improvements to the interior of St. Matthew's Church. The chairman and also various members of the vestry referred to the great loss sustained by the church and parish in the death, last August, of Alexander Pridham, Esq., J.P., who for nearly 30 years was the faithful rector's warden. A vote of sympathy to his widow and family was unanimously passed. The people's warden stated that Mrs. A. Pridham had donated \$1,000 to the Local Endowment Fund. The rector appointed Messrs. Edward Dawson and A. J. Bridgen as his wardens for St. Matthew's and Trinity Churches, respectively. Mr. Thos. Morrow was re-elected people's warden for St. Matthew's and Mr. N. J. Whinfield, people's warden for Trinity Church. The following were elected delegates to Synod:—Messrs. Edward Dawson, Wm. Skelcher, A. MacI. Pridham and E. C. Whinfield. The annual meeting of the Archdeaconry of St. Andrew's will be held in Grenville this month. The rector informed the vestry that the Bishop will visit the parish on Sunday, July 23rd.

West Shefford.—St. John's.—On Easter Monday the annual meeting of the vestry was held. The financial statement presented by the treasurer, Mr. F. E. Kerridge, was most encouraging, showing all liabilities met and a substantial balance to the good. Votes of thanks to Ladies' Guild church officers, organist and choir, were enthusiastically carried. The following are the officers for the next year; Clergyman's warden, Mr. Henry Booth; people's warden, Dr. C. E. Hayes, V.S.; delegates to Synod, Messrs. F. E. Kerridge and Arthur Stone; vestry clerk, W. S. Roberts; treasurer, F. E. Kerridge.

Waterloo.—The annual vestry meeting was held on Easter Monday evening. The Rev. T. B. Jeakins presided. The financial statement, presented by Mr. A. Wilson, was considered very satisfactory. After meeting all liabilities a substantial balance is left in hand. The rector again nominated Mr. Gardner Stevens as minister's warden; Mr. Geo. Moynan was elected people's warden. The delegates to Synod are Mr. Geo. E. Robinson and Mr. Wm. Moyhan; delegate to Dunham Ladies' College, Mr. F. W. Savage. The collection for the Church Missionary Society was over \$100, and the contributions to the Diocesan Mission Fund amounted to the sum of \$171. On Easter Day the offerings totalled \$100.

Dunham.—All Saints'.—At the Easter vestry meeting the wardens presented a very satisfactory financial report showing that all current expenses are being duly met by the offerings of the people. Rector's warden, Mr. A. W. Watson; people's warden, Mr. W. E. O'Brien; delegates to Synod, Messrs. J. S. Baker, E. N. Brown.

ONTARIO.

William Lennex Mills, D.D., Bishop, Kingston.

Kingston.—St. Paul's.—The Lord Bishop of Ontario confirmed 13 candidates, 4 men and 9 women, in this church on Sunday, April 23rd. He was assisted in the service by the Rev. Canon Loucks and the Rev. M. Miller, of Abbotsburg. The vicar was not able to be present at the service on account of illness.

Brockville.—St. Paul's.—At the Easter vestry meeting the following officers were elected:—Rector's warden, W. H. Osborne; people's warden, W. H. Davis; delegate to the Synod, G. G. Grothier.

Trinity.—The following are the statistics for the year ending Easter, 1911: 275 families, 970 individuals, 435 communicants, 356 Easter communicants, \$3,814.42 received from all sources during the year; 928 communions made at early celebrations, average 16; 1,546 at late celebrations, average 61; total communions made in the year, public and private, 2,790; lost 20 families during the year but gained about the same. Churchwardens for the ensuing year, Wm. Richardson and E. A. Foxton. The Easter offerings were \$372, about \$20 has been added since Easter. The mission givings increased about \$100 over the previous year.

St. Peter's.—At the Easter vestry meeting the following were appointed: Churchwardens, His Honour Judge H. S. McDonald, Mr. C. E. Baynes-Reed; delegates to diocesan Synod, His Honour Judge H. S. McDonald, Messrs. W. Fred. Jackson, M.D., A. Turner.

Selby.—Rev. Arthur G. MacMorrine has been appointed to this parish.

Belleville.—Christ Church.—At the Easter vestry meeting of this church the churchwardens' report showed a marked increase in financial returns throughout, approximating \$5,500. The wardens elected are: A. Backus and Chas. McMullen; delegates to Synod, Dr. MacColl and J. L. Lickell. A men's club is to be formed shortly and the rector's stipend was increased \$150.

Napanee.—St. Mary Magdalene.—At the Easter vestry meeting the financial statement was thoroughly gone into and the accounts of the church were shown to be in a most satisfactory condition, with a balance on hand of \$163.73, notwithstanding the heavy disbursements that have been made during the year in levelling the grounds and in re-shingling, painting and pointing the exterior of the building and re-decorating the interior, so that the whole church is in a very fine state of repair and is also one of the handsomest churches in the diocese. Mr. F. F. Miller and W. S. Herrington, was appointed to assist the wardens in times of stress—should they arise. The business of the evening was eminently satisfactory and under the impetus given to it by its late able and lamented vicar, the Rev. F. T. Dibb, appears to be going forward in a prosperous manner and is doing a good work.

Tweed.—St. James'.—The financial statement presented at the vestry meeting by H. P. Helm, treasurer, showed a balance on hand of \$115.38. Missionary contributions were \$236.65; rector's warden, J. J. Porritt; people's warden, H. F. Corbett.

New Boyne.—St. Peter's.—At the vestry meeting the financial report showed that after paying current expenses a credit balance remained of \$25.84. There was altogether at the disposal of the vestry upwards of \$140; rector's warden, Joseph Preston; people's warden, Benj. Lyons.

Lombardy.—Trinity Church.—At the vestry meeting the rector, the Rev. Alfred Bareham, presided. The retiring wardens reported that the income of the church during the year more than covered expenses by \$52.23, which sum added to what was already in hand showed a credit balance of \$225; rector's warden, John Duffield; people's warden, Elleswood Joynt; delegate to Synod, Steacy Moorehouse.

Sydenham.—At the vestry meeting held here on Tuesday evening, G. F. Ruttan, K.C., of Napanee, was unanimously elected delegate to represent Sydenham and Harrowsmith at the diocesan Synod for the next three years. Edward Wood, Esq., was appointed rector's warden and J. Welstead, people's warden. The finances of the parish are in a very satisfactory condition, all debts paid and cash surplus in bank of \$200.

Picton.—St. Mary Magdalene.—The annual vestry meeting was held on Monday evening, the Rev. W. L. Armitage, vicar, in the chair. Mr. D. J. Barker presented the churchwardens' financial statement, which showed the church in a splendid condition. Salaries were even paid in advance and a small balance was still in hand. There was also a large increase in Mission giving over previous years. Mr. D. J. Barker and Mr. H. J. Ringer were again chosen as wardens; Mr. J. H. Holmes was re-elected financial secretary. The lay delegates to Synod are Messrs. Barker, Ringer and Hamly.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—On Sunday, the 23rd ult., the Archbishop of Ottawa paid his annual visit to the Anglican Chinese Sunday School. The attendance was excellent, forty teachers and pupils being present. The roll of the school has more than doubled during the present session. The Archbishop expressed his sincere appreciation of the very faithful work of those taking part in such difficult work. Both teachers and pupils had an opportunity of shaking hands and talking with His Grace on the occasion of his visit.

Grace Church.—The reports received at the annual vestry meeting of this church showed that an exceedingly prosperous year had been passed by the congregation. The total receipts were \$7,001.10 and the expenditure \$6,754.13, leaving a balance of \$247.03 on hand. The elec-

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

tions resulted in all of last year's officers being re-elected. The offices of people's and rector's wardens are to be held by Messrs. V. V. Rogers and T. B. Flint. Mr. Sheriff Richardson was elected lay representative to the Synod for the ensuing three years.

