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ESTABLISHED 1871

VOL. 39

TORONTO, CANADA, THURSDAY, MAY 23rd, 1912

No. 21

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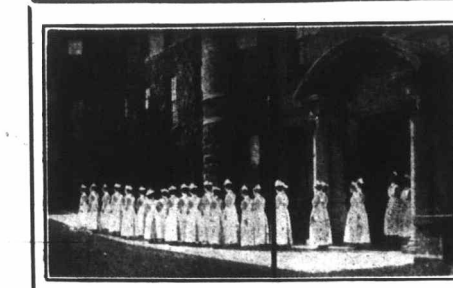
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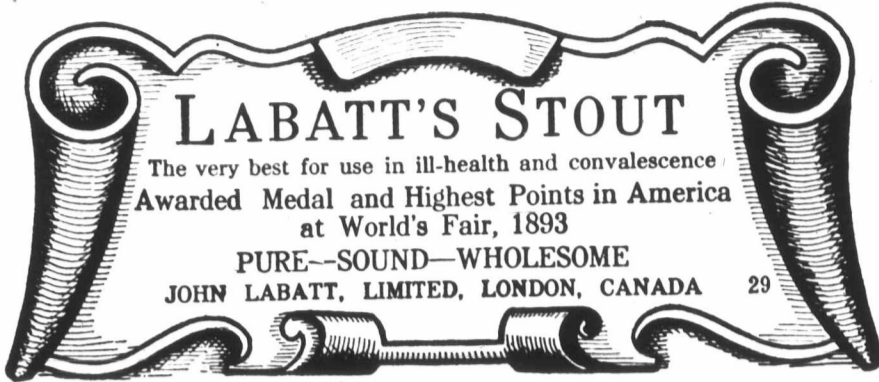
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After being in the service of Dr. Talbot, Bishop of Winchester, for thirty-six years as housemaid, Miss Elizabeth Annie Carter was recently married by the Bishop to Mr. William Edmund Goodrich, of Kid-

derminster, who was formerly in his employ as butler. The wedding took place at Farnham Parish Church, whither the bride was driven from Farnham castle in the Bishop's motor-car, accompanied by Mr. Gilbert

Talbot, his youngest son, who gave her away. The Bishop in the meantime walked from the Castle to the church with the bridegroom. Mrs. Talbot and members of her family also attended the wedding. The bridal

party were subsequently driven back to Farnham Castle, where the wedding breakfast was served. The wedding gifts included presents from the Bishop and Mrs. Talbot and family.

The Rev. W. C. Sadlier, vicar of Christ Church, St. Kilda, and Canon of Melbourne Cathedral, has been elected Bishop of Nelson, N.Z., in succession to the Right Rev. Dr. Mules, resigned. The Rev. Canon Sadlier was educated at the University of Melbourne (Trinity College)—B.A., 1894; M.A., 1896. He was ordained deacon in 1891, and priest in 1892, by the Bishop of Melbourne. He was curate of Pyramid Hill, 1891-92; St. Paul's, Bendigo, 1892-99; incumbent of Holy Trinity, East Melbourne, 1899-1904; vicar of Christ Church, St. Kilda, since 1904. He was made a Canon of Melbourne Cathedral in 1901, and in the following year was appointed Examining Chaplain to the Bishops of Bendigo and Gippsland. He is a Churchman of the Evangelical school, and is about forty years of age. He was Lecturer on Theology at St. John's College and Ridley College, Melbourne.



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Canadian Churchman.

TORONTO, THURSDAY, MAY 23, 1912.

WHITSUNDAY.

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Lessons for Sundays and Holy Days.

May 26.—Whitsunday.

Morning—Deut. 16:1—18; Rom. 8:1—18.
Evening—Isai. 11:1 or Ezek. 36:25; Gal. 5:16 or Acts 18:24—19:21.

May 27.—Monday in Whitsunday Week.

Morning—Gen. 11:1—10, 1 Cor. 12:1—14.
Evening—Num. 11:16—31; 1 Cor. 12:27 & 13.

May 28.—Tuesday in Whitsunday Week.

Morning—Joel 2:21; 1 Thess. 5:12—24.
Evening—Micah 4:1—8; 1 John 4:1—14.

June 2.—Trinity Sunday.

Morning—Isai. 6:1—11; Rev. 1:1—9.
Evening—Gen. 18 or 1 & 2; Eph. 4:1—17, or Matt. 3.

June 9.—First Sunday after Trinity.

Morning—Josh. 3:7—4:15; John 18:28.
Evening—Josh. 5:13—6:21 or 24; James 1.

Appropriate hymns for Whitsunday and Trinity Sunday, 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 are to be found in other hymnals.

WHITSUNDAY.

Holy Communion: 191, 242, 254, 435.
Processional: 470, 536, 578, 625.
Offertory: 187, 188, 189, 441.
Children: 190, 576, 697, 701.
General: 186, 538, 594, 604.

TRINITY SUNDAY.

Holy Communion: 192, 313, 440, 441.
Processional: 416, 440, 625, 657.
Offertory: 456, 483, 516, 631.
Children: 214, 558, 572, 701.
General: 1, 394, 454, 637.

The Festival of Whitsunday reminds of the Saviour's promise concerning the Holy Ghost, and of the fulfillment of that promise. The Holy Ghost will come to abide with the Church forever, to do for us what Christ Jesus would have done, to instruct us concerning the right way of life, and to enable us to give a true testimony about Jesus and His work. That gift is ours to-day, as it was the secret of Apostolic zeal and power in the days of the foundation of the Christian Church. For two reasons the Holy Spirit came upon the Apostles: (1) To disclose the full significance of the work and teaching of Jesus Christ. The world can be won for Christ only by men capable of revealing and expounding the work and teaching of the Lord. (2) To strengthen the Apostles in the right use of this spiritual knowledge, and to give them courage to face the task of evangelizing the whole world. Whitsunday reminds us that the gift of the Holy Spirit is ours. As in the case of all Divine gifts, we must look for some normal channel or means whereby and wherein the gift of the Holy Ghost is conferred. This we find in the sacramental rite of Confirmation, the beginning of which rite we see in the action of the Apostles Peter and John in Samaria, and Paul in Ephesus. Let Whitsunday call to our minds our day of Confirmation, the day on which Apostolic hands were laid upon us, and we received the sevenfold gift of the Holy Spirit. Note three reasons for this outpouring upon us:

(1) Illumination—To give us a knowledge of Christ and His love. (2) Inspiration—To give us spiritual ambitions. (3) Enabling—That, thinking those things that be good, we may be able to bring the same to good effect. The spiritual ambition of every man is to be Christ-like. Isaiah tells us of the spiritual power of the Christ. In the Confirmation service the Church prays that all the faithful may receive the same gifts as were in Jesus supremely and fully, viz.: Wisdom, Understanding, Counsel, Might, Knowledge, True Godliness, and Holy Fear. All these gifts are in us potentially by prayer and the laying on of Apostolic hands. They ought to be developed and exercised by us. Though we must remember that each individual, by reason of temperament or circumstances, will generally develop some one of the gifts more fully than the others. And thus we have diversities of operations in the Church. Let us stir up the gifts that are in us and co-operate with the Holy Ghost. So doing, there shall be formed in us the features of the Perfect Man. We have a wonderful latent power within us. Whitsunday reminds us of that power, and bids us stir up the gifts. The saviours of society are the spiritually-minded. Therefore, be spiritual.

Publisher's Greeting.

In entering upon his new relationship with the readers of the "Canadian Churchman" the publisher desires first of all to express his appreciation of the commendation and good wishes with which he was introduced last week. It shall be the earnest purpose of the publisher to deserve this good-will so heartily conveyed; and he will regard his new connection not so much as that of proprietor and subscriber as that of trustee of a common interest, in which every reader will have a share. It shall be his aim to make the "Canadian Churchman" an ever-increasing power in maintaining the essential doctrines of the Christian faith, for this is the only foundation upon which the Church of England in Canada can advance. He hopes to be able to improve the paper as a medium of interesting Church news, no less than as an educator and exponent of the religious problems that are agitating the minds of all classes, and he will not

be satisfied till the "Canadian Churchman" is recognized as a paper which can be welcomed in every Canadian home and commended to young and old. Plans for these steps in advance will be announced in due course. Our readers who have literary and business relations with the paper will be glad to know that Miss Field and the other members of the staff who have served the "Churchman" so faithfully for many years will be retained under the new management. The Publisher.

The Abolition of the Bar-room.

In the year 1907, at the annual meeting of the Synod of Toronto Diocese, the report of the Temperance Reform Committee, after reviewing the growth of temperance sentiment and the steady reduction of liquor licenses in this Province, concluded by recommending certain alterations in the Liquor License Act with a view to "reforming" the bar-room. The dissatisfaction in the committee itself with all past attempts at "reformation" of the bar was shared by the Synod members; and when the Hon. S. H. Blake suggested the additional words, "until the bars are abolished," the applause which followed announced that another of the bonds that held us to an effete past had been broken. At every succeeding Synod this end and aim has been unanimously reaffirmed. While the setting of this standard is of importance for the Church people in this diocese, and, while the stand taken by the Bishops of Montreal and Fredericton against the bar-room is of vital importance to our Church in those dioceses, it is of the last importance to all the members of the Canadian Church that at the General Synod, held in Ottawa in 1908, the objective set for the Church of England in Canada was the abolition of the bar-room from this Dominion.

WHY?

Why should an institution of such long standing be abolished?

1. **The Bar-room is a Useless Institution.**—Ask the "oldest inhabitant" of he can remember any instance at any time in his life when any bar-room, as such, did one good thing for any man, woman or child. A leading business man of Toronto used to tell of his frequently passing a drinking-place in old London with this sign over the door, "Established Over 300 Years," and he never failed to ask indignantly, "And what good have you done in the 300 years?"

2. **The Bar-room is of no Economic Value to Society.**—Every university in the land has its chair in Political Economy, where men are taught to measure values, not by sentiment or religion, but in dollars and cents. The economist goes along the streets of our cities, towns and villages and asks one question: Has this business or institution produced or stimulated to the production of any one thing of value? He goes to the factory, shop, school, store, all in turn, and he comes to the bar-room and asks, "Has this bar-room produced or stimulated to the production of any one thing of value?" and the voice of all mankind answers, "Nothing." (But the voice of all mankind could tell a great many things it has produced that are not of economic value)

3. **The Bar-room is Hated and Tabooed by all Good Citizens.**—Mr. John R. Booth, lumber merchant, of Ottawa, a year or two ago requested that the city council should withhold licenses from several drinking bars close to his mills, and offered \$2,000 to recoup the city for any financial loss in license fees; and, as the Toronto "News" at that time pointed out, "It was worth \$2,000 to maintain the efficiency of his men. No tippler can be as efficient as if he were a sober man; therefore, the open drinking-bar

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adler, vicar of ilda, and Canon edral, has been on, N.Z., in suc- Rev. Dr. Mules, Canon Sadlier (University of Mel- ge)—B.A., 1894; ordained deacon in 1892, by the He was curate 1-92; St. Paul's, umber of Holy urne, 1899-1904; rch, St. Kilda, made a Canon of in 1901, and in us appointed Ex- the Bishops of nd. He is a angelical school, ars of age. He heology at St. Ridley College,

is a foe to all industry. No revenue received from liquor licenses can recoup a community for the loss to industry which the bar entails. Moreover, experience has shown that the expense of administering justice is greatly lessened when a municipality is freed of its bars." Vice-President White, of the Canadian Pacific Railway, in Winnipeg on December 10th, 1910, ventured the assertion publicly that he would regard it as a God-send if the wave of prohibition now sweeping over the United States would come up and sweep every bar out of Winnipeg.

Archbishop Bruchesi, of the Roman Catholic Church, on October 7th, 1909, sent a pastoral to be read in St. James' Cathedral, Montreal, bearing this message: "Workingmen, exert your influence over your fellow-workmen. Keep them away from saloons, where they ruin their health, squander large sums of money which they could devote to much nobler purposes, and where they only learn to contract the most pernicious habits."