St. Barnabas.—The adjourned annual vestry meeting of this church was held last week, the rector, the Rev. J. E. Revington-Jones in the chair. The various reports presented revealed a most gratifying condition of affairs, the receipts being greatly in excess of any year in the history of the church. It is possible that a mission similar to the one recently held in the cathedral, will be held in Advent next. Col. G. Carleton-Jones, M.D., continues as rector's warden, and Commander Henry Thompson, R.N., was unanimously re-elected people's warden. Messrs. George Hearnden and Lawrence Fortescue, I.S.O., were elected lay delegates to the diocesan Synod.

All Saints.—The Young People's Association of this church held a very successful musical and dramatic evening in the Sunday school hall last week.

St. Matthew's-in-the-Glebe.—The congregation of this church is looking forward with happy anticipation to the arrival of the Rev. E. A. Baker, B.A., who, on the nomination of the rector, the Rev. W. M. Loucks, M.A., is to be appointed to the curacy of the parish by His Grace the Archbishop of Ottawa. The rapid growth in the south end of the city and the progress in all branches of the church's life have made it incumbent that there should be more clerical assistance. The number of families has trebled in the past ten years, and the seating accommodation of St. Matthew's, enlarged as it has been in 1903 and 1908, has been increased from 260 to 850. The Rev. E. A. Baker will enter upon his duties at St. Matthew's on June 1st, and will be ordained to the priesthood on Trinity Sunday.

Cornwall.—Trinity Church.—At the Easter vestry meeting, the rector, T. J. Stiles, submitted the following statistics for the year:—Baptisms, 30; confirmed, 17; marriages, 6; burials, 25; private celebrations of Holy Communion to the sick, 29; Sunday services in Trinity Church, 133; week-day services, 66; celebration of Holy Communion, 70; Sunday services at Eamer Corners, 12. The wardens' report was the most satisfactory ever presented to the congregation. The receipts were \$3,302.33, the principal items of which were offertory, \$631.06; envelopes, \$1,481.88; pew rents, \$539.50; special collections, \$508.64. There was a balance in the bank of \$28.63 on April 1st. The liabilities were \$315, with assets nearly sufficient to cover them. Besides these amounts the Parochial Guild raised \$557.12, of which \$550 was devoted to the rectory building fund; Sunday school, \$209.99, with balance of \$119.19 on hand; Women's Auxiliary, \$104.76, balance on hand, \$11.03; Girls' Auxiliary, \$80.77, balance on hand, \$25.03; Babies' Auxiliary, \$25.25, all disbursed; choir, \$34.23, balance on hand, \$6.52. The retiring wardens, W. Trew and G. A. Stiles, were re-elected. C. W. Young was chosen as lay delegate to the Synod for three years.

Church of the Good Shepherd.—At the Easter vestry meeting the rector, the Rev. S. G. Poole, occupied the chair. The churchwardens presented a very good report in every respect, proving the church to be in a good, sound financial condition. The auditors' report stated that after examining the books and vouchers they found all correct. H. Iveson was re-elected vestry clerk and was re-appointed as the rector's churchwarden; G. W. Runions was unanimously re-elected people's warden; lay delegates, R. Runions, T. Gregson and H. Iveson. The latter re-elected.

Smith's Falls.—The Rev. C. E. S. Radcliffe, B.C.L., has been offered the rectorship of the parish of Kitley in the Diocese of Ontario, by the Bishop of Ontario and has accepted it. Mr. Radcliffe will (D.V.) begin work in his new parish May 28th.

St. John's.—His Grace, the Archbishop of Ottawa, held a Confirmation service in this church on Friday evening, the 21st ult., when 21 candidates received the apostolic rite, namely, 9 men and 12 women. The Rev. M. Fisher, of Port Elmsley, acted as chaplain. There was a large congregation. The newly confirmed received their first communion at 8 a.m. on the following Sunday.

Renfrew.—St. Paul's.—The annual Easter vestry meeting was held on Wednesday evening, April 19th; wardens, H. Moss, W. C. Carruth; delegate to Synod, M. Tofield. The financial report was a most satisfactory one.

Toronto.—The Bishop Strachan School.—A distinguished graduate of Trinity College, Dublin, Miss Harriet Walsh, B.A., has been appointed lady principal of the Bishop Strachan School in succession to Miss Acres, who resigned a year ago owing to ill-health. During the interim the school has been making excellent progress under the very able administration of Miss Nation, the vice-principal, and both she and the strong staff which has been associated with her will remain with the school to assist the new lady principal in her important duties. Miss Walsh, who is the daughter of the Venerable Robert Walsh, D.D., Archdeacon of Dublin, and grand-daughter of a former vice-provost of Trinity College, Dublin, has a distinguished academic and teaching record. After winning honours in the Dublin University, she proceeded to the University of Cambridge and entered upon the special course of study prescribed for those who wish to qualify for specialist standing as teachers. In this course she was eminently successful, carrying away with her the highest certificates given by the University of Cambridge in Pedagogy. After two years spent in the study of French and German abroad under university professors in the two countries, Miss Walsh returned to England and entered upon her professional career as a teacher. In 1903 she was appointed assistant mistress at Uplands School, St. Leonards-on-Sea, and a year later head mistress of the same school. Under her administration the school made such rapid progress that the council found it necessary to place a limit upon the numbers to be admitted, and from that time on the numbers have remained steadily at the maximum set by the council. The scholars won high standing in the matriculation examination of the University of London and in the higher certificate examination of the Joint Boards of Oxford and Cambridge. A domestic science department for the elder girls was opened in 1908 and has been doing good work ever since. The school received the approval of the associated boards of the Royal Academy and of the Royal College of Music; of the Royal Drawing Society, and of the London Institute for the advancement of needle work. The wide scope of the school and the efficiency of the work done is amply attested by the official recognition granted to it by these important boards, as also by the fact that the school was placed by the government inspectors on the approved list of schools recommended by the Board of Education for the registration of teachers. These six or seven years of successful service in the Uplands School is the best possible guarantee of the success which will attend the work of Miss Walsh in the new position on which she is about to enter as lady principal of the Bishop Strachan School. Miss Walsh is expected to arrive in Toronto in August and will enter upon her new duties with the re-opening of the school early in September.

St. Stephen's.—A Rectorship of Fifty Years.—On April 1st, 1861, the Rev. A. J. Broughall was appointed incumbent of St. Stephen's Church and took his first Sunday's duty on the first Sunday after Easter in that year. Special services to mark the occasion were held in the church on Low Sunday, the Lord Bishop of the Diocese being the preacher at the morning service and the Rev. W. E. Graham at evensong. The Bishop paid a strong tribute to the rector's faithful and steady work, characterized as it has been by a deep humility, and showing its fruit in the steady growth of the parish and its work during the

half century. Large congregations were present both morning and evening, many old members and friends of the rector coming to St. Stephen's for the occasion. Unfortunately, Canon Broughall was unwell and so was not present at the services of the day. Dr. Broughall came to Trinity College in 1852, after attending Victoria College in Cobourg, his home town. Shortly after entering he was awarded the first scholarship Trinity ever gave and took his degree with first-class honours in classics. He began parochial work as assistant to Rev. Thomas Kennedy, rector of St. John's Church, still holding his position as classical lecturer at Trinity, and shortly after was appointed to St. Stephen's by Bishop Strachan. The first Easter report published after Canon Broughall's arrival in the parish shows a total offertory for the year of \$895.30. On Easter Day, 1862, there were but 75 communicants. The growth during the half century can be seen by a comparison with 1911, when the communicants numbered 865 and the revenue for the year amounted to \$7,860.80. Two months after his arrival in the parish on June 4th, 1861, Canon Broughall married Georgina Harriet Hurd, and for the half century they have laboured in the one portion of the Master's Vineyard, with the result that there has not been a decade which has not seen some considerable enlargement or improvement in the church property, while at the present time arrangements are being made and plans considered for a new parish house and church.

St. Thomas.—A very pretty entertainment was given at the parish house, kindly lent by the rector and churchwardens, on Wednesday, April 26th, by the pupils of the school of the Sisters of the Church, Walmer Road, assisted by Miss Greenwood, vocalist; Miss Kains, violinist, and Miss Blanche Walter, elocutionist. The pupils had been trained by Miss Sternberg and they executed the various exercises in physical culture and fancy dancing with great precision and grace which showed the excellency of this training. Miss Greenwood sang with much sweetness, and Miss Kains gave two beautiful selections on the violin, while Miss Blanche Walter brought down the house by her clever rendering of scenes from "The Old Curiosity Shop" and "David Copperfield." Miss Walter is an old pupil and a very great favourite with the girls. We should like to add that her first teacher in elocution, Miss Jubb, is still one of the teachers in the school.

Creemore.—The Easter reports showed an income of over \$1,400, Creemore giving \$770, Lisle \$402, Banda \$232. All expenses were met, with balances over. The parish is free of debt, with all buildings completed. There were 87 communicants on Easter Sunday, with 135 on roll. Wardens chosen: Creemore, Jos. Millie, Wm. Day; Lisle, W. T. Mills, R. H. Little; Banda, Wm. Wilson, N. C. Lott. Rev. A. C. Miles, B.A., has entered on the fourteenth year of his incumbency here.

Newcastle.—St. George's.—At the Easter vestry meeting the following officers were elected wardens:—J. K. Allen and Stephen Perrin; delegates to Synod, Robt. McIntosh, M.D., J. K. Allen, W. H. Gibson. The churchwardens report was very satisfactory: total receipts \$1,518.39; expenditure \$1,145.28, having a balance on hand of \$373.11. During the year all the assessments, including \$145 for M.S.C.C., and \$125 for diocesan missions, were paid in full. This result was largely owing to the efforts put forth by the W.A.

Peterborough.—The Ministerial Association tendered the Rev. Dr. Langfeldt a farewell banquet on his leaving for his new parish. All the members of the association were present. Kindly references were made to his work and the esteem in which he was held by them all.

Erindale, Dixie and Port Credit. We have had another very encouraging year. Receipts from all sources about \$5,100, with a surplus of \$525. The parish has given over \$500 to missions. The Easter communicants numbered 180. During the year there were 37 baptisms, 7 weddings; 30 persons were confirmed and there were 28 burials. Besides this the rector has held over 300 public services and the lay readers over 150. The following special preachers visited this parish during the year: The Bishop, the assistant Bishop, Ven. Archdeacon Ingles, Revs. J. S. Broughall and F. G. Plummer, who were all much appreciated. Trinity Church, Port Credit, was very beautifully decorated by the Thornton-Smith Co. last winter. The whole cost of this splendidly executed work was defrayed by Mrs. Agar Adamson, whose kindness has been heartily appreciated.

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by the rector and people. The Bishop comes each year to this parish to hold Confirmations. H. V. Thompson, rector.

Innisfil.—St. Paul's.—The Rev. E. A. Paget has left this parish. Just prior to leaving the members of the choir assembled at the rectory and presented Mr. and Mrs. Paget with suitable travelling gifts. They purpose going to England for a year and will go in the first place to Boscombe in Hampshire.

CANADIAN CHURCHMAN.

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NIAGARA.

Hamilton.—St. John the Evangelist.—At the vestry meeting of this church the rector occupied the chair. The churchwardens' report showed receipts from all sources of \$3,809.65; after paying all expenses a small balance was on hand. W. J. Easterbrook was appointed rector's warden and C. Hockaday was re-elected people's warden. Mr. Kirivan Martin was elected representative to Synod.

Burlington.—St. Luke's.—The annual Easter vestry meeting was held in St. Luke's schoolroom on Monday evening, April 17th. The rector gave his report showing the parish and its organizations to have made considerable progress during the past year. He said the church attendance had increased considerably, which was a great source of gratification to him. The churchwardens then gave their report, showing the total receipts to be \$3,813.48, leaving a balance on hand of \$230, which with moneys raised by the churchwoman's aid, is to be devoted towards improvements in the church premises. The following officials were appointed:—Churchwardens, Messrs. A. B. Lambe and Allen Nicholson; vestry clerk, Jas. Harrison; auditors, G. H. Le Patourel and V. H. Peart; sidesmen, members of the Brotherhood of St. Andrew; lay delegates, M. J. Oliver, Jas. Harrison and A. B. Lambe. At the conclusion of the vestry meeting the rector was asked to vacate the chair, Mr. Jas. Harrison being appointed to his place, and on the motion of Mr. A. B. Lambe the rector was given an increase in salary. He said it was very much unexpected and he heartily thanked the congregation. This vestry meeting proved to be one of the most encouraging and largely attended ever held, and the various reports show the last year to have been the banner year of St. Luke's.

Mount Forest.—St. Paul's.—The solemn services of Good Friday and the bright and joyous ones of Easter were largely attended at this church. The offerings on the latter day were sufficiently liberal to enable the churchwardens at the annual vestry meeting, held on Monday evening, to present a highly satisfactory report of the finances for the year just closed. Equally gratifying statements were made respecting the organizations in which the women and the children are the workers, and a good account was given concerning support rendered to the various diocesan funds. Messrs. W. C. Perry and R. Craig were rewarded for their faithful service as churchwardens by being again chosen. As their assistants the members of the Missions and Finance Committee constituted in 1909 were re-elected. The sidesmen also were re-appointed. The rector having expressed an earnest wish that a commodious Sunday school building be erected, the finance committee were requested to make careful enquiry respecting the probable cost and to report at an early date. Mr. E. C. Wood was unanimously re-elected as a lay representative to Synod, also Messrs. J. C. Wilkes and G. L. Allen. On Sunday there were used for the first time two highly polished brass alms plates, besides a silver box intended to serve a sacred purpose on Communion days. These were gifts presented by the members of the altar guild. A gratifying feature of the work of the past parochial year was a large reduction in the church debt. From these facts our readers can perceive that St. Paul's parish is showing much laudable activity and zeal, all departments being prosperous, and pastor and people working harmoniously together. The Sunday school gave \$4 more to M.S.C.C. than last year, the result of Lenten self-denial.

HURON.

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

London Township. St. John's.—The vestry meeting was held on Easter Monday evening, Ven. Archdeacon Richardson in the chair. Much interest was shown in the proceedings. The churchwardens' financial report was read, showing all expenses paid and balance on hand of \$40.55. Report of St. John's Guild showed a good year's work. A memorial to the late Archdeacon Marsh had been erected in the chancel, and other parish improvements had been made. The rector reported the pastoral work of the church, in services, baptisms, marriages, burials, and other duty. A proposal to erect a schoolroom on the church property was well received, and steps were taken toward carrying the same, if practicable, into effect. The rector nominated Mr. Wm. Graham, whilst the people elected Mr. S. Newcombe their warden. Mr. R. A. Powell was elected delegate to Synod. Votes of thanks were tendered to Miss May Newcombe, organist, and members of the choir for faithful services; also to St. John's Guild for financial help.

Emmanuel Church.—Vestry meeting was held, Archdeacon Richardson presiding. Mr. William Shoebottom was appointed permanent vestry clerk. The report of the wardens showed a balance on hand of \$131. On motion the following resolution was passed: "We, the members of Emmanuel Church vestry, desire to place on record our sincere regret at the removal from our parish of our churchwarden, Mr. F. Fitzgerald, and to express our high value of the good service he has rendered to the church from the time of its opening to the present. He had held the office of warden the principal part of this term, and by his faithful work in that capacity and as member of the congregation has accomplished very much toward the advancement of Emmanuel Church." Carried by standing vote. The rector appointed as his warden J. Walker Shoebottom, and the people elected R. T. Shoebottom. It was decided to put up a new and substantial fence on the north and east boundaries of the church lot. Mr. James Shoebottom was elected to the Diocesan Synod.