Last February Bishop Casey addressed these words to all the churches in St. John, N.B.: "Not less guilty before God than the unfortunate himself is the false friend or barkeeper, who places temptation in his way. He who offers to treat one whom he knows to have a weakness for drink, or the dealer who sells to such an one, is as guilty before high heaven as Cain who killed his brother. Here we might appeal to all Christians never to put temptation in the way of a neighbour by offering to treat him to intoxicating drink. The vast armies, swelling and increasing the ranks of drunkards throughout the world, are largely formed by sociability. Only a few crave for drink by nature, and these would easily overcome the beginnings were they not led on by experienced hands. Scarcely any ever learn alone to go to excess. The young see their elders drink, and are but too prone to imitation. In too many places there is a public house every few paces along the street. Thus temptations are multiplied for the young, the poor, the miserable, and the workingman."

On December 14th, 1910, Prof. Münsterberg, of Harvard, the champion of anti-prohibition, in whose light the liquor men of North America have long been wont to bask, addressing the Canadian Club in Toronto, said: "Some aspects of this question are no longer open to discussion. The way from the saloon to the hospital is a broad one. The saloon is the most dangerous centre of corruption, and a vehement factor in the degradation of politics, and a High school for the violation of law."

On January 2nd last the Toronto "World" said editorially: "Public opinion is growing more and more against the drinking-bar, municipality after municipality putting them out of business. The local option movement grows."

The stand-up bar, long, crowded with men 'throwing the stuff into them,' and nearly every man competing with his fellow 'to have another,' is not an inspiring sight. (But it is largely the outcome of intolerant minds, who would do away with drinking by severe, sudden and illiberal methods.)

Men will drink: if so, let them drink by themselves, at a table, and in quiet fashion. It's the race and rush at the bar to drink and to get others to drink that causes a lot of the evil."

4. **Last, but not Least, the Bar-room is the Home and Shelter of the Treating System.**—Most men, including moderate drinkers, are agreed that there is nothing more stupid than our modern custom of drinking in a bar-room, where men line up and drink, and drink again, not because they want more, but because, forsooth, they must be sociable.

Canon Welch once asked in Massey Hall for someone to demonstrate the connection between sociability and alcoholic liquor. "The demonstration has not been made. If I wish my boy to learn bookkeeping, I send him where bookkeeping is taught; if to study medicine, I send

him where medicine is taught; and if I wish my boy to be a drunkard, I send him to the school where boys and men are lined up as in a class and taught and turned out—drunkards. The bar-room is the school where drunkards are made, and that is why the bar-room must go."

Is Sunday Rightly Called the Sabbath?

One of the texts in the Oxford Library of Practical Theology is the Rev. W. B. Trevelyan's treatise on "Sunday," and he asserts that "to maintain that Sunday is a lineal successor of the Mosaic Sabbath is to say too much"; but he is also careful to speak of it as a "primary institution," and thinks the consecration of one day in seven dates from the primeval revelation of God to man." This author points out that great divines, like St. Bernard and St. Thomas Aquinas, have called Sunday the "Christian Sabbath," and, if we come to much later times, distinguished modern theologians, like Bishop Horsley and Dean Vaughan, have not hesitated to do the same. The Fourth Commandment is embedded in the Decalogue, and, if the other nine commandments in that code apply to all people for all time, it would be strange to find one Commandment joined to them, and yet of a totally different character. The fact is that the Church has deliberately and unequivocally shown that the Fourth Commandment is as general in application and eternal in duration as the rest, and she prays to God to "keep this law," which cannot be done if it is abrogated or explained away. We are glad that Mr. Trevelyan, although disapproving of the word "Sabbath" being applied to our "Sunday," yet recognizes that there is a consecration of one day in seven coming down from God's original revelation to man. We are not so much concerned about the name as the thing; and we believe that the Fourth Commandment is a time law which governs the whole management of the world from the first, and that there never was a time when God did not demand one day in seven for rest and worship. Bishop Pearson's explanation of a "diurnal transmutation," or of the day dying and rising with Christ, is, perhaps, as good as any other explanation yet found.

Work in the East.

The Bishop of London, who has had his winter holiday as far as Khartoum, has contributed to the "London Diocesan Magazine" some impressions gathered during his absence. It is a misnomer to call it a holiday, as his time was so occupied that to most of us it would have represented three months of strenuous toil. He wrote that he could scarcely imagine a more difficult mission field than the one he was asked to describe. In Palestine, for instance, no convert from Mohametanism to Christianity could stay in the country for an hour after his conversion became known. He confessed to an intense interest in the new Jewish colonies in Palestine; it was wonderful how the Roumanian Jews had got on. But, looking at the matter from the view of a future Christian Palestine, "one cannot forget," he wrote, "what a leading Jew said to a missionary: 'I can't understand how you can back up our return to Palestine from your point of view. Remember, when we come, you go.'" Then there are the relations to the old Churches of the East which divide Christian workers. "The fact which emerges from a visit is the wonderful influence of medical missions. As far as I could see, far the most influential people throughout the near East were the Christian doctors."

Making Wills.

That this is a proper subject for a Church paper, and for definite Church teaching, a glance at the Office for "the Visitation of the Sick" will

readily show. At one point the minister is taught to say to the sick man: "I require you to examine yourself and your estate, both toward God and man." And the minister is further explicitly directed thus: "If he (the sick man) hath not before disposed of his goods, let him then be admonished to make his will and to declare his debts, what he oweth and what is owing unto him, for the better discharging of his conscience and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health." We are well aware that this kind of work has often been abused, and McCarthy's books on Ireland abound in illustrations of the abuse of this ministry, and we know the judges watch narrowly the conduct of meddling priests and preachers who exercise this ministry for personal or selfish ends. Yet the duty is plain. The Church ought to remind her children that they are stewards of what they possess, and must use it for the glory of God and the good of man. We notice the American Board of Missions (of which Bishop Lloyd is president) in its advertisement in the Church papers by giving the legal title of its missionary society "for use in making wills" keeps this necessary bit of information before the Church public, and constantly reminds them of the important duty of which we speak.

China.

We have devoted unusual space to the appeal for aid to China in consequence of the extensive famine. The need for aid in such afflictions, which used to be periodical in some parts of India, has almost completely gone, thanks to railways and costly engineering works. In fact, we have read complaints that the English have destroyed the balance of nature; that formerly, owing to constant wars between minor States and the scourge of occasional famine the population was kept down; but now, with these causes of loss of life removed, the population in India is growing too large. We need not combat such arguments, but rejoice to find in China a determination that, please God, this shall be their last great famine. Funds raised will be used to avert starvation. It is not enough to-day to pour rice into the rathole of famine. It is planned to give relief only in return for labour on canals and dykes, except in the case of those unable to work. Competent foreign and Chinese engineers will co-operate in making all such work of permanent value in preventing future floods. The Famine Committee believes that the new Government will adopt a policy of conservation, and meantime shoulder the responsibility of relieving famine conditions. The New China is awake to the situation, and many influential men are already pledged to such a policy. Canada can raise a lasting monument of her goodwill to China by lending some irrigation experts and hydraulic engineers for land reclamation works.

A Century of Peace.

A call has been issued by a number of gentlemen, including Senators Cox and Dandurand,

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Sir Louis Jette, Sir A. Lacoste, Sir William Meredith, Sir Edmund Walker, Sir Thomas Shaughnessy, Sir William Mulock, and Sir William Mackenzie, for a meeting of representative Canadians to be held on June 4th in the Railway Committee-room of the House of Commons, at which, if deemed advisable, a Canadian National Committee will be formed to co-operate in celebrating a century of peace among English-speaking people. The provisional committee emphasizes, and properly so, the fact that it is a century of peace, and not the conclusion of three years of war, that it is intended to celebrate. In the war that was waged a century ago there were many acts of supreme bravery on the part of the armed forces of both nations. Canadians will always remember with pride and thankfulness the great deeds of men like Brock and De Salaberry, who saved Canada by their heroic defence of her soil. The celebration proposed is not one of war and its triumphs, however, but, as the committee puts it, of the century of peace which "will have been completed on the one hundredth anniversary of the Treaty of Ghent, which was concluded on Christmas Eve, 1814, and ratified on the 17th of February, 1815. It naturally possesses a special interest for Canadians, inasmuch as Canada is immediately adjacent to the United States, and is the portion of the British Empire that witnessed the actual conflicts of the War of 1812-14. The bitterness engendered by these feuds has happily long since passed away, and it seems fitting that we should participate in celebrating the blessings of peace which for a period of one hundred years will have existed between us and our neighbours. The spirit in which the provisional committee approaches the proposal is most commendable, and it is to be hoped that those who attend the meeting at Ottawa will decide to make the celebration not only an occasion of thanksgiving for a century of peace, but also a pledge of perpetual concord between the two branches of the Anglo-Saxon race."—Globe.

HOUSE FUNERALS.

It would be interesting to trace the influence of the undertaker in modern times upon our funeral customs. Time was, and within the memory of some living people, when the undertaker was more or less of a luxury, and when, except in families who, as the saying is, had "money to burn," their services were not called into requisition, and the surviving relatives and their sympathizing friends performed the "last offices" for the departed. In still more remote times funerals were conducted by "guilds." It was considered a duty, sacredly incumbent upon the "household of faith," to tend to the decent interment of a departed brother or sister in the faith, and to secure their burial with all the edifying and comforting rites of the Church. In some European countries, if we have not been misinformed, something like this still obtains; and in the case of the very poor, with us and in the Mother Country, funerals are very occasionally conducted without the intervention of an "undertaker," or, to employ the term now, we believe, in vogue, "a funeral conductor." Our funerals consequently, like so many other things in our complex and artificial modern civilization, have become commercialized. They remain, of course, a religious function, but they have become in addition a business transaction. To the majority of people, of course, they are, and will always remain, the former, but, under the circumstances, they are bound to become the latter to at least one person very directly concerned. Here we pause to say two things. We are not advocating a return to bygone customs in the matter of the conducting of funerals—this is a subject by itself—nor are we in any way disparaging the character of undertakers. A more respectable body of men could not be found; in

fact, a certain degree of respectability is demanded from them by public opinion. No man of notoriously bad character or loose morals would have any chance, we are persuaded, of succeeding in such a calling. But the fact remains that the undertaker, from the force of circumstances, cannot help taking a certain mercenary view of a funeral. You could not in reason expect him to take any other view. In fact, it is better that he should. It is better that the routine of a funeral should be under the control of one who has no direct personal interest in it, and whose feelings are not disturbed, just as, on this principle, it is not medical etiquette for a physician to attend a member of his own family. Such being the case, it can hardly be wondered at that the influence of undertakers has been in the direction of curtailing funeral services. Business is business, and "time is money," and the undertaker, like all the rest of us, is chasing the nimble sixpence, and, in this busy age and country, is anxious to finish his job as quickly as possible. To the perhaps indirect, but none the less effectual, influence of undertakers must be attributed the general spread of the custom of house funerals in Canada during the past twenty-five or thirty years. With our own Church it is not uncommon, but with other Protestant communions it has now become the rule. We know considerable towns in some parts of Canada where a church funeral among non-Anglicans, even in the case of some eminent and honoured member of the community, is hardly ever known. Against this growing practice we feel constrained to earnestly protest. Surely, in the first place, to deliberately make a semi-private function of a funeral is to treat the memory of the departed with scant regard. Again, it means the denial to a very large number of friends of an opportunity for an appropriate and fitting manifestation of their respect. In the case of a large funeral, only a very small percentage of those in attendance can take part in the services. Then, on the grounds of decency and decorum, how incomparably superior a service in a church, with every one in his place, and the dignified and reverent performance of the exercises as contrasted with a service in a house crowded to excess, with no facilities whatever for the carrying out of any public function, and almost every one subjected to some form of discomfort, and with nothing calculated to appeal to or impress the imagination. House funerals, we know, are in some cases unavoidable, and against a short preliminary office in the house there can be no reasonable objection. But the house funeral as too often known in Canada, is normally a detestable thing, and a practice that should be persistently discountenanced by the clergy and all who are interested in the maintenance of the Church's order and the standard of public decency.

"HAVING GIFTS DIFFERING."