Shelburne.—St. Paul's.—The annual Easter vestry meeting was held in the church on Monday evening. The wardens' report for the year was presented, showing receipts of \$906.83; Woman's Guild receipts, \$621.66; Sunday School funds, \$54.33; A.Y.P.A., \$35.13. These sums, together with \$283.15 sent away for diocesan and other missionary purposes, combine to make a splendid report. The election of officers was held, at which Messrs. R. Riky and G. M. Vance were elected lay delegates to the Synod. Messrs. H. White and Geo. Berwick were elected wardens. The sidesmen are Messrs. T. Whalley, Walter Berwick, Joseph Duke, and John Galbraith; auditors, Messrs. H. H. Walker and John Berwick; vestry clerk, Walter Berwick. Votes of thanks were extended to the organist, choir, Sunday School teachers and the superintendent.

ALGOMA.

Geo. Thornloe, D.D., Bishop, Sault Ste. Marie.

Huntsville.—All Saints'.—Very joyful in their festal character were the services in this parish on Easter Day. They were greatly helped by the presence and assistance of the Bishop of the diocese. At the early celebration, when the rector, the Rev. C. W. Balfour, celebrated, a large number communicated. This number was largely added to at the later service, when the Bishop was the celebrant. At the children's service in the afternoon and at Evensong the Bishop was the preacher, and discoursed in his eloquent and forcible way on the great theme of the Festival. The church was tastefully arrayed with floral decorations, and the work of the choir was exceptionally good. The self-denial offerings presented amounted to \$115, the children's mite-box collections amounted to \$21, and the total offerings for the day to \$231. At the annual vestry meeting the warden's account showed all running expenses paid and a slight balance. All the organizations are in a healthy state, with good balances. The wardens were re-elected as follows: R. J. Hutcheson and W. M. Duncan; vestry clerk, O. Wieler; delegates to Synod, R. J. Hutcheson and Mackie Kinton. The rector of this parish has received a pressing call to North Bay, and is carefully considering the matter.

Parry Sound.—Trinity.—Wardens Dr. Tandy and Dr. S. N. Davis; delegates to Synod, E. J.

Vincent; substitute, C. Sarney. All the reports presented at the meeting were of a highly encouraging nature.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Dryden.—St. Luke's.—Holy Week was observed by daily services, a celebration of Holy Communion being held on Maundy Thursday morning. Easter Day there were two celebrations, one at eight and the other at the close of Matins. At the latter service the church was crowded to its utmost capacity, and the old Easter hymns were heartily enjoyed by the congregation. The anthem, "They Have Taken Away My Lord," was well rendered by the choir; and the sermon by Rural Dean Adams was from the words, "Come, see the place where the Lord lay," Matt. 28:6. The sanctuary was beautifully decorated with Easter lilies, carnations and daffodils, provided by the Chancel Guild. A bazaar was held on Thursday, April 20th, under the auspices of the Woman's Auxiliary, when the very handsome sum of over \$160 was realized. Of this amount \$100 will be handed over to the wardens towards the debt on the new rectory, and, with money in hand, will enable them to meet at least \$125 on the first instalment due in July next, leaving a balance of a little over \$500 still to meet. The greatest credit is due to the Woman's Auxiliary for their generous help in this and other parish needs during the year.

Eagle River.—St. Matthew's.—The Easter service at this mission was a very bright one. The church had been handsomely decorated with evergreens and the altar with cut flowers. The service was fully choral, and well rendered by the large congregation. The Rural Dean was the preacher, his theme being, "We Preach Christ and the Resurrection." The Easter Communion service was to have been held on April 23rd, but, owing to illness of the incumbent, the service had to be cancelled.

Kenora.—St. Alban's.—There were very large congregations at the services on Easter Day, the singing being of a particularly high order. Beautiful spring flowers in profusion brightened both sanctuary and altar. A special effort was made to clear the mortgage debt off the building with the very gratifying result that over \$600 was contributed upon the plates, and the balance will be forthcoming by the time the mortgage is due in June, thus freeing the mother church of the diocese from a grievous burden. The rector, Ven. Archdeacon McKim, conducted the services, being assisted by the Rev. Joseph Fennell, who will take duty while the rector is in England. The latter left on Tuesday for Toronto and Montreal, where he will visit before sailing from Boston for the Mediterranean trip, returning by way of London in time for the coronation festivities.

RUPERT'S LAND.

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

Winnipeg.—Just previous to Easter His Grace the Archbishop held Confirmation services in the following city parishes: St. John's Cathedral (25 candidates), St. Peter's (25 candidates), St. Matthew's (60 candidates), Christ Church (30 candidates).

St. John's College.—During Holy Week daily services were held in the cathedral under the auspices of the College Church Society. The following city clergy gave addresses: The Rev. Rural Dean Chambers, the Rev. E. C. K. Pritchard, and the Rev. A. W. Woods. The Litany was read in the college chapel every morning at 7:45 during Lent.

Most satisfactory progress of every kind was shown to have been made during the past year by the various parishes in this city according to the reports which were presented at the annual vestry meetings. Building operations are contemplated in many parishes, notably the Cathedral, All Saints', Holy Trinity, and Christ Church, though definite steps have not yet been taken in all. Debts wiped out by some congregations and increases in rectors' salaries, as well as arrangements for assistance to pastors, show that the parishes are prospering.

St. John's Cathedral.—Wardens, Sheriff Inkster and F. J. C. Cox; delegates to Synod, the two wardens and E. L. Dreury. The reports presented were all of a satisfactory nature. The

greater part of the evening was spent in discussing the plans for the contemplated building of a new cathedral, and it was determined unanimously to push the matter vigorously. The Very Rev. Dean Coombes, who presided, intimated that already \$40,000 of the required amount was in sight, and that with strenuous efforts on the part of the people the Building Committee would be able at the commencement of the new year to begin operations.

Holy Trinity.—Wardens, J. G. Dagg and J. McMabb; delegates to Synod, E. D. Martin, G. F. Carruthers and H. M. Belcher; receipts, \$19,899.75. More than \$400 more was given to the cause of missions this year than in the previous year. It was determined to erect a suitable parish house, and the wardens and vestry were instructed to move immediately in the matter. Part of the old site of the church, amounting to sixty-five feet on the north side, is to be sold and the proceeds used for the new building. The rector, the Ven. Archdeacon Fortin, in the course of an address, amongst other things spoke of the necessity of the erection of at least five new mission churches on the outskirts of the city.

Christ Church.—Wardens, H. Fry and J. H. Carleton; delegates to Synod, H. Fry, J. Howe and J. H. Carleton. All the reports presented were most satisfactory. The rector, the Rev. S. G. Chambers, in the course of his address, referred to the matter of the building of a new church, and said that a special meeting would be called shortly to deal with it.

All Saints.—Wardens, A. E. Hoskin and D. A. Clark; delegates to Synod, W. J. Tupper, G. W. Baker and W. M. Crichton; receipts, \$20,000. It is almost assured that the present church will be pulled down and a new one erected within the next couple of years. At the meeting a strongly worded resolution, advanced by Mr. W. J. Tupper, was unanimously adopted that each parishioner of the church should donate one-tenth of his monthly income to religious and charitable work. The idea is to have the ordinary charitable subscriptions deducted from the total and the balance applied to the Building Fund. In this way, if each parishioner subscribes according to his means, the Building Committee expects to be able to start building operations in a year's time, and the edifice to be ready for services a year from next fall. The resolution called attention to the dilapidated and unsatisfactory condition of the present church, and that it was absolutely necessary to make provision for the erection of a new building in order that the parishioners can attend services in safety. It is proposed to expend \$50,000 on the structure, and a set of plans has been prepared showing accommodation for the members of the congregation for some years to come. As these plans did not come before the meeting and were purely in the line of suggestion, they may be materially altered, although handsome in design. All those present signed the roll as pledging themselves to donate one-tenth of their income to advance the idea. The Rev. F. C. C. Heathcote, the rector, in his annual letter, strongly advocated the new church.

St. George's.—Wardens, D. H. Hollingsworth and E. W. Low; delegates to Synod, A. Jardine, H. L. Perry and J. E. Thomas; receipts, \$4,590.68; disbursements, \$4,589.60. It was reported at the meeting that the mortgage on the church property has been fully paid up and discharged, and that the property is now free from debt. It was unanimously resolved that steps be taken to secure the services of a curate.

St. Matthew's.—Wardens, J. J. Rooney and J. L. Elvin; delegates to Synod, J. M. Hargreaves and the two wardens; receipts, \$7,293. It was decided to increase the stipend of the rector, the Rev. R. B. McElheran, to \$2,400 per annum.

Christ Church.—The Rev. F. S. Lewis, the curate of this parish, just prior to leaving the city to take up a similar position at St. Thomas', Toronto, was presented by the parishioners with a complimentary address and a purse of gold. Mr. Lewis was much liked in this city, and very general regret is felt at his departure. Mr. Lewis is a graduate of St. John's College, and since his ordination has served at both the cathedral and Christ Church.

Beauséjour.—A meeting, presided over by Rural Dean Chambers, was held here on Tuesday, April 18th, for the purpose of arranging for the appointment of an ordained man for the parish. Representatives from Tyndall and Garson (the other points in the Mission) were present. The Mission has been served for some time by theological students of St. John's College. The meeting decided to ask His Grace the Archbishop to appoint an ordained man. St. James' Church at Beauséjour is a handsome, substantial building, and is beautifully appointed within. A small stone church is in course of erection at Garson.

stantial building, and is beautifully appointed within. A small stone church is in course of erection at Garson.

CALGARY

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

Calgary.—The Bishop of Calgary and the Rev. Canon Hogbin attended the meetings held in Winnipeg and Montreal. The kindness of a prominent Calgary Churchman makes it possible for the Bishop to think of visiting England for the coronation, and also to further the many interests of his rapidly expanding work throughout the diocese. In the event of his going he hopes to be able to arrange for the spring ordination, to be held on Sunday, May 28th, and the meeting of Synod on May 30th. It is hoped that the corner-stone of the Bishop Pinkham College will be laid during Synod week. If the Bishop goes to England, Mrs. Pinkham will accompany him.

NEW WESTMINSTER.

A. U. de Pencier, Bishop, Vancouver, B.C.

Vancouver.—Easter was a perfect day, and the city churches were thronged. Hundreds were turned away from the larger churches. The number of communicants exceeded all previous records, in some cases exceeding at the various services the seating capacity of the church. The year has been one of phenomenal growth, and to meet it three churches are planning the erection of large buildings this year, while churches are springing up in all the suburbs. It is gratifying to note that church after church is adopting the duplex envelope and the Missionary Committee.

Christ Church.—The new Hope-Jones organ, similar to the one in Worcester Cathedral, will be installed in May. It will cost about \$20,000, and, it is claimed, will be the finest organ in Canada. The main organ is the gift of Mr. F. L. Beecher in memory of his father and mother, and it will be known as the Beecher Memorial organ. Mr. and Mrs. J. C. Keith give the echo and chimes, and Mr. C. S. Douglas the chimney flute stop. Another Easter gift was made by Miss Susan Richards in memory of her brother, Mr. Stephen Richards, viz., two windows for the chancel, one representing Hoffman's picture of our Lord as a boy in the temple, and the other a Bethlehem scene.

Annual Meeting.—The Rev. C. E. Owen, rector of Christ Church, summarized the work of the past year in that parish in a lengthy report in which he urged that more aggressive methods be taken in order that the record of the church be maintained. He pointed out that the great increase in the number of boarding-houses in the district made it imperative that more visiting be done. He also advocated increasing the number of members on the Church Committee from 13 to 18, having six of the enlarged body act as an advisory committee. The establishment of Latimer College was referred to, and the share taken by the members of Christ Church in its development was mentioned with pride. The Rev. Mr. Owen said that it was proposed to train men for

the mission fields along the same lines as in Wycliffe College, Toronto. Dealing with the general missionary work of the church, he mentioned that, although the congregation had not succeeded in doing all that was aimed at, nevertheless the results were fairly satisfactory. The annual report of the treasurer, Mr. R. G. Harvey, showed a balance of \$282, the general receipts being \$11,877, the special contributions bringing the total up to \$17,352. The loan on the church was \$18,000, with \$4,300 on the rectory. The following officers were elected: People's warden, Mr. W. J. Twiss, rector's warden, Mr. H. C. Drummond; lay delegates to the Synod, Messrs. J. R. Seymour, W. Hepburn and H. J. Cambie; alternatives, Messrs. J. D. Hall, J. K. Sutherland and Dr. O. Weld.

St. George's.—The meeting began at 7 p.m. with a banquet, after which the Rev. C. C. Owen, of Christ Church, delivered an address congratulating the parish on its progress during the first year of its existence, and offering encouragement for the coming year. The Rev. M. H. Jackson, in charge, then addressed the meeting, referring to the rapid growth of the church and dealing with the prospects for the near future, when they would have a building capable of seating about 400 people. The secretary-treasurer, Mr. W. G. Scrim, read the report for the year. The congregation had grown since May 8th, 1910, from one service a Sunday with an average attendance of about 55 to two services with an average attendance of about 200. The election of wardens: Clergyman's warden, Mr. Haddock; people's warden Mr. T. Winram. The three lay delegates to the Synod are Messrs. Wright, Turner and Captain Anderson, with alternates, Messrs. Welch, Parmiter and Batten.

St. Michael's.—The annual meeting of this church was held, when a large representative delegation of the congregation was present. The reports of the different officers were adopted, and showed the great progress the church had made during the last year. After the regular business was transacted the following officers were elected for the ensuing year: People's warden, Mr. R. Cousins; rector's warden, Mr. H. Birmingham; delegates to the Synod, Messrs. H. Birmingham, H. T. Devine and Joseph Dodson; alternatives, Messrs. R. Cousins, W. J. Duke and W. O'Dell.

Surrey Centre, B.C.—Christ Church.—The annual Easter vestry meeting of the parish of Surrey was held in this church Monday evening, April 17th, a very representative number being present. The vicar, the Rev. W. E. Gilbert, B.A., presided. A most satisfactory financial report was submitted by the people's warden, Wm. Galpin Brice, showing a balance on the right side. The Easter offertory to the vicar was a generous one. The meeting unanimously decided to adopt the envelope system for the coming year. Votes of thanks were passed to the Ladies' Guild, the organist, and church officials for their zealous work. The following were elected for the ensuing year: Vicar's warden, John Lewis; people's warden, H. D. Croft; sidesmen, James Johnston, Henry Hornby, Arthur Jenkins, Robert Barton, Eli Heaton; lay delegates to Synod, Arthur Richardson, H. D. Croft, Robert Barton; alternates, Dougall MacKenzie, Arthur Jenkins, John Lewis.

KOOTENAY.

A. U. de Pencier, Bishop, Vancouver, B.C.

Nelson.—St. Saviour's.—The need for the immediate enlargement and completion of the church was never more emphasized than at the morning service on Easter Day when the aisle was so narrowed by a fully occupied double row of chairs that the choir could only proceed one by one, instead of two abreast as usual. There were two early celebrations, at 6.30 and 8.00, which were largely attended and a choral celebration after matins which began at 10.30. The processional hymn was "Jesus Christ is risen to-day" at both matins and evensong. The special Easter anthem was sung to the chant by P. Humfrey, and the Te Deum to that by Stainer in A. & D. The music for the choral celebration was by J. H. Maunders, with the Nunc Dimittis by Charles H. Floyd as a recessional. At evensong the Magnificat was by J. Foster and the Nunc Dimittis by Sir J. Barnby. The anthem was, "If we believe that Jesus died and rose again," by E. Bunnett; and the hymns "Ye Choirs of New Jerusalem," and "On the Resurrection Morn," with "The Day Thou gavest," as a recessional. The number of communicants during the day was larger than on any previous occasion. The rector, the Rev. F. H. Graham,

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preached at both services and was entirely unassisted all day. The rector was informed by his warden that the Church Committee had succeeded in raising amongst the congregation sufficient funds for a Locum Tenens to enable him to take a well-deserved three months holiday during the summer.

COLUMBIA.