I read a few months ago in a widely circulated American periodical a very moving and pathetic account of a college professor with a salary of only eighteen hundred dollars, which, during the vacation of three or four months, he was able to supplement by an additional two or three hundred. The writer, who spoke in the first person, bitterly complained of the practical impossibility of "making things go" on a salary averaging, say, \$2,000 per annum. About the same time I read in one of the great daily newspapers that the average clerical salary for the whole continent is estimated at \$600. This disparity between the salaries of parsons and professors is rather startling. If the above-named income is insufficient to maintain a college professor in decent comfort, how does it come about that the minister of religion is expected to do what the professor finds impossible on about

one-third, or, not to press the case too closely, on less than one-half the amount? Does this disparity express the popular estimate of the relative value of their services? In other words, does each get what he is supposedly worth? One would hardly think so when the nature and number of the qualifications expected of the parson are taken into account. It is often said that a "good deal is expected of a clergyman." And this is undoubtedly true, but in a sense seldom realized by those who make and accept the statement. A good deal is expected of a clergyman, or rather a good many things; for, while most men are expected to do one thing passably well, the parson is supposed to shine in at least half a dozen widely varying vocations and spheres, and to be the happy possessor of qualities often peculiar to radically distinct and sometimes antagonistic temperaments. In the first place, as the maker and deliverer of sermons, he must possess two kinds of ability rarely combined in the same person. He must have the literary ability to produce every week two sermons about the length of the average magazine article, with a very limited range of subjects to choose from, and to deliver them with all the grace and force of the finished orator. That in itself would be a remarkable feat. Compare this with the work of the college professor, whom, remember, I do not for a moment accuse of being over-paid, with a constantly changing "congregation," and all of one type of culture, if not of intelligence. The parson, on the other hand, has to adapt himself, or is expected to adapt himself, to widely varying grades of intelligence, to the child of eight or ten to the full-grown man or woman, and from the all but the absolutely illiterate to his own intellectual equal, or possible superior. The college professor, having this intellectually uniform audience, can "let himself go" as he likes, and need be in no fear of being misunderstood. Again, with other professions or callings the same knowledge, capacity or skill can be applied and reapplied, and used over and over again. The physician is not expected to devise a new method of treatment for every new patient; the lawyer, a new presentation of the law for every new client; the merchant, new methods of doing business for every new customer. Even the journalist, whose work is exacting enough, has this advantage over the parson in the matter of mental strain. He has an unlimited number of subjects to choose from, and occasionally he can "pick" other men's brains, and certainly he is in need of no oratorical gifts. The parson, furthermore, in addition to being a public lecturer, who must have at least one hundred fresh, original messages every year, is the official head of a religious community. He is a representative man, and as such is expected to possess "statesmanlike" qualities; i.e., the qualities which distinguish the leader of men and women. Here, again, are a totally distinct set of qualities and gifts seldom found in conjunction with marked literary ability. How many of our leading literary men have any ability in this line? How many, indeed are almost painfully lacking in those qualities absolutely essential to the success of the publicist? Washington Irving, though he wrote divinely, could not say a dozen words in public with any comfort to himself or his hearers, and when called upon to make a speech pitifully collapsed. The great Thackeray confessed to the same thing. In the case of lesser men, what does it signify, so long as they write readable books, or do faithful research work, or give sound legal decisions, or perform any kind of professional duty creditably, whether or not they have those gifts of leadership which mark the successful public man; whether or not they have that elusive, indefinable, mysterious, but indispensable endowment, known as "tact," without which, we are universally assured, no clergyman can hope for success in handling his fellowmen. We accept the absence of this gift in the layman as a matter of course, and, however we may

regret, or even deplore, its lack, we never dream of charging him with being a failure. The parson, then, must be a "statesman" in a small way, or possess statesmanlike qualities. He must have perfect command over his feelings, a natural gift for judging character, a capacity for saying in public and in private the right thing at the right time; firm, and yet conciliatory, yielding in trifles, fixed as adamant in matters of principle; be able to refuse gracefully, to say No. and yet to say it without giving offence; in short, to have all the multifarious gifts and graces of the ideal public man, who leads, but does not drive, and who influences without domineering. Then he must have a certain amount of business ability. The average layman, I know, makes merry over the parson's supposed lack of business ability, and when it suits his purpose expresses the strong opinion that the less a clergyman has to do with business matters the better; and yet, for all that, the public expect it in some measure from the clergy. This, at all events, is absolutely certain: if the parochial finances get demoralized the parson is blamed every time. "He should have kept his eye on things. He should have put his foot down. He should have called a halt," etc. Have you ever noticed how, under the most democratic form of Church government, the minister is held to be ultimately blameworthy for financial disorganization, and, in fact, for every mishap in the working of the parish? And this tendency is proportionately more pronounced the more "popular" the system of parochial organization, in which the rights and responsibilities of the laity are hardly distinguishable (on paper) from those of the clergy. The position of the clergy in this respect is exactly analogous to that of the captain of the modern liner, who is held to account for everything that happens to the ship, from the "visitation of God" to the breaking of a propeller blade. In one respect, however, the illustration fails. The captain has full and autocratic authority, and "what he says, goes." The parson's authority is limited, and is at best a very uncertain factor in the working of the parish. Talk as he may, the average layman does undeniably expect some business ability in the parson. What is certain, he is always made the scapegoat for its absence in the management of the affairs of the parish. Again, the parson is expected to be possessor of many shining social qualities. He must be a graceful and ungrudging dispenser of hospitality, an agreeable host, a bright conversationalist. He must have at his command a perennial flow of animal spirits, have the mysterious gift of "personal magnetism," and to be in every sense, without compromising his personal or official dignity, "a man amongst men." Is there any individual under the sun, except, possibly, a modern constitutional sovereign or the President of the United States, of whom so many and varied gifts are required as the parson, and all on an average all-round salary of \$50 a month, with or without a parsonage? Truly, a great deal is expected of a clergyman, and in more senses than one!

Fron dix.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The results of the recent elections in the Province of Quebec are regarded by many in close touch with political affairs in that Province as very significant. Over and above the local issues the supporters of the provincial Opposition made a strong plea for a new Government in sympathy with the Government at Ottawa. This proposition was laid before the electors in many alluring ways, and most chiefly as bringing to Quebec many substantial advantages in having two Governments working in harmony

rather than in opposition to one another. On the other hand, the supporters of the present Quebec Government pointed to the progress that has been made under Sir Lomer Gouin's régime, but beyond that there was the call to rally round the old chief, Sir Wilfrid Laurier. It was pointed out on the quiet that the Nationalists, who had gone about the Province for years telling the people that Sir Wilfrid was a traitor to his race and faith, that he was more English than French and more Imperialist than Canadian, had been seduced by office at Ottawa, and had abandoned the positions they had promised to uphold. What had these men done, it was asked, with the Manitoba School Bill, and the Navy Bill, of which they had so much to say a few months ago? They surrendered to the English Imperialists, of course. Thus, had the Conservatives made marked gains, it would have been hailed as the final doom of Sir Wilfrid Laurier, who is still considered a formidable opponent and a thorn in the flesh of the Ottawa Government. On the other hand, the results, as they are, show appreciation of the type of Government given to the Province by Sir Lomer Gouin; and away beyond this they proclaim trouble for Mr. Borden in Quebec. That is the view quite frankly stated by influential French Liberals to "Spectator." It means, they say, the loss of prestige to Messrs. Monk, Nantel and Pelletier. It means trouble for the aspirations of the Imperialists, and a setback to the proposed naval expansion. As a matter of fact, both parties were really working with their eyes turned on Ottawa rather than Quebec, and each, we suppose, is entitled to take what comfort may be forthcoming out of the situation. It would seem to "Spectator" that there is no doubt but that the recent elections mean a lessened prestige for the Ottawa Government in the Province of Quebec. To many it will at once occur that the only way to meet the situation is by concessions to Quebec sentiment. In our judgment, the way for the Government at Ottawa to win the respect of the people of Quebec is by showing them that it is worth respecting. We cannot have government by a Province for the whole country. Let Borden begin to hesitate and compromise on our naval expansion, and he will be despised by Quebec and rejected by the rest of Canada. Canada is unquestionably and unhesitatingly Imperialist in sentiment and determination, and he who ignores this fact on a critical question like the navy will surely fall. There comes a time in the history of statesmen, as of a private individual, when the only way to win the respect of men is by standing by his convictions unhesitatingly and enthusiastically. Canada wants to bear its share in the Imperial burdens. If Canada wants an official voice in the affairs of the Empire, that will come for the asking, but in the meantime we are manifestly participating in the benefits of Imperial safety, and we desire to bear our share in providing for our own protection. It is the opinion of "Spec-

tator" that Canada will give short shift to any Government that at this late date will timidly compromise on some ineffective programme in regard to our navy just to fall in with the prejudices of our Province. It would be a case of giving up the substance for the shadow, and losing the shadow as well.

Last week we called attention to the need of a more candid expression of individual conviction in regard to the changes that may be made with profit in our Prayer Book, now that it is undergoing a process of revision. There is a serious danger of the Church missing the real opinion of her members on some important feature of the liturgy from the foolish notion that there is no use bringing forward this or that proposition, because the Church will not listen to it. Who knows what the Church will listen to? Is it fair to put ourselves in the position of deciding offhand what the Church will condemn, and giving that as a sufficient reason for abandoning a cherished idea? For example, the other day a number of clergy were discussing revision, and one expressed the wish that the reservation of the Sacrament might be permitted in the new Prayer Book; but, he added, there is no use mentioning the subject, for it would be voted down at once. That, of course, may be quite correct, and still it may not be. In our judgment, the mind of the Canadian Church is singularly open to any proposition that may reasonably be regarded as making for the spiritual development of our people. If, therefore, the reservation of the elements in the Lord's Supper can be shown to meet a spiritual need, then, whatever the controversies of the past may have done or left undone, the Church in Canada today is willing to act on the merits of the case. Our people are not now interested in the question of who took this or that side of the controversy in years gone by, but rather they ask, of what value is it now for us who seek to follow in the Master's footsteps? A rubric at the end of the Communion service says: "If any remain of that which was consecrated, it shall not be carried out of the Church." And the XXV. Article states: "The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them." It is not necessary to discuss what was intended by these prohibitions, but in the spirit of the phrase, "We should duly use them," let a word be said. Many of our clerical readers have ministered in hospitals, homes for the aged and infirm, and such public institutions, and have, presumably, broken the letter of both rubric and Article. Patients in different wards, inmates in various rooms, desire to communicate. The service of consecration has been performed in the chapel, and those able to be present have communicated. What shall be done in regard to those in bed in various portions of the institution? Shall a service of consecration be held at every bedside, or shall the sacred elements be "carried about," which is in essence reservation for the sick? In our judgment "Reservation," under certain limitations, is a perfectly fair question for consideration. We are, of course, quite aware that the "adoration" of the sacred elements is closely allied with this question of reservation for the sick, but that should not prejudice the consideration of ways and means whereby "we should duly use them." Spectator.

LAYMEN'S MISSIONARY MOVEMENT.

The Effect of Systematic Finance in a City Parish.

The Church of the Redeemer, Toronto, carried out a very thorough every-member canvass at the beginning of 1910 which resulted in an increase of 73% in the amount given to parochial purposes and an increase of 72% in the number contributing. At the same time the increase for missions was 59% in the number giving and

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54% in the amount given. (This is an illuminating reply to the question: "Do Foreign Missions Rob the Home Church?") At Easter, 1911, \$2,928 was reported as given to missions from all sources. At Easter, 1912, this had been increased to \$5,613. The number of parishioners contributing week by week to parochial expenses is 211, while 188 contribute in the same scriptural and systematic way to missions. But the Church of the Redeemer has made another forward step. Parishes which have adopted the duplex envelope system usually include on the missions side of the envelope contributions to all extra parochial funds, not only missions, but also widows' and orphans', superannuation, divinity students' fund, synod expenses, &c. Obviously these are not missionary funds in any sense of the term and it is a question in the minds of some whether they should be collected through the missionary side of the envelope, or whether this should not be left purely and solely for the work of spreading the Church into all the world. The Church of the Redeemer at its last vestry meeting took a decided stand on this matter. By resolution of vestry it was determined that henceforth all the above miscellaneous funds should be paid out of the churchwardens' accounts, and that all the money received through the missions side of the duplex envelope should be devoted entirely to strictly missionary purposes. This will add some \$700 to the churchwardens' liabilities. We are convinced that this is the system which should ultimately be adopted in every parish. Missionary work is of such vital importance that even in the collection of moneys it should not be obscured to even the slightest extent by other funds, however important these may be.

From a correspondent:—

On July 15, 1873, only four days before his death, Bishop Wilberforce delivered a memorable address to the Rural Deans of his diocese at his house. The sentiments acquire additional solemnity from the circumstance that they were the very last that the Bishop publicly delivered. Among other subjects he dealt with Fasting Communion in the following terms:—

"It is not in a light sense that I say that this new doctrine of Fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and less disturbed body and mind, able to give himself entirely to prayer and communion with his God; but on a miserable degraded notion that the consecrated elements will meet with other food in the stomach. It is a detestable materialism. Philosophically it is a contradiction. Because, when the celebration is over, you may hurry away to a meal, and the process about which you were so scrupulous immediately follows. The whole notion is simply disgusting. The Patristic quotations by which the custom is supported are misquotations."

Brotherhood of St. Andrew

The Rev. Professor Boyle, of Trinity College, Toronto, gave an address at the spring assembly of the Toronto Local Chapters of the Brotherhood which was held on Saturday afternoon and evening last in St. David's Church, Englewood Avenue. An address was also made by Mr. John Harris, the chairman of the Local Assembly. Both of these addresses were delivered at the evening session. There were 88 men present representing about 20 of the 26 Chapters in the city. The afternoon session was devoted largely to a review of the past six months' work. Mr. C. F. Storey, who has been appointed director of the hospital and jail work, reported for that department, and Mr. R. J. Hart for the services conducted at Ward's Island. Some fifteen chapters presented reports verbally, and others in writing. An address on "How to secure Church of England students' names for chapter assignment" was given by Mr. J. B. O. Kemp, who was made Convener of a committee to organize early for the coming academic year. The matter of securing Church of England men's names from Y.M.C.A. registers was put in the hands of a new committee, with Mr. John Clemence as Convener. A talk on Junior Brotherhood work and its incentive was given by Mr. Arnold B. Hoath. Supper was served by the ladies of St. David's Church, and speeches of welcome were made by the rector, the Rev. H. A. Bracken, and by the Rev. Messrs.

Armitage of St. Mark's, and Robert Gay of St. Monica's Church. After a short evening, conducted by the Rev. Mr. Bracken, some thoughts on Brotherhood work were given by Mr. J. A. Birmingham, General Secretary of the Brotherhood of St. Andrew for Canada. Mr. E. A. Lye, Vice-Chairman of the Local Assembly, occupied the chair.

The Churchwoman

NOVA SCOTIA.

Windsor.—King's College.—On the afternoon of Wednesday, May 8th, the members of the Alexandra Society of this college held their annual meeting, there being present a large attendance of members. The annual report was read, which showed a falling off in the receipts of about one hundred dollars less than last year, the amount contributed by the various Branches throughout the province being \$708.04, the leading branches being Windsor, \$247.74; Halifax, \$150; Dartmouth, \$100; Yarmouth, \$75. Four of the Branches contributed twenty-five cents each, four under \$2.00, while nine others did not exceed four dollars. This shows a lack of appreciation for a worthy cause, the importance of which was impressed upon the members by the Rev. Dr. Powell, president of King's, who in an eloquent appeal urged more efficient organization—improving conditions in the College, and the heating facilities in Convocation Hall. The women could do grand work by making special efforts in this direction. What can be done to help King's College was the objective point of Dr. Powell's remarks. He showed how much might and could be done along the lines of efficient organization. The following officers were elected:—President, Mrs. H. B. Tremain; secretary, Miss Wilson, Halifax (each of these officers was re-elected). Vice-presidents, Nova Scotia—Mrs. Moody, Yarmouth; New Brunswick—Mrs. C. L. Harrington; P. E. Island—Mrs. Hodgson, Charlottetown. Executive committee, Miss E. Curren, Mrs. Geo. Wilcox, Windsor; Mrs. W. R. Foster, Dartmouth; Mrs. W. L. Payzant, Halifax. Patronesses, Mrs. Worrell, Halifax; Mrs. Richardson, Fredericton, Miss Johns, Halifax, organizer for the year. It is earnestly hoped that the Branches all over the province will make more energetic efforts to increase the fund, and in this way evidence their interest in the object for which the Society was organized.

MONTREAL.

Montreal.—The regular monthly meeting of the M.D.W.A. was held on Thursday, May 2nd, with the president, Mrs. Holden, in the chair. After the minutes of the previous meeting had been read and confirmed, and other preliminary business accomplished, a very pleasant interruption took place in the morning's proceedings. The room had been gradually filling up until every available seat was occupied—the face of every member present wearing an expression of interested expectancy. In a few well-chosen words the president presented, on behalf of the M.D.W.A., certificates of life-membership on the General Board, to Mrs. Pennell, Dorcas secretary, and to Mrs. Baylis, corresponding secretary. That the matter had been successfully kept secret was demonstrated by the utter surprise expressed by the recipients. The deep affection and esteem in which these two faithful and untiring workers are held by their sisters of the Auxiliary, was manifested by the large number present, and by the hearty and eager response to the suggestion when sent out to the Branches by their president. The new life members were welcomed on behalf of the General Board by the General President, Mrs. Paterson Hall, who expressed her pleasure that two such valuable and useful members should have been thus honoured. The devotional hour at noon was taken by the Rev. A. H. Moore, who gave a most inspiring and helpful address on the "Supremacy of the Risen and Ascended Christ," Psalm 2. During the afternoon session several very interesting letters from the field were read. An appeal from Bishop White for his new church at Kaifeng. The sad news of the sudden death of two C.M.S. medical missionaries in India, where the Missions are so sadly under-manned and every worker is so greatly needed. A most encouraging report of the Columbia Coast Mission was read, telling of the increased opportunities for evangelistic work among the loggers.

By his medical work, Dr. Antle has won the confidence of the men, who are now ready to receive the Gospel from him, to whom a great number owe their lives. A summary of the triennial reports of the Educational Committee, and of the Thank-offering Committee, was read by the Secretary of Literature, after which the meeting was closed by Mrs. Farthing.

OTTAWA.

Ottawa.—The monthly meeting of the Ottawa Board of Management of the W.A. held last week in All Saints' schoolroom was one of great interest and the attendance was the largest of the season. Mrs. Tilton, who has been President for sixteen years, is retiring from office at the annual meeting held this week, and she took the opportunity of expressing her deep gratitude to the officers and members of the Board for the loyal support always accorded to her and expressed the hope that a period of great development in the work in the diocese would be inaugurated under her successor. Mrs. J. R. Armstrong, the first vice-president, who is retiring also, gave a short address. The members of the board were given an opportunity to say farewell to one of their number, Miss S. Le Roy, of St. Matthew's girls' branch, who left next day to enter upon missionary work under the Rev. A. J. Vale, at Hay River Mission, Diocese of Athabasca. Miss Le Roy is entering a very difficult field of labour and is obliged to experience a long trying journey to reach her new home. She goes out as the missionary of the General Board of the W.A. in Canada, but in a short address said her inspiration for entering upon missionary service had been gained largely as a member of St. Matthew's Girls' Auxiliary.

Mrs. F. H. Capp, corresponding secretary, reported that the programmes for the 16th annual meeting have been distributed, also the credentials to life members and delegates entitled to vote. The meetings commenced with an evening programme of great interest for junior branches on Monday, May 13th, in Lauder Hall, and continued in the same place for the three following days. The annual service was held on the morning of Ascension Day in the cathedral with sermon by Rev. Dr. Gould, general secretary of the M.S.C.C. Other prominent speakers who gave addresses were the very Rev. Dean Bidwell of Kingston; Mrs. Willoughby Cummings, of Toronto; Miss Cartwright, Principal of St. Hilda's College, Toronto; and Miss Connell, head of the deaconess and missionary training house, Toronto. During the past month four new life members have been added, Miss Ethel Bishop, Miss Whitchee, Mrs. Wood, and Mrs. E. L. Brittain. A branch has been reorganized at Newington. The Dorcas department has made large contributions to Indian homes under direction of Mrs. Greene, Pembroke, St. Barnabas' and St. Albans' G.A. contributed to Shingwauk Home, Morrisburg; All Saints' W.A., All Saints' G.A., and Cathedral G.A. to Victoria Home, Piegan Reserve; St. John's G.A. to Gordon School; Iroquois to Big Eddy School; and St. Bartholomew's to Onion Lake, Saskatchewan. The treasurer, Mrs. F. H. Smith, has received during the month \$620.61 and paid out \$1,688.05. The extra cent a day treasurer, Mrs. Doney, received \$45.73 and reported a balance of \$160.43 to be voted upon at the annual meeting. The children are doing good work in both junior and babies' branch under the care of Miss Parmelee and Mrs. E. A. Anderson respectively. The junior branch offerings for the month were \$56.60, and the babies' branch have on hand \$165.12 to be designated to missionary appeals at the meetings of this week. The literature department is steadily striving to increase knowledge of missionary problems and at the annual meeting large quantities of missionary literature were for sale and for free distribution. There are now 1,060 subscribers for the letter leaflet in the diocese and other magazines have a wide circulation. A great impetus will be given missionary study by the summer school for missions to be held in Ashbury College, Ottawa, June 24th to 29th. Miss Low, the literature secretary, told of exceptional facilities to be afforded church workers who can attend this school and is prepared to send more complete information upon application. The Rev. A. W. Mackay, the rector of the parish, was unable to be present at this important meeting, but on his behalf the Rev. S. H. Wimberley gave a hearty welcome to the Board and also conducted the opening service.

A farewell service was held at St. Matthew's Church last week on the occasion of the depart-

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ure of Miss Sarah Le Roy, daughter of Mr. Martin Le Roy, of 107 Pretoria Avenue, Ottawa, who left for Hay River, Great Slave Lake, the following day. Miss Le Roy intends working as teacher and missionary at that point under Rev. Mr. Vale at St. Peter's Mission School, which is established there, to teach Indian and half-breed children. A large number attended the service which was conducted by the rector, assisted by the Ven. Archdeacon Bogart, Revs. W. W. Craig, Geo. Scantlebury and Lennox I. Smith. Previous to the service the girls' auxiliary of St. Matthew's presented Miss Le Roy with a suit case and travelling bag. Miss Le Roy will travel eight hundred miles from Edmonton by trail foot before reaching her field of work in the McKenzie River Diocese.

Trinity.—The nineteenth annual meeting of the Girls' Auxiliary was held last month in Trinity Hall, the rector, the Rev. T. J. Stiles, presiding. The officers presented very interesting and encouraging reports of the year's work. Mrs. T. J. Stiles was re-elected hon. president by a standing vote. The following officers were then elected by ballot:—President, Mrs. George Speer; 1st vice-president, Miss Edna Stiles; 2nd vice-president, Mrs. Goudie; corresponding and recording secretary, Miss Anita Gallinger; treasurer, Mrs. George Shaver; Dorcas secretary, Mrs. John Eamer; Leaflet secretary, Miss Alice Elson; box treasurer, Miss Margery Stiles; E.C.D. treasurer, Miss Maggie Crawford; delegate to the Diocesan Annual, to be held in Ottawa in May, Mrs. Fisher; substitute, Mrs. Eamer; Buying and Cutting Committee, Mrs. Shaver, Mrs. Eamer and Miss Annie Elson; auditors, Mrs. Farlinger and Mrs. Wood.

Westboro.—All Saints.—The annual meeting of the Ladies' Guild of this church was held lately at the rectory. The following officers were re-elected for the coming year:—Mrs. John Owens, president; Mrs. H. Worcester, vice-president; Mrs. Wm. O. Anderson, secretary; Mrs. R. Jenkins, treasurer. Those present including the officers mentioned were Mrs. Robert Owens, Mrs. Samuel Hill, Mrs. C. E. Fitzsimmons, Mrs. Wm. Robinson, Mrs. Wm. Dunn, Mrs. Robert Montgomery, Mrs. J. A. Leech, Mrs. G. Hollingworth, Mrs. Holmes, Miss Story, Miss Fain and the rector, Rev. R. U. Steacy. Three new members joined the Guild during the afternoon, making a total membership of 24. Each one is taking a personal interest in working toward the benefit of the Guild. The Guild has decided to have the interior of the rectory decorated and will be responsible for same being done. It also donated ten dollars towards paying for the telephone at the rectory and gave one hundred dollars towards paying off the debt on the rectory. Other work such as sewing and visiting the sick and strangers in the parish keep the members busy and happy to feel they are assisting their rector in the fast growing parish. The Guild meets every Wednesday from 2 to 4.30 when a busy two hours is spent in sewing.