William W. Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—St. Saviour's.—The new rectory for this parish has been started. It will be a handsome building of nine rooms, and is situated next to the church on Catharine street.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert B.C.

Prince Rupert.—St. Andrew's.—The annual vestry meeting of this church was held last Easter Monday evening, Bishop Du Vernet presiding. R. L. McIntosh presented the financial report. Officers elected were as follows: People's warden, R. L. McIntosh; clergyman's warden, W. E. Burritt; sidesmen, S. D. Raymond, Col. W. M. Davis, A. W. Agnew, W. J. Kennaugh, William Grant, these being elected by the people. Messrs. J. H. McMullin, J. Shirley, H. Cambie, A. S. Lucas, and A. E. Oakley were appointed by Bishop Du Vernet as clergyman in charge. J. Shirley was elected lay representative to the Synod of the diocese. Bishop Du Vernet submitted plans of the new church building to be erected on Fourth Avenue, and the following were appointed members of a committee to gain further information as to the approximate cost of the proposed church building: Col. W. M. Davis, A. S. Lucas, W. J. Kennaugh, and A. E. Oakley.

Upper Massett.—Bishop Du Vernet presided at a meeting in the Restaurant, April 9th, when a number of settlers discussed church matters. The first business was the choice of a church site. After some discussion it was decided that the corner of Collision Avenue and Wallace Street would be the most central for settlers on both sides of the slue. Next was a request for a resident clergyman. The Rev. Wm. Hogan has given regular services, but he has had to row himself often against wind and tide from Lower Massett, where the Church of England founded a mission in 1876. A unanimous request was made the Bishop to arrange if possible that the Rev. William Hogan should be transferred to Upper Massett. The erection of a church and parsonage will be undertaken shortly. A Church Building Committee was appointed.

CANADIAN CHURCHMAN.

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Correspondence

CONSISTENCY.

Sir,—We see that Dean Plumtre is reported to have said in a sermon during the last few days that our Lord did not make any arrangements for a ministry in His Church, but merely laid down general principles of conduct. One principle of conduct is expressed by St. Paul in words reiterated in our public worship Easter after Easter, viz., "Let us keep the feast with the unleavened bread of sincerity and truth." We must refer again to the words of our Prayer Book, wherein it is said repeatedly that God Himself appointed divers orders of ministers in His Church, and that it is evident to all men reading Holy Scripture that from the Apostles' time the ministry consisted of three orders, bishops, priests, and deacons. To these statements all priests take oath. If any man takes his ordination oath while he believes that the statement of the Prayer Book is false, he is not sincere, so he cannot keep the feast in the service of the Church in sincerity. The preface to the Ordinal

says definitely there have been three orders from the Apostles' time. Our Lord said that God the Holy Ghost would guide them into all the truth. Will anybody dare to say that the Apostles presumed to leave after themselves three orders of their own devising? Some may so slander the Apostles, but the Church prefers to keep herself free from evil speaking and evil thinking, so in Her Prayer Book says, "Almighty God, who by Thy Holy Spirit hast appointed divers orders in Thy Holy Church," thus attributing inspiration of the Holy Spirit to the Apostles in having after themselves three orders, bishop, priest, and deacon. Well, the Church has never had a doubt about the matter. Men who stand in Her pulpits and proclaim that God did not appoint a ministry for His Church, do so of their own independent notion.

S. D. Hague.

WHERE IS THE SOURCE?

Sir,—I have heard the epigram, "The Church to teach, the Bible to prove," attributed to the present Bishop of London. I have also seen the expression described as very ancient in a book of not very recent date. Can you or any of your readers trace the saying back to an undoubtedly Catholic source in the writings of the Fathers?

Philologus.

"THE AUTHORIZED VERSION OF THE BIBLE."

Sir,—Other foundation can no man lay than that is laid, which is Jesus Christ." He (the Living Word made Flesh), is "the one and only foundation" of the Catholic Faith as held through the ages by His Spirit, inspired Body, the Catholic Church; the Bible being held in trust by the Church as one precious help to the knowledge of Him Who is the sure foundation. Dr. Beaumont says that the Bible is "the one and only foundation of the Protestant faith;" the Bible being, in this case, I suppose, interpreted according to private judgment. The difference is a fundamental one, and it is most important to decide to which of these two positions we really think that the Bible does belong.

J. S. Brewer.

EPISCOPAL ELECTIONS.

Sir,—In the Church of Ireland, whenever an episcopal election takes place, each voter is required to give assent to the following declaration:—"I, A. B.—bearing in mind how important it is that the sacred office of a Bishop should not be unworthily bestowed, do solemnly declare that I record my votes at this election for such person only as I in my conscience believe to be of such learning and soundness in the Faith, and of such virtuous and pure manners and conversation, as to be fitted and qualified for the holy office of Bishop; and I further solemnly declare that I am not acting herein through favour or affection, but in singleness of heart, for the glory of God, the good of His Church, and the welfare of His people." Such a declaration would do much to counterbalance the disadvantages of our present system, such as complimentary votes, party influence, etc.

S. T. P.

FASTING.

Sir,—An excellent correspondence was carried on in the Church Times before Easter upon Fasting, and there was a strange unanimity in the belief and in the experience of the writers. All agreed that fasting was a means to health, but that unless carefully guarded people became weak and irritable and that a season when one is obliged to do full work, is not a suitable time. An excellent letter said that the fast should be varied in kind and degree, according to the nature and occupation of each individual Christian. The writer called attention to the physical change in this generation, there is no excess of blood, see the pale faces in every street, consequently the trouble nowadays is nerve exhaustion. "People who work hard cannot afford to run the risk of nervous breakdown, owing to physical weakness; therefore, their food should be sufficient in quantity and quality to repair the drain upon the nerve system if they are to work efficiently, and the nature of their 'fast' should take the form of abstinence from unnecessary amuse-

ments, pleasures and the like and the doing of more acts of charity and kindness, with more reflection upon the realities of life and death."

Another Layman.

A COMMUNITY FOR CANADA.

Sir,—The Churchman" of the 13th instant contains a letter from the Rev. C. E. Sharp which opens up a very important question. There can be little doubt that our Church in Canada greatly needs a group of men, free from parochial ties, who will devote themselves to prayer and to study of the Word of God, in order that, by their preaching and teaching, they may help deepen the spiritual life of the whole Church. Such a Brotherhood ought to be composed of men of deep evangelical fervour, well versed in the history of the Church, having a sound knowledge of systematic theology, and animated by unquestioned loyalty to the historical and doctrinal position of the Church of England. A community like this of earnest and devoted men, living under a simple rule conducive to prayer, meditation, and study, ought to prove of untold benefit to the whole Church. They could help the parochial clergy in their devotional life, and also help to build up the laity in the sound doctrine and practices of the Church of England. For these reasons I am heartily and entirely in accord with Mr. Sharp as to the need of a community of clergy for special work of this kind. But to another part of Mr. Sharp's letter, I find myself strongly opposed, namely, his suggestion to connect this proposed Canadian Brotherhood with the Mirfield Community of the Resurrection, by having its first members trained by the older Order. This would, in my judgment, be a great mistake, because it would inevitably lay our Canadian Brotherhood open to the charge of accepting the more extreme utterances of certain members of the Mirfield Community. Surely, in starting a movement so full of possibilities for good, it would be a great pity to let it be handicapped by connecting it with an Order which, notwithstanding its good work, has, because of the utterances of some of its members, come to be regarded by many as not representative of the Church of England. In saying this I do not mean to reflect in any way on the excellent missionaries from Mirfield, who contributed so largely to the success of the recent Mission in Toronto, and from whom I heard addresses full of evangelical fervour and truth. But this does not mean that I am prepared to subscribe to everything that members of this Order have said or published at one time or another. My purposes then in writing this letter is two-fold. First, I wish to endorse most heartily the proposal to establish a Canadian Brotherhood such as I have spoken of; and secondly, I wish to deprecate the proposal to link it on to any other movement in such a way as to prejudice it in the minds of sound Churchmen. Moreover, experience has taught us that movements which are distinctively Canadian, generally succeed better in Canada than those which are transplanted to this new land from older soil. For these and other reasons I venture to hope that we may all unite in establishing in Canada a Brotherhood free from all antecedent prejudices, and conducted along lines of Churchmanship so sound and true that it will merit the confidence, and be able to serve, the Canadian Church as a whole, and in all its aspects.