Cornwall.—Trinity.—The members of this parochial Branch held their annual meeting on Monday, April 29th, in Trinity Hall. The meeting was opened with prayer by the rector, the Rev. T. J. Stiles. All the reports which were presented by the several officers were most interesting and encouraging, showing a steady advance all along the line. The officers elected or re-elected for the ensuing term were as follows: Hon. president, Mrs. S. Gower Poole; hon. 1st vice-president, Mrs. D. Carpenter; hon. 2nd vice-president, Mrs. Cunningham; president, Mrs. T. J. Stiles; 1st vice-president, Miss Jessie Cline; 2nd vice-president, Mrs. W. R. Mack; general secretary, Mrs. V. L. White; treasurer, Mrs. E. Green; secretary-treasurer Babies' Branch, Mrs. Strickland; box secretary, Mrs. D. E. Kennedy; literature secretary, Mrs. Farlinger; Dorcas secretary, Mrs. E. Tilton; E.C.D. treasurer, Mrs. J. Conliff; Buying and Cutting Committee, Mrs. A. Kinghorn, Mrs. Bottomley, Mrs. D. Eamer, Mrs. A. Silmsier; delegates to Diocesan Annual, Mrs. A. Kinghorn, Miss Jessie Cline; substitutes, Mrs. A. Silmsier, Mrs. J. Alkins. Several new members were introduced and heartily welcomed.

TORONTO.

Toronto.—The twenty-sixth annual meeting of the Woman's Auxiliary to Missions (Diocese of Toronto) was held from April 30th to May 4th in this city. An informal conference for out-of-town members, with the officers of the Diocesan Board, in St. Alban's Cathedral schoolhouse, followed by

a reception at the "See House," made a pleasant introduction to the business sessions. The meeting for Girls' Branches on April 30th was a success, both from the point of view of attendance and interest. An interesting feature of this meeting was the number of representatives from various Girls' Branches who took part in the discussions and who impressed the audience with their appreciation of their responsibility in the missionary work of the church. On Wednesday, May 1st, the reports of the diocesan officers were read, showing a marked advance in every department. The following are some of the interesting figures given:—186 Senior Branches with a membership of 6,587, 519 of that number being life members; grand total for the year, \$22,331.78; amount given to E.C.D. Fund, \$2,014.03; to the P.M.C., \$2,381.20. In the Dorcas department 295¹/₄ bales and 19 parcels and a large supply of church and hospital furnishings were sent to different Missions. There are 54 Junior Branches with a membership of 1,980. Contributions to this department, \$1,333.78. The secretary-treasurer of literature reported many study classes held during the year. The subject for the coming year is "Japan"; the text book "The Empire Kingdom of the East." The average monthly circulation of "The Leaflet" is 4,231 copies. On May 1st the second no business sessions were held, all the meetings being of a devotional character. In the morning the Holy Communion was celebrated in St. James' Cathedral. His Lordship, the Bishop of Alkoma, was the preacher at this service. In the afternoon very able and helpful addresses were given on "The Ministering Power of Money," and on "The Ministry of other Gifts." In the evening at the public missionary meeting, the Rev. Egerton Ryerson and the Rev. Cooper Robinson, Japan, and the Rev. R. Renison, late Archdeacon of Moosonee, gave most instructive addresses, telling of their own special work in the missionary field. On May 3rd announcement was made of the designation of the various funds controlled by the W.A. The life members' fees amounting to \$925 were divided, \$165 being given to the church at Kai Feng, Honan, China, and \$760 for the boat at Hay River, Diocese of Mackenzie River. The interest on the E. N. Williamson Memorial Fund, amounting to \$224, was given to Stanhope, Diocese of Toronto, to replace the parsonage. The interest on the Centenary Fund amounted to \$280 and it was given to the Mission Hospital in Kintgra, N. India. The E.C.D. Fund for the month, amounting to \$174.89, was by resolution given to a church building at Champagne Landing, Diocese of Yukon. The thankoffering amounted to \$655.60, the largest which has ever been given. The officers for the ensuing year were elected as follows:—Hon. president, Mrs. Sweeny; hon. vice-president, Mrs. Plumtree; president, Miss Cartwright; vice-presidents, Mrs. Cummings; and Mrs. Reeve; corresponding secretaries, Miss E. F. Jones and Miss Elsie Gordon; recording secretary, Miss Campbell; treasurer, Mrs. Webster; convener of Dorcas, Mrs. Banks; secretary-treasurer Dorcas, Mrs. Clougher; convener of literature, Mrs. Langton; secretary-treasurer literature, Miss Lees; convener of juniors, Mrs. Forsyth Grant; secretary-treasurer juniors, Miss Summerhayes; secretary-treasurer, E.C.D., Mrs. Bigwood; secretary-treasurer P.M.C., Mrs. Dykes; secretary-treasurer Babies' Branch, Mrs. Pews. The president, in her address at the close of the senior meetings, after thanking the officers and members for their loyalty and support, spoke of the note of individual responsibility which had been sounded all through the meetings and reminded her hearers that while a great reunion is a wonderful inspiration, it is the hidden, quiet, daily work which counts, and the only way in which any individual, or any society, can hope to succeed is by keeping in touch, by prayer, with the source of spiritual power. On May 4th the convention closed with a splendid meeting of the Junior Branches.

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The monthly Council meeting of the Girls' Friendly Society was held on Tuesday afternoon the 14th inst. at the diocesan headquarters. Encouraging reports were given and the question of building a lodge for unprotected girls was again brought up. The diocesan president invited the society to hold its annual picnic at York Mills on June 6.

St. Augustine's.—St. Augustine's rectory was the scene of a gathering on Thursday evening, May 16th, in honour of Mrs. H. M. Blackburn, retiring President of the Women's Guild, the occasion being arranged by the members of the church guild to express their affection and esteem to Mrs. Blackburn in the presentation of a handsome brooch. After a few words of appreciation by the Rev. F. G. Plummer, some musical numbers were rendered and refreshments served. Mrs. Blackburn is sailing early in June for England and the Continent.

NIAGARA.

Hamilton.—The annual business meeting of the W.A. of this diocese was held on Wednesday and Thursday, May 1st and 2nd, in the cathedral schoolhouse. On the previous day there was a corporate communion in the cathedral at 11 a.m., at which the sermon was preached by the Lord Bishop of the Diocese. At 3 p.m. and at 4 p.m. the secretary-treasurers' conference and the conference on Dorcas work were held respectively in the Guild Room, and at the latter conference an address was delivered by Miss Halson, of Toronto, the general Dorcas secretary. At 4.15 p.m. a meeting for the Junior Branches was held in the schoolroom of the cathedral at which the chairman was the Rev. S. Daw and the programme was provided by the members of the Branches at Ancaster, Stoney Creek, All Saints', St. John the Evangelist, St. Thomas' and the cathedral at Hamilton. In the evening at 8 p.m. a reception was tendered to the visiting delegates in St. Thomas' schoolhouse, the attendance at which was about 300.

On Wednesday evening at 10 o'clock the business session began, with Mrs. T. E. Leather, the president, in the chair. Mrs. Clark, the Bishop's wife, and the honorary president, after the usual opening exercises, gave an address of welcome to which Mrs. A. G. Smith, of Grand Valley, replied. A number of reports of various diocesan officers were read, all of which were most encouraging, and the reading of these were followed by addresses from Miss Carter, the treasurer General Board and the Lord Bishop of Niagara. The noontide address was delivered by the Rev. Canon Sutherland. Balloting took place during the lunch hour for nominations of diocesan officers.

At 2.30 p.m. the session was continued. A further number of reports were read, and the president, Mrs. T. E. Leather, delivered her annual address in the course of which she spoke highly of the individual work done by Bishop and Mrs. Clark. Mrs. Leather said the help of these two members were inestimable, and that while she was speaking on the strength of her observation, she knew she was voicing the sentiment of the entire Branch of the Auxiliary. It was announced that congratulations had been sent to Bishop-elect Hamilton regarding his appointment in Japan. A resolution was passed embracing the appreciation of the thanksgiving offerings for missionary purposes. The Canadian Northwest and the foreign missions will be the recipients of this contribution. Rudimentary work relative to extensions were then discussed and afternoon tea was served.

In the evening a public missionary meeting was held at which the Lord Bishop of the Diocese presided. Most interesting addresses were given by the Rev. Dr. Renison, the rector of the Church of the Ascension, Hamilton, and the Rev. Canon Gould, the general secretary of the M.S.C.C. The Ven. Archdeacon Ferner pronounced the Benediction.

Thursday.—At this morning's session a further number of reports were read, and the following officers elected for the ensuing year. The noontide devotional address was given by the Rev. J. A. Ballard, the rector of Grimsby. Mrs. T. E. Leather, president; Mrs. Dalley, first vice-president; Mrs. Gerald Glasco, second vice-president; Miss Morley, recording secretary; Miss Slater, corresponding secretary; Mrs. Houston, organization secretary; Mrs. F. Glasco, Dorcas secretary; Mrs. Hobson, treasurer; Mrs. Morgan, secretary-treasurer literary committee; Miss Gaviller, convener literary committee; Mrs. Scott, treasurer extra cent a day committee; Mrs. O. S.

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Clarke, secretary-treasurer Babies' Branch; Miss Wolverton, secretary Junior Branches; Miss Metcalf, editor of Leaflet.

At the afternoon session reports were received from the rural deanery secretaries; resolutions were framed up for the ensuing year, and general business was discussed, after which afternoon tea was served. The Rev. R. L. Birman, one of the curates of Holy Trinity Church, Toronto, gave a brief address on "The Evangelization of the Jews," and spoke of his work in this connection in the Toronto Mission. He reported that Hamilton contained at least 2,000 Jews, many of whom have become Christians and some atheists. In the Queen City the work has been very encouraging during the past year, and large numbers are now believing firmly in Christ. At 8 p.m. the Girls' Branches met in the schoolroom, where the final closing exercises of the meeting took place before a good-sized audience. Miss Wade, returned missionary from China, gave an interesting address on her work among the Chinese women and girls. "Missionary Life and Travel in Baffin Land" was the theme pursued by Mr. A. L. Fleming, who is also a returned missionary from the northern regions of the Dominion. He illustrated his address profusely with attractive slides, depicting scenes along the course of his travels and incidents en route. He reported much progress during the two years of his sojourn, but declared that no missionary had visited these people before him nor while he was with them. Hence they were entirely ignorant, and much difficulty was experienced in making the first converts especially. It was reported and generally agreed by all who were present thereat, that this, the twenty-sixth meeting of the Woman's Auxiliary in this diocese, was, without exception, the most successful in the history of the Auxiliary. The work which this Branch of the Auxiliary has accomplished during the past year is assuredly worthy of the highest commendation.

HURON.

Windsor.—All Saints'.—The monthly business meeting of the Woman's Auxiliary held in All Saints' rectory on Monday afternoon, May 6th, was one of unusual interest. Besides the large gathering of members there were a number of visitors present, one of whom, Miss Collins, a Church of England deaconess, has just returned from the Yukon. She gave a very interesting account of her work in the Indian school at Carcross. The special feature of the afternoon's programme was the presentation of a life membership in the Huron Diocesan Branch of the Woman's Auxiliary, with the accompanying badge—a gold Winchester cross—to Mrs. Barrett, as a mark of the affectionate regard in which she is held by her fellow-workers. It was a great surprise to the recipient, and she showed by her reception of the gift that she was much touched by the honour conferred on her, also by the good wishes and flowers showered on her. Among the invited guests were members of the Church Woman's Aid.

ALCOMA.

Fort William.—St. Paul's.—At the annual meeting of the parochial Branch of the W.A. the following officers were elected for 1912:—Honorary president, Mrs. H. G. King; president, Mrs. F. MacFarland; vice-presidents, Mrs. D. M. Mitchell, Mrs. Symes, Mrs. Coslett, Mrs. Ensworth; treasurer, Mrs. Depew; secretary, Mrs. Harvey.

SASKATCHEWAN.

Saskatoon.—The seventh annual meeting of the Saskatchewan diocesan branch of the Woman's Auxiliary has just been held in this place. These meetings are always a time of much encouragement and help to the very scattered members of some of our scattered branches. Most of the members arrived by the northern train. After being welcomed by their kind-hearted hostesses they were taken for a motor drive to view the principal points of interest in the city, round the university grounds and were entertained to tea in Emmanuel College. The rapid growth of the city and the grandeur of its buildings are a perpetual astonishment. The university has a splendid site, and the buildings already put up are only a small part of what promises to be one of the finest educational groups of buildings in the Dominion. Emmanuel College is a very handsome building, with a fine lecture hall and the students' rooms all filled. After tea there

was a further ride over the wide prairie, through the beautiful park, and then home to settle down to the work which had called so many together. All the sessions were held in St. John's Hall. Tuesday, April 23rd, was junior day, the session being called for 7.30, as even the "Babies" were to do their part. The Ven. Archdeacon Mackay was in the chair and seemed delighted to see so many young people present. After the opening exercises Miss Mitchell read the reports of the Junior and Baby Branches, both of which showed most gratifying advance. The Archdeacon spoke to the young members present, expressing his great pleasure at being with them and speaking earnest words of encouragement and hope for the future. He tried to impress on his hearers the necessity of further work amongst our own people, of further work amongst our own Indians, and not only the necessity but the beauty and joy of the work. Why should not more of our own members offer themselves for this branch of work instead of turning to the Old Country to staff our schools? The "Babies" then gave a short programme of hymns and recitations, all of which were much enjoyed by the adults. Some junior reports were read by juniors and the accounts of work attempted were full of hope for the future. Miss Mitchell gave a most interesting talk on Egypt in three divisions; for the times, the juniors and the girls, in all three emphasizing the difference in the happiness of the lives of children in Egypt and in our own beautiful land. The elder girls then gave their programme which had been most carefully prepared.

Wednesday morning found a large gathering in St. John's Church for the annual service of Holy Communion and the presentation of the thankoffering. The Rev. E. B. Smith was the preacher and took the calling of Zachæus as his subject, pointing out that though his reputation was not good yet our Master singled him out for notice. He made a strong plea for charity in judging others and pointed out that the best workers were sometimes the hardest in their judgment. There was a very large number of communicants and the thankoffering was \$157. After service, either on foot or in motors, the congregation journeyed to Nutana where the ladies of St. James' Church had prepared lunch. Work was resumed at 2 p.m., the Ven. Archdeacon Mackay conducting the devotional exercises. Letters of greeting were read from our sisters of the General Board sitting in Hamilton, from Huron and Qu'Appelle. It was very good to know that so many of them were remembering Saskatchewan in prayer. Our president spoke feelingly of the binding tie and asked our special prayers for the General Executive at that time in session. The secretaries' reports were then read and as one advance after another was marked it seemed as if the inspiration from the Triennial must have reached further West. Of course the president's address was the centre of the session. She reviewed the work of the past year, marking the steps onward, the ready response to every appeal for help, the greater number of devotional meetings held and the many signs of hope. Loving references were made to the absent honorary president, Mrs. Newnam, to whom a letter of greeting was sent later in the session. The treasurer reported larger gifts to the pledges and a great amount of work done for diocesan objects, a large increase in the number of Leaflets taken was also reported. Miss Newnam read a paper entitled "Echoes from the Triennial," which was really a series of echoes as she read extract after extract from the various reports. She made an appeal to the members to study the report for themselves as it is a mine of wealth, giving such wide and inspiring views of the manifold work done by the W.A. through its members. During the afternoon tea was served by the St. George's Branch. In the evening a social reception to all members and their friends was held in the hall. It was very pleasant to meet and to talk with fellow-members whom perhaps one can only see at these yearly gatherings, and a good deal of real help and sympathy are given and received in this way. There was a short programme of delightful music and refreshments were served.

Interesting diocesan reports occupied Thursday morning, several new branches introduced themselves and much work was reported. More general reading is needed, the W.A. librarian not having enough in supplying books. Some up-to-date missionary books have been placed in Sunday School libraries. More might be done in the way of giving books for birthday gifts or as prizes. When the discussion of pledges came on the meeting was entirely unanimous, first that the amount of pledges should be raised and then that the wish of the General Officers expressed at Winnipeg should be grant-

ed and that our diocesan pledges should be sent to headquarters unappropriated. Deaconess Napper conducted a demonstration Mission study class on the text book "From Sea to Sea." It is hoped that it may lead to the formation of study classes in the Missions. Study classes have been held in Prince Albert and North Battleford, all taking part in them testifying to the interest of the work. The Rev. E. Pullinger conducted the noon-tide devotional hour basing his remarks on "She hath done what she could," urging the members to take that as their motto, as an incentive to work, as an encouragement in work and as a tonic against the weakness which attacks the worker who measures the work done by the judgment of others. Do the work God gives, leaving the result and the judgment to Him. Christ Church entertained the delegates to luncheon on Thursday.

The afternoon session opened with prayer at 2 o'clock, after which the reading of the reports were finished. Mrs. T. B. Smith read an inspiring paper on the United Thankoffering, pointing out the reasons for such offerings, the opportunities for offerings and the great tie which a common aim should be to all the women thus banded together. It is hoped that much more may be given to this fund this year. During the afternoon the Rev. H. S. Broadbent, diocesan secretary for the Mission of Help, gave a very impressive talk on the meaning of the Mission, the reason for it, the history of its initiation, and what was hoped to be gained from it, pointing out in a very forcible way the duty of every individual to help it in every possible way but chiefly through the prevailing power of prayer, privately, in the family and in public services. The afternoon was well filled with business. Considering the grave financial condition of the diocese, owing to the great increase of Missions necessitated by the vast influx of settlers, the life membership fees, of which there were three, were voted to the Diocesan Mission Fund. The election of officers was by nomination and ballot but the past officers had been so thorough and had so won the affection of the rank and file that the election was virtually an election by acclamation. The general thanksgiving and the singing of the Doxology brought the seventh annual meeting to a conclusion. Afternoon tea was served by the St. John's ladies, and it was with real regret that the conference was broken up. Twenty-nine branches answered the roll-call, 50 delegates were present, a smaller number than usual, owing to the earlier date of meeting; seeding being in full swing many members could not leave home.

COLUMBIA.

Victoria.—The Diocesan Board of the W.A. held their quarterly meeting on Friday the 26th ult. in the schoolroom of St. John's Church, Mrs. Luxton, the president, in the chair. A hearty greeting was accorded Mrs. Ard, who accompanied her husband, the Rev. Stanley Ard, the speaker of the afternoon. A communication was read by the recording secretary from Miss Ethel Raynes, who is the general corresponding secretary for Canada, asking that the diocese give more thought to the W.A. pension fund and to the church building fund. Mrs. Dixon, the literary secretary, reported that a large number of books had been borrowed from the library and that pamphlets and maps and of the different dioceses throughout the world were on sale. Mrs. Hiscocks, the Dorcas secretary, reported that the W.A. of St. Barnabas' had sent a parcel of articles to the Columbia Coast Mission; St. Michael, Lake district; a similar parcel to St. Peter School for Indians at Hay River, Alta.; the Christ Church Cathedral branch had sent gifts to the same place and also to Alert Bay. The Leaflet Secretary, Miss Sill, reported that the number of subscribers had now reached 315, and the organizing secretary stated that she had visited three senior branches and one girls' branch during the past month. The thankoffering secretary, Miss Turner, reported that Miss Frampton, a member of the Girls' Auxiliary of the Christ Church Cathedral, had offered herself for the W.A. missionary service. Letters were received from the Bishop and from the Rev. Lewis Sealé, rector of Alberni. The Bishop wrote suggesting means of disposal of any money the Auxiliary may have on hand at the annual meeting. Arrangements were made for the annual meeting and at the close tea was served.

Christ Church W.A.—The senior branch of Christ Church Cathedral Woman's Auxiliary on Monday, April 22nd, held their seventh annual meeting in the schoolroom, Miss Moore, the pre-

sident, occupying the chair. The Very Rev. Dean Doull made a short address after the meeting had been opened, congratulating the members on the work which they had accomplished during the year. The secretary's report, read by Mrs. C. R. Brown, showed that 44 meetings had been held during the year and that the average attendance had been 24. Three new life members had been enrolled, these being Mrs. Scriven, Mrs. Stephenson and Mrs. Doull, there being a total membership of eighty-seven. The treasurer's report, read by Mrs. Niven, showed that the total receipts were \$970.05, and that there is a balance on hand of \$91.55. Bales to the value of \$268.65 were reported by the secretary of the Dorcas society, Mrs. Hiscock, to have been sent out, while Miss Dupont, secretary of the thank-offering movement, reported a collection of \$158.75. Mrs. J. Harriet, for the Babies' Branch; Miss Ramsdale, for the Juniors' Branch; and Miss Cooke, for the Girls' Branch, reported for their several departments. The election of officers resulted in the following being re-appointed: President, Miss Moore; vice-president, Mrs. Hiscock; recording secretary, Mrs. C. R. Brown; treasurer, Mrs. Niven; Dorcas convener, Mrs. Chow; corresponding secretary, Mrs. Meredith; Leaflet secretary, Mrs. Frampton; literature secretary, Mrs. Toller.

The 8th annual meeting of this diocesan Branch of the W.A. convened in this city on Tuesday, May 7th. The meeting opened with a corporate celebration of the Holy Communion in the cathedral, the officiating clergy being the Ven. Archdeacon Scriven and the Lord Bishop of the Diocese. At this service the Bishop gave a short and inspiring address on the words: "Lo, I am among you as he who serveth." During the course of his remarks he dwelt some time on the beauty of a life of service. There was a large attendance of the members of the W.A. present at this service. At the close of the service the members adjourned to the cathedral schoolroom, where about 70 responded to the roll-call. Mrs. Luxton, temporary president, presided. At noon a helpful address was given by the rector of St. Barnabas', Rev. E. G. Miller, who spoke on the subject of encouragement. Next followed a pretty ceremony, when Mrs. Roper, who has already won for herself a place in the hearts of all with whom she has come in contact, was presented with the card and badge of the life membership of the Auxiliary. The presentation was made by the Bishop himself, who, in pinning on the badge, spoke of the interest she had always taken in the work, having been a member of the branch at Trinity Church, New York. Greetings from the general Dorcas secretary, Miss Halson, were then read by the local Dorcas secretary, Mrs. Hiscock, and a telegram read from Mrs. Doull, now in Montreal, was received with applause. The literature secretary, Mrs. Dixon, reported 205 volumes in the library. The Leaflet secretary, Miss Sill, reported 321 subscribers, being a gain of 51 over last year. The junior secretary-treasurer, Miss Moore, reported a strength of 5 branches with 155 members, two new branches having been formed this year at St. Luke, Cedar Hill and Cowichan. The diocesan thankoffering secretary, Miss Turner, reported that the total amount of the thankofferings came to \$322.75. Miss Wood, secretary of the non-Christian work, reported that while the Japanese were well looked after, there was plenty of scope for work among the Chinese. The Babies' Branch secretary, Mrs. Murray Thain, reported three new branches, making twelve in all, with a membership of 95. The total amount raised in the boxes was \$80.77. Mrs. Thain moved that half of this amount should go towards work among the children of white settlers in the Northwest, which was agreed to. A paper on work among the Sikhs was read by Mrs. Proby. In the evening a public missionary meeting was held in the cathedral school at which the Lord Bishop of the Diocese presided. Very interesting addresses were given at this meeting by the Rev. Lewis Seale, the rector of Alberni; the Rev. H. A. Collison and Mr. McCormick, who represented the Railway Navy Mission. The reports of the Girls' Branch of the Cathedral and of St. John's Church were read by the secretary, Miss Cooke. A short speech of welcome to the delegates was made by the cathedral thankoffering secretary, Miss Dupont and responded to by Mrs. Lewis Seale, wife of the rector of Alberni, who read an interesting paper on her first impressions on coming to the West and joining the Alberni branch of the Auxiliary. On the motion of Mrs. Luxton, it was decided to send a letter of greeting to Mrs. Perrin, who for so many years as president of the diocesan branch took such a warm interest in the work of the Auxiliary, as did also Bishop Per-

rin. The President's address that followed contained a grateful reference to Mrs. Perrin and also to the splendid work done by the late Mrs. Locke Robertson, whose life and work among them had been a continual inspiration. She also noted with pleasure the additional interest that was being taken in the work by the girls and juniors, and referred to the fact that Miss Frampton, of the Cathedral Girls' Branch, had offered her services as a missionary, the announcement being received with applause. A paper on "Life Memberships" was read by Mrs. Toller, who reminded her hearers that the Auxiliary had been formed 27 years ago, and now had a total membership of 41,647, with 1,315 life members, there being thirteen or more in the Columbia diocese. At 10 o'clock the members adjourned for lunch where they were entertained by the members of the Cathedral Branch.