T. C. S. Macklem.

Family Reading

STEP BY STEP.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

I count this thing to be grandly true:
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet,
By what we have mastered of good and gain;
By the pride deposed, and the passion slain,
And the vanquished ills which we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing in the dust.

We hope, we resolve, we aspire, we pray,
 And we think that we mount the air on wings
 Beyond the hope of sensual things,
 While our feet still cling to the heavy clay.
 Wings for the angels, but feet for men!
 We may borrow the wings to find the way,
 We may hope and resolve, and aspire and pray;
 But our feet must rise, or we fall again.
 Heaven is not reached by a single bound,
 But we build the ladder by which we rise
 From the lowly earth to the vaulted skies,
 And we mount to its summit, round by round.
 Charles Kingsley.

"ALIVE UNTO GOD."

Rom. 6: 9.

There is great need to-day to think deeply over these words. It is our Easter message—"dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord." We are apt, perhaps, to realize the duty of being free from sin far more than its complementary duty, "bringing forth fruits unto righteousness," and we cannot be living to God without this. There are, I do believe, many men and women even in our prisons to-day who are far better than many who are out of them, and will keep out of them, too. Of course, it is good and right we should keep free from such acts as open the prison doors to us. God forbid it should be otherwise! But it is rather a negative side of goodness. "Alive unto God" is the positive side, and the side we need to cultivate so much to-day in the Church and out of it. What are we doing for God? Is it not a burning shame that we sinners who are saved by Christ's death should accept His wond-

rous gift of salvation, "full and free," and then be content to sit down and enjoy it simply? We accept, but we do not give. This is where the sin lies: we keep ourselves for ourselves. We love self. Christ died not only to save us from death eternal, but that we, "being dead to sin, should live unto God." And this is a spiritual condition; it is the work of God's grace in our hearts. We cannot possess it by so much being handed over to God unless the "so much" means the Holy Spirit, and so yielding ourselves to His great love within us, as well as to His work of love for us, that we cannot but live unto Him. We shall be of such a mind as shall lead us to the looking always for opportunities of service, only too glad to do something for Him we love and for His cause, realizing that "he that liveth in pleasure is dead while he liveth." Is it not true, as has been said from the pulpit, that to live only for one's own gratification, and feeding only one's own taste, and relighting only one's own love of even what is beautiful and goes to make life here attractive is a great crime in a redeemed soul? Bought with a price, we belong to God, not to self. Let us live to Him to whom we belong, and, indeed, in so doing we shall find more real happiness than in getting; in yielding ourselves to God's plans for us than by seeking to make a life plan for ourselves. The service of God in its highest sense is, I think, rather a yielding of ourselves to God's will than a service of forced activities. Seeking to know His will for us, His will in us, His grace to make that will ours, that our surrender may be one of pure love, that we may be patient even with our own infirmities and sins, looking ever for more of His sanctifying power, feeling sure that "He who hath begun a good work in us will perform it until the day of our Lord Jesus Christ." God grant that in that day we may stand before Him

in confidence, and, I hope, with not quite empty hands, but bringing our sheaves with us, that we may lay them as an offering at His feet, not for the sake of the reward, but only as a little expression of our love to Him. It is all only the outcome of His greatest and best gift, love. God's love to us, so far-reaching, so immeasurable, over and above and beyond all our finite grasp of things. Only let the love of God be shed abroad in our hearts by the Holy Ghost, and we shall live for Him a life of service because we love. It must pour itself out. What we do will simply be the expression of what we are; of what we have become or are becoming under the sanctifying influence of the Holy Spirit. There is no power like love, and no love like the love of God. Therefore, let us pray that the love of God may take deep and lasting root in our hearts and bring forth much fruit in the winning of souls for our Lord and Master. Amen.

NO PLACE LIKE HOME.

What seems unattractive to one person may be homelike to another. Mr. Herlihy had his ideas of what constitutes an attractive scene. "I'd been away wid me broken leg at the hospital all o' thim weary weeks," he said to a friend in whose company he was enjoying the spring sunshine on the door-step. "Me heart was longing to get back. I tell you, Mike Leahy, whin I caught sight o' me own dure, wid the goat and the ash-barr'l beside it, and little Norah on the step wid her little face covered wid molasses, and heard Tim Kelley's parrot yelling at me from forninst the way, the tears fair blinded me, and Cormick's Alley danced up an' down before me."—Youth's Companion.

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British and Foreign

The congregation of St. Mary's, Balham, have decided to undertake the decoration of the Baptistery of the church as a memorial to the late Canon Bates, the late vicar. This

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will include the fitting of the fine windows in it with stained glass.

Dr. Nickson, Bishop-Suffragan of Jarrow-on-Tyne, and Bishop-designate of Southwark, has been obliged to relinquish the latter appointment owing to a serious break-down in health. His doctors have ordered him to take a complete rest for six months from all official labors. Under these circumstances another successor will have to be found for Dr. Talbot in the latter See, who has already entered upon his new sphere of work as Bishop of Winchester.

YOUNG BUT WISE.

In a school in a Western Ontario town is a little girl who has not taken quickly to the mysteries of addition. "One 'n one" asked the teacher, while putting the class through the easiest of the addition tables. The little girl referred to was the only person in the class who couldn't give the answer. "Two 'n one?" asked the teacher. The little girl smiled confidently, put up her hand, and when noticed by the teacher, said, "shoe polish."—From Toronto Canadian Courier.

The use of the cope and mitre appears to be more extensively the custom in the Church in Great Britain, notably Australasia, than it is in the Home Land. The following Australian Bishops have adopted the ancient use, namely, the Archbishop of Brisbane, and the Bishops of Bunbury, Carpentaria, New Guinea, Rockhampton, North Queensland and the North-West.

The King has been pleased to approve of the appointment of the Right Rev. Alfred Robert Tucker, D.D., Bishop of Uganda, to be Canon of Durham, in the place of the Right Rev. George Nickson, D.D., Bishop designate of Southwark. Dr. Tucker is thus retaining the diocese from which he went out to Uganda some

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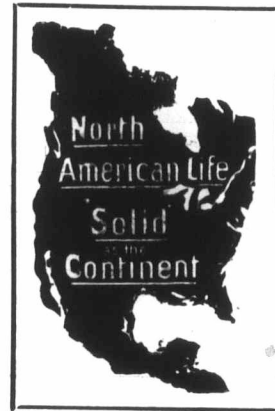
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18 years ago, for at that time he was curate to the then vicar of St. Nicholas, Durham, the Rev. Prebendary H. E. Fox, the late clerical secretary of the C. M. S.

The doors of All Saints' Church, one of the oldest Protestant Episcopal churches in New York, where worshipped the descendants of the old Knickerbockers in years gone by, closed forever on Sunday, April 10th, at the conclusion of the Easter sermon of its venerable rector, the Rev. Dr. William N. Dummell. With the death of its older parishioners and the removal of the younger element farther uptown, All Saints', like many other churches in lower Manhattan, has seen its congregation dwindle to the vanishing point within the past few years.

The chief feature of the service in St. Paul's Cathedral on St. Peter's Day, June 29th next, at which the King and Queen will be present, will be a solemn Te Deum so that the note of thanksgiving will be emphasized as fully as possible during the short space of time that the service will last. The Bishop of London will wear his cope and mitre as on some former occasions when the Sovereign has been present. The Bishop will accompany the Sovereign to the choir gates vested in his cope, and will assume the mitre on entering the chancel.

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Children's Department

CHRIST IN THE WILDERNESS.

In the desert bleak and dreary,
With the beasts that sought their prey

Jesus, hungry, cold and weary,
For a season chose to stay.