One of the chief features of the afternoon session was the debate of religious education in the schools, which, although not on the agenda, was introduced by Mrs. Goepel in her paper on "The Relation of the W.A. to Parochial Work." Miss Crease, who was one of the speakers, thought that the opportunity had come to really do something, and as a body of Christian women, the W.A. should not rest until something had been accomplished in this respect. Miss Bolster, of the Cowichan Branch, also spoke, as did Miss Mary Lawson, who mentioned that a meeting of the clergy and ministers of the city had recently been held in this connection with the Dean of Columbia in the chair. No formal resolution was passed, but there is little doubt that the matter will be taken up later on. The reports of the different diocesan officers took up a considerable part of the afternoon. That of the treasurer, Mrs. Wollaston, showed total expenditures to amount to \$1,863.35, total receipts having been \$2,090.80, leaving a balance on hand of \$1,127.52. The Dorcas secretary, Mrs. Hiscock, gave a detailed report of the work done by that society during the year, the financial value of the work being \$910.15. The Auxiliary assists among others the Columbia Coast Mission, various missions in Saskatchewan and the Hay River Industrial School for Indian boys.

On Tuesday afternoon, May 7th, the members of the Diocesan Auxiliary elected Mrs. Roper, wife of Bishop Roper, hon. president for the present year, and re-elected Mrs. Luxton president. The election of officers took place at the closing session of the convention, other officers appointed being:—First vice-president, Mrs. Phipps; second vice-president, Mrs. Doull (re-elected); treasurer, Mrs. Wollaston (re-elected); Dorcas secretary, Mrs. Hiscock (re-elected); corresponding secretary, Mrs. Vincent (re-elected); recording secretary, Mrs. Elmhirst (re-elected); organizing secretary, Mrs. Toller (re-elected); literature, Mrs. Dixon (re-elected); Leaflet, Miss Still (re-elected); junior secretary-treasurer, Miss Moore (re-elected); thankoffering, Miss Turner (re-elected); Babies' Branch, Mrs. Murray Thain (re-elected); non-Christian work secretary, Miss Woods (re-elected); quarterly intercession papers, Mrs. Cocheneur (re-elected); Columbia Coast Mission, Mrs. Andrew. During the afternoon papers were read by Mrs. Seale, Alberni; Mrs. Skinner, Nanaimo; and Ven. Archdeacon Scriven. Resolutions of thanks were passed to those who had assisted at the convention, and the following grants were ordered to be paid:—Emmanuel College, Saskatchewan, \$100; "Door of Hope," an Anglican institution in Honan, China, which is caring for the famine orphans, \$50; Miss Lennox's work in Japan, \$50; expenses of Sundar Singh, the new Hindu catechist, \$50. It was decided to give the \$200 rais-

ed in the diocesan pledge to the Bishop to be devoted to any purpose he may select. The appeal amounting to \$80, half of which was sent to the industrial school at Alert Bay and half to the institution at Schulus, in the Nicola Valley.

CALEDONIA.

Terrace.—On Sunday, May 5th, the new church at this place was opened by the Lord Bishop of the Diocese, assisted by the Rev. T. J. Marsh. The congregation was made up of settlers in the neighbourhood as well as residents of the town. The church is situated on the first terrace back of the railway station and near the park. The park, with its recreation ground adjoining, has had the underbrush and dead logs cleared away, leaving a beautiful grove of tall trees. Mr. Marsh, who had been away for over four months on account of his health, upon his return received a warm welcome from his many friends both in Terrace and Kitsumkalum.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Church Men's Society.—Mr. H. D. Romans, president, and the Rev. C. W. Vernon, clerical vice-president of the Church Men's Society of the Diocese of Nova Scotia, recently returned from an eight days' visit to Cape Breton in the interests of the Society. They visited and gave addresses at services and meetings at Sydney, North Sydney, Sydney Mines, Whitney Pier, Glace Bay, Louisburg and Dominion. It is expected that new branches of the Church Men's Society will be formed at St. John's, North Sydney; St. Bartholomew's, Louisburg; and the Church of the Good Shepherd, Dominion. Christ Church, Sydney, now has the banner Branch of the diocese, with a membership of 115.

Truro.—St. John's.—Not only this parish but the whole town has been called upon to mourn the loss of the well-known and much-loved lady of our rectory, Mary Sophia Bradshaw Kaulbach, beloved wife of the Ven. J. A. Kaulbach, D.D., Archdeacon of Nova Scotia, who passed away at the rectory on Sunday afternoon, May 5th inst. For some years Mrs. Kaulbach has not enjoyed her usual good health, but her wonderful recuperative powers and unflinching good spirits inspired the hope that she might be spared for many years yet, and the news of her death was a shock to all, young and old, rich and poor. Seldom is it given to one to possess the large circle of loving and admiring friends of all ages that Mrs. Kaulbach enjoyed. Her influence was far-reaching and her superior qualities recognized universally, and many hours of delightful hospitality at the Truro rectory will be recalled all over the province of Nova Scotia. Her interest was unlimited in all that concerned the welfare of the Church she loved and the people among whom she lived; no unfortunate looked to her for help and sympathy in vain. The hearts of all the members of the congregation go out in silent sympathy to their beloved rector in his sore bereavement and also to his only son, Capt. H. A. Kaulbach, of the King's Own Regiment, in India. The funeral was attended by large numbers of townspeople of all denominations.

The Rev. B. A. Bowman has accepted a parish in Bermuda and before leaving was presented with a purse from the congregation, as also with an address and various gifts from the societies of the church, with regrets at his departure and hopes for his health's benefit in his new field of labour.

Windsor.—Christ Church.—The Lord Bishop of the diocese held a General Ordination in this church on Sunday morning, May 12th, when he ordained the following gentlemen to the diaconate and priesthood respectively:—Deacons, Messrs. G. R. Harrison, B.A.; J. L. Dwyer, B.A.; F. Walker, B.A.; of King's College, and W. Deathe, of Guysboro. Priests, the Revs. H. Watson, M.A.; of Coxheath; G. O. Chase, M.A., of New Ross; C. H. Fletcher, of Chester Basin; W. J. Tooth, of Churchover, and L. A. Knight, B.A., of Liscombe. The sermon was preached by the Rev. C. R. Cumming, rector of Bridgewater. The candidates were



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presented by the Rev. Dr. Powell; the Rev. Canon Vroom acted as Bishop's Chaplain. At the evening service the rector, the Rev. Dr. Martell, presented a class for Confirmation, eight boys and fifteen girls. Six others were prevented by sickness from being present. The Bishop at the service delivered a helpful address from the words—"Stir up the gift of God which is in thee by the putting on of my hands."

Windsor.—King's College.—The annual convocation of the University of King's College was held here on the 9th inst, and the proceedings were attended by a very large number of people from all over the province. In the early morning there was a celebration of the Holy Communion in the College Chapel, and at 10.30 a.m. there was a service held in the parish church which was attended by a crowded congregation. A very able and eloquent sermon was preached thereat by the Rev. T. C. Street Macklem, D.D., Provost of Trinity College, Toronto. After the service a luncheon was given by the governors in the Haliburton room of the college. The Convocation opened at two o'clock. The Alumni Oration was delivered by Dr. Thomas Trenaman, D.C.L., while very interesting addresses were delivered by Col. Sir Henry M. Pellatt, D.C.L., A. Stanley MacKenzie, M.A., D.C.L., Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto, and the Bishop of Nova Scotia. The proceedings were most interesting. Mr. Justice Townshend was installed as Chancellor, with the usual ceremonies in the place of Chancellor Hodgson, deceased, and as he took his seat as presiding officer he was greeted with great cheering. The following is a list of those upon whom degrees were conferred:—(a) Honorary Degrees, D.C.L.—Colonel Sir Henry M. Pellatt, A. Stanley MacKenzie, Esq., M.A., LL.D., His Honour Judge Savary, Reverend President Powell, M.A., D.D., H. Lothar Bober, Esq., M.A., Reverend G. R. Martell, M.A., Reverend R. D. Bambrick, M.A. (b) M.A.—Rev. Harry Watson, B.A., Rev. A. L. Skerry, B.A., Rev. G. W. Bullock, B.A., Reginald V. Harris, B.A., M.A. (ad eundem). (c) B.A.—Miss Bernice C. Wilson, Waverly, N.S.; Harold A. Messervy, Charlottetown, P.E.I.; Harry LeM Ruggles, Bridgetown, N.S.; Harold B. Robinson, Windsor; George R. Harrison, Halifax; Frank Walker, Windsor; Frank M. Sharp, Windsor; John L. Dwyer, Westville, N.S. (d) B.Sc.—Hans F. L. Bober. (e) B.C.L.—Horace Perkins Babson, Hugh Allan Carr, B.A., Kenneth Allison Wilson. The Governor-General's medal was won by Miss Bernice C. Wilson, B.A. Those successful in winning the other special prizes were as follows: 1—The Governor General's medal, Miss Bernice C. Wilson, B.A.; 2—the Bishop Binney Prize, J. W. Spence, Newport, N.S.; 3—the Almon-Welsford Testimonial, C. A. Simpson, Charlottetown; 4—the Binney Exhibition, W. A. Lauther, Truro, N.S.; 5—the President's Prizes for Reading and Elocution, 1st, J. H. A. Holmes, Pictou, Ont.; 2nd, L. T. Wilkinson, Springfield, N.B.; 6—the McDonald Prizes for General Biblical Knowledge, 1st, N. H. Wilcox, B.A., Windsor; 2nd, G. R. Harrison, B.A. Halifax; 7—the Crockett Prize for Greek, N. H. Wilcox, B.A., Windsor; 8—James Edmund Jones' Prize for Hymnology, D. M. Wiswell, Halifax; 9—Divinity Testament, N. H. Wilcox, B.A., Windsor. The Rev. Canon Vroom presented the candidates for the various degrees. Short addresses were made by the Chancellor, President Powell, President MacKenzie, of Dalhousie College; the Rev. Dr. Llwyd, Vice-Provost of Trinity College, Toronto; and the Bishops of Fredericton and Nova Scotia. At the close of the proceedings the former Bishop pronounced the Benediction.

The Alumni Association met in Convocation Hall, Wednesday, May 8, at 10 a.m. His Honour Judge Forbes presiding. Among those present were Bishop Worrell and Bishop Richardson. The Rev. Canon Vroom was elected Vice-President. The report of the Executive Committee was read, and for the most part adopted. One clause of the report was discussed and laid over for consideration at the next Encaenia, confining membership in the Association to graduates of College, or who had been in residence. Hitherto any friend of King's College could be a member. It is now proposed to admit such to associate membership, which, with some other matters brought up in report of special committee appointed to revise the by-laws and regulations, will be dealt with at the next annual meeting. Three members were appointed on the Executive to fill the places vacated by those retiring in order—Mr. W. L. Payzant, Dr. M. A. B. Smith, Rev. V. E. Harris. Two members were elected to the Board of Governors—Rev. Dr. Powell and

Mr. A. B. Wiswell, of Halifax. The usual vote of \$300 was passed towards paying the salary of Professor of Modern Languages.

QUEBEC.