Earnest prayer and meditation
In the desert lone and still
Where the Saviour's preparation
For the work He should fulfil.

So alone with God His Father,
Nights and days He passed in prayer,
Strength and courage thus to gather
For the cross He came to bear.

Saviour, may thy time of trial
Not have been for us in vain!
Thou wouldst teach us self-denial
By Thy loneliness and pain!

May we follow Thee in meekness,
Doing not our will, but Thine,
Oft by prayer, to aid our weakness,
Humbly seeking strength Divine.

ARTHUR'S SUGARING OFF.

"What are those sticks, Uncle John?" asked Arthur, watching Mr. Vincent unroll what looked like a

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number of short pieces of wood
"Why, they have holes in them!"

"Put on your rubber boots and come with me, Arthur," said his uncle. "I'll show you what my hollow sticks are for."

Together they went out on the spongy lawn and Uncle John made a number of holes in the trunks of the big maple trees. "Presently you will see a liquid that looks like water running through these hollow sticks," he said, "and each tree must have its crock or pail to hold the sap."

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"What is sap?" asked the little boy.
"It is the blood of the tree. When the weather begins to get warm the sap flows along the trunk like the blood flows in our bodies, almost, and that is what brings new life and leaves to the tree. A part of this sap or life blood may be taken each spring, without hurting the trees, and that is where we get our maple syrup and sugar."

"Really?" asked Arthur with wide open eyes.

"Yes, really, it is great fun to be in a big sugar camp but we will get your mamma to let you have a little camp in the kitchen. When the sap is all boiled down to just the right thickness, the people in the camp pour it out on the snow to make wax, and they also make sugar out of the thickened sap. I think with all these trees

you will be able to have a sugaring off quite often."

Arthur faithfully carried his little pail full of the sweet water to the kitchen time and time again. His mamma took all the nice large kettles and pans she could find, and presently the top of the range was covered with vessels full of boiling sugar water. The little Loy kept asking over and over how soon he could sugar off, and when Uncle John finally poured all the sap into one large kettle there was great excitement in the kitchen.

"I must have Ted and Laura come over to taste it," said Arthur hurrying away to find his mates. "I think it will soon be sugar."

Uncle John knew it would not be sugar for some time, but he only smiled when four children came back with Arthur. They tasted and tasted, and then they ran out to tell some more boys and girls of the great sugaring off soon to take place in the kitchen. It kept Mrs. Vincent busy dipping out "tastes" for the eager children while Uncle John tried to hurry the fire along.

"Now, I think we may safely take it off," said Uncle John, and a fringe of children instantly went round the table.

"That little bit!" they all cried together. "That isn't a taste!"

It took just one little saucer to hold the sugar, and they all touched it cool. "Have a taste!" said Uncle John taking an old knife to lift some out.

"Couldn't!" signed several of the children. "I guess we tasted it too much before it was done."

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"Let's send the saucer to Billy Lee," said Arthur. "He's got the chicken pox, and can't come out while we are making sugar."

"Let's!" cried all the children, so they streamed out of the kitchen and over to Billy's door to tell his mamma that they had brought the sugaring off to Billy, leaving Mrs. Vincent to scrub dozens of foot-prints off the floor and to wash the spoons and saucers and knives that had been used in tasting.

THE LITTLE RAIN PROPHET.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was late afternoon in August; the air was heavy with heat; the ground was dry, the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again. "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"Oh, yes," he answered and coming out he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get 'into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of the tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said. "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a

few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said. "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting, for the toad kept silent.

"O Jack, come out quick!" she called after a few minutes. "I'm afraid he's dying! He's all turning white!"

Jack laughed, "I told you it would pay to watch him," and coming out he coaxed the little toad, that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—Mary A. Wood.

ANIMAL FRIENDSHIPS.

Friendship is not uncommon among the representatives of different species. In the Central Park Zoo, New York, a big Polar bear and his distant cousin, a grizzly, were confined in the same pit, but it was considered expedient to separate them by a strong partition of bars. Both were full-grown, husky specimens of their breed, and had they ever come together with intent to kill, it is probable that the entire force of keepers could not have separated them.

One day a small boy threw a paper box, containing some sugared popcorn, into the grizzly's side of the pit. It fell close to the partition, and, in trying to shove it away with his muzzle, the grizzly clumsily pushed it into a hole just under the partition bars. The greater part of the hole was on the Polar bear's side of the house, and he could have easily pushed out the box, but he seated himself on his haunches, and watched his neighbor trying to get his big paw down the opening of the hole. It proved too small, and the box was too deep down. At last the grizzly gave it up, and sat ruefully regarding his lost treasure.

Suddenly the Polar bear rose to the occasion. He waddled over to the hole on his side, thrust his paw down, and shoved the box into the grizzly's yard.

Ever after that the two giants were good friends. The Polar bear would often stretch himself out beside the

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partition on a hot day and poke his long, slim muzzle in between the bars. Grizzly would drop down, too, and shove his snout against his friend's, and thus they would sleep for hours, grunting their dreams into each other's ears.

WON ELEPHANT'S FRIENDSHIP.

Japanese Veterinary Surgeon Tells How He Treated Eyes of Big Patient.

The elephant's manner of showing its appreciation of kindness is a most affecting sight if we may judge from several instances which are on record. That these huge beings possess excellent memories and become fondly attached to kind attendants has been often shown. To win the good will and lasting gratitude of one of these mighty giants whose disposition towards his keepers had been anything but friendly, is the claim of a Japanese veterinary surgeon whose story is told by a missionary.

"I was called upon to treat the elephant, and although I felt much afraid of the big beast, as I had heard how wild he was, I determined to attempt it. First of all, I took ropes and endeavored to fasten his trunk to an iron bar, but my efforts were unsuccessful, for as he moved about the ropes were cut at once.

"As this plan failed, I knew it would be impossible to treat him by force, but a happy thought came to me. I called in the elephant's keeper, stood him in front of the elephant and told him to pretend his eyes were sore by some gestures. I then treated his eyes and bandaged them and he went away. This I repeated three times while the elephant stood quietly watching.

"After the third treatment I took off the bandages, washed the keeper's eyes and told him to pretend he was quite well of his sore eyes. He pretended to be very grateful, thanked me many times and went away.

"Then with a strong determination I went up to the elephant, and, putting a ladder against his big body, I climbed to his back. With a pair of sharp scissors I tried to cut off the piece of torn eyelid, but as I began cutting the elephant screamed very loudly. I had never heard such a

noise and I was filled with fear. I sprang to the floor and backed away trembling in every nerve.

"On looking up I saw the scissors still dangling from the elephant's eyelid. I then climbed up again very carefully, and, summoning all my strength, I cut off the piece of eyelid, this time succeeding also to treat him as I desired. Then I washed his eyes.

"I went every day for some time to treat and wash his eyes and he soon became so grateful and so fond of me that he would kneel down for me to treat him. Thus I succeeded by strategy where force had failed.

"I visit this elephant once in two weeks and he is always delighted to see me and looks upon me as his friend."

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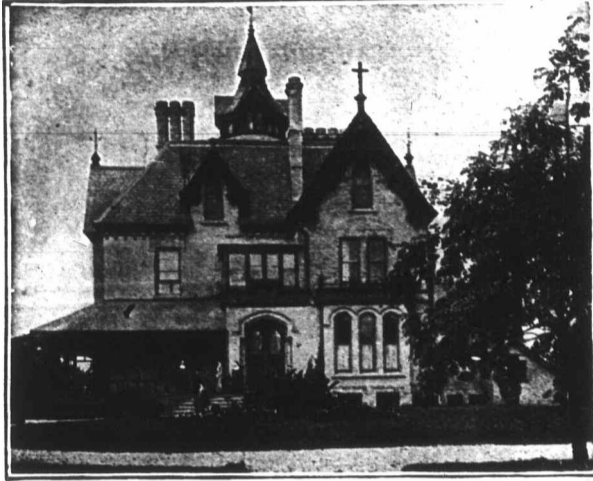
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