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

Paspebiac.—The restoration of St. Peter's Church, Paspebiac, is now engrossing the attention of its members. Mr. Wilson, chief assistant of the firm of Cox & Amos, architects, of Montreal, paid us a visit at the end of December, 1911, which has resulted in the production of most beautiful plans for the restoration of the church. These plans have been accepted unanimously by the members of the vestry and efforts are now being made to raise the necessary funds. It is proposed to spend from \$3,500 to \$4,000. A new chancel is to be built, a vestry added, the belfry is to be opened up, the nave is to be re-seated and the whole interior is to be renovated and beautified. We trust that the work will be well in hand by the beginning of the summer.

MONTREAL.

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

Montreal.—The four Protestant Theological Colleges in this city are arranging a system of Church union all by themselves. For some time it has been felt that the maintenance of a full staff by each college was an unnecessary strain, especially when none of the colleges had more than a handful of students. In many cases the same lectures are given by four professors when the work could easily be done by one, and none of the college suffer in a doctrinal sense. A committee composed of the Principals of each college, several prominent clergymen and laymen of each denomination has been appointed by their respective boards for the purpose of completing arrangements for co-operation without the sacrifice of any one college's individuality. The four colleges interested are Presbyterian, Congregational, Wesleyan and Diocesan. Friends of the colleges believe the experiment will prove a success.

St. Martin's.—On Tuesday evening, May 7th, the Montreal Hebrew Christian Association meeting in the school room, presented their pastor, the Rev. D. J. Neugevirtz, with an address and a purse of gold, and Mrs. Neugevirtz with a handsome bouquet of American Beauty roses, upon the occasion of their departure from the congregation. The address was as follows:—"We, the members of the Montreal Hebrew Christian Association, and other friends of the Jewish Mission, having been privileged to work with you and to observe your untiring, unselfish and loving efforts of bringing both Jew and Christian to a better understanding of each other, and both to a better knowledge of God's purposes through His chosen people towards the rest of the world, do hereby desire to express to you our deep appreciation of your labours in so worthy a cause. We wish also to assure you of our continued sympathy and whole-hearted co-operation in your important work for your Master. We pray that Almighty God may prosper you and your mission amongst us, and grant you many souls for your hire. We remain, reverend and dear sir, for ourselves and others. Your faithful friends. (Signed) Henry Lewis, vice-president M.H.C.A.; Ph. Kool, secretary M.H.C.A.; G. Osborne Troop, Frederick Renaud, M. L. Sosnin, Harry Godfried Greenberg, committee."

Mr. Henry Lewis presided. A musical programme was provided, and the presentation was made by Dr. M. L. Sosnin. He said: "The members of the M.H.C.A. and friends of the Jewish Mission did not believe in presenting addresses of farewell, and purses for travelling expenses, to encourage their friends to leave, but that they prefer to encourage Mr. Neugevirtz to stay here and keep up the good work. The Rev. Canon Renaud spoke of Mr. Neugevirtz's work and efforts of the last ten years in this city in a very pleasing way, while the Lord Bishop of Montreal expressed his pleasure of meeting at such an occasion with the M.H.C.A. His Lordship spoke in high terms of the work of Mr. Neugevirtz and his assistants, giving special mention to the voluntary workers; he also expressed pleasure at the existence of the association advising the members to do a definite work for Christ. Mr. Neugevirtz answered in feeling words of appreciation. Owing to a cold, Canon Troop was not able to be present, but his assistant, the Rev. E. T. Capel, ably represented Canon.

The Diocesan Theological College.—The twenty-fourth annual Conference of the Montreal Diocesan Theological College Association was held in the College on the eighth and ninth of May, 1912. A prominent feature of the Conference this year was the contribution to Dean Bidwell of the Diocese of Ontario, who gave us a general résumé of the results to date of the work of the Committee of the General Synod upon Prayer Book Revision. "The committee," he said, "included a healthy combination of conservatism, with openness of mind and willingness to consider any reasonable proposition." The exact application of the rule that no change involving change of doctrine would be permitted, was a little difficult to define, and if pressed too rigidly would bind the Committee rather strictly. The Committee have not yet completed the first draft of revision which has to be gone over twice more, and all that is as yet in view is merely of the nature of change in order of arrangement of the Prayer Book, adaptation and enrichment.

At the afternoon session the Rev. F. W. Steacy read a learned paper on the subject of "Sabbath Observance," which was the cause of considerable interest and discussion. After this the Rev. R. Faries, missionary at Moose Fort, gave an account of his work.

On Thursday, the 9th, there was a celebration of the Holy Communion at 7.30 a.m., and matins, with sermon by the President of the Association at 10 a.m. The Conference closed with the College convocation in the evening, at 8 o'clock. In many ways it was the most successful year in the history of the College. All of the students at McGill have done remarkably well. There are ten going up for ordination, six of whom have received the testamus of College. The three McGill graduates were all honour men, one in Classics, one in Semitics, and one in History. The valedictory address, which was delivered by the Rev. J. A. Osborne, would have done honour to any one of those who have been much longer at the work. It was a masterpiece, and made a great impression. He has set a high standard for his successors. He made two practical suggestions,—one the need of a Common Room in the College where students could meet and entertain callers, the other the establishment of a preliminary training school in England, connected with one of the English universities as a means of getting English-born men to come into the Canadian ministry. The valedictory address was delivered by the Rev. W. W. Craig, M.A., B.D., of Ottawa, till lately of this city, in which he summed up ably from his own experience the intellectual characteristics of the age and the ministers relation to the same. Then followed the Bishop's remarks, and the presentation of the prizes by Mr. Wilson Smith, whom the Bishop called upon to take the chair. The special prizes were as follows:—The Reford prize, for rendering the Church service, J. A. Osborne; the Carson prizes for sermon delivery and public speaking, C. E. Scrimgeour, M.A., and J. R. Kennedy, R. K. Naylor, B.A., W. Percival, B.A., and H. E. Pelletier; the Garth prize for New Testament, R. K. Naylor, B.A.; the Hague prize for English Bible, Percy Powles, B.A.; the Renouf prize for Apologetics, R. K. Naylor, B.A.; the Gault gold medal, R. K. Naylor, B.A. The proceedings were made more pleasant by some songs from the students and some exceedingly humorous remarks by distinguished friends from the Emerald Isles, Dr. Paterson Smyth, and Dr. Jas. Smyth, Principal of the Wesleyan Theological College. The Association Conference was terminated by a business meeting after Convocation.

St. George's.—The adjourned Easter vestry meeting was held on Monday evening, May 13th, the rector, the Rev. Canon Paterson Smyth, presiding. The report of Mr. Birks on the finances of the church show that these are in a very flourishing condition, with a revenue for the year of \$26,973. For home and foreign missions and special grants, \$10,790 had been paid out. A proposal that the envelope system should be adopted was referred to the executive committee. A motion to change the date of the vestry meeting back to Easter Monday was defeated by a large majority. The question of adopting the new Canadian Hymnal instead of the Ancient and Modern Hymn Book, which is in use at present, was postponed for decision till the adjourned meeting. The meeting was again adjourned for one week.

On Tuesday evening, May 14th, a meeting of the Anglican section of the Laymen's Missionary Movement was held in the Synod Hall, under the presidency of Mr. J. T. Brock. Addresses were given by the Rev. Canon Gould, of Toronto, general secretary of the M.S.C.C., and the Rev. J. J. Willis, the new rector of St. Jude's Church. Canon Gould pointed out that there was a distinct difference between the Laymen's Missionary

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Church News

CONVENTS

Bishop, Halifax,

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Movement as a whole and that section of it undertaken by the Anglican Church. Admitting that the general effect of the various series of conventions had been a great inspiration, the speaker urged that the time for real and active work had arrived. He complained of a tendency which was manifest to spend all the time in conferences and conventions which were all very well in their way, but frequently interfered with actual accomplishment. They were constantly hearing of new movements such as the Men and Religion and the Brotherhood Movement, and there seemed to be growing up a type of man who was never happy unless he was taking part in some convention or conference. Were he to accept all the invitations he received he would spend all his time in attending conventions and would be unable to do anything else. In contrast to this, Canon Gould described the methods adopted by the Anglican section of the Laymen's Missionary Movement in Toronto, where prayer meetings were held, reports on work were made and every member was canvassing. In conclusion Canon Gould said that the Canadian Church and nation should beware of confusing standards and of trying to emulate the rich man of the Bible when he said: "I will pull down my barns and build greater." What was needed was a greater appreciation of the needs of the world and larger consecration of life, purpose and wealth. The Rev. J. J. Willis voiced a protest against the barn-storming methods of missionary speakers, who travelled up and down the country but left nothing behind. He also objected to the method by which so many millions of heathen were parcelled out to so many millions of Christians as their own particular charge and responsibility. The following officers were elected for the year:—President, Mr. J. G. Brock; vice-president, Mr. A. P. Willis; secretary, Mr. W. G. P. Malone; treasurer, Mr. E. J. Coyle.

St. Thomas.—On Wednesday evening, the 8th inst., a pleasing event took place in the school-house when a bag of gold was presented to the Rev. J. A. Osborne, who is resigning the curacy to assume the incumbency of the new Anglican parish of Notre Dame de Grace. Mr. John Campbell made the presentation, and in the course of his remarks he paid a warm tribute to the worth of the recipient who has faithfully discharged the office of curate at this church for the past eighteen months. The Rev. Canon Renaud, the rector of the parish, occupied the chair.

At a recently-held meeting of the Ministerial Association in this city a paper was read by the Rev. Canon Paterson Smyth, the rector of St. George's Church, on the subject of "Death and Afterwards," which aroused a very great deal of interest among the ministers generally throughout this city.

Church of the Ascension.—The annual banquet of the Young People's Association of this church was held on Wednesday evening, the 15th inst. The speakers included the Rev. A. P. Shatford, Mr. R. H. Buchanan, Mr. William Perry and Dr. R. Mackenzie. Mr. Buchanan referred to the need for assistance for the home and foreign missions, with especial reference to the campaign now being conducted for the \$250,000 fund, and Mr. Shatford spoke enthusiastically of the outlook of the Church in Canada and its development.

Portage du Fort.—St. George's.—At the vestry meeting the receipts and expenditure for the year were reported to be equal. Messrs. Wm. Hodgins and Frank Gibbens were re-appointed wardens. The Rev. Robert Atkinson, incumbent, also presided at St. Alban's vestry meeting. Parkman. Mr. John Smiley presented a statement of accounts which showed a balance in hand after all the claims of the year had been met. The incumbent reappointed Mr. C. Wm. Horsfield as clergyman's warden, and Mr. J. Wesley Hodgins was re-elected people's warden. Mr. John Smiley was re-elected secretary-treasurer. Messrs. Wilfred Bean, Earle Hodgins, Geo. Brown, Vertel Smiley, Herb Hodgins and M. Sinclair were appointed to serve as sidesmen. The churchwardens and sidesmen were empowered to make arrangements for the erection of a suitable fence around the church property. Funds are also in hand to renovate the sacred edifice. The remaining portion of the work on the new shed has been accomplished.

ONTARIO.

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

Kingston.—For the first time for many years there will be no meeting of the Diocesan Synod held this year in this city. The reason for the

Synod not meeting this year is that the ecclesiastical year has been changed from May 31st to December 31st, the change going into effect this year. It is likely that hereafter the Synod will meet in February of each year. The Diocesan Committees will meet as usual in June and they will convene on the 18th proximo.

St. George's Cathedral.—The Lord Bishop of the Diocese held a confirmation service in this church on a recent Sunday when he bestowed the apostolic rite upon 44 candidates, 30 of whom were girls. The candidates were presented by the Very Rev. Dean Bidwell and the Rev. Canon Starr. The Dean assisted the Bishop in the service.

St. Luke's.—The congregation of this church has purchased the organ of St. John's Church, Belleville, and it is hoped that the organ will be ready for use on Sunday, June 10th, when a special dedicatory service will be held.

Oxford Mills.—St. John's.—The Rev. T. Austin Smith, the newly-appointed rector of this parish, was duly inducted into this living on Wednesday evening, May 15th, by the Rev. Rural Dean Patton, M.A., of Prescott, who was assisted in the service by the Rev. R. J. Dumbrille, L.Th., of Kemptville. The latter clergyman preached the sermon. There was a large congregation present at the service.

Wellington.—St. Andrew's.—On Friday, the 3rd inst., this church was re-opened after being repaired and having the walls and ceiling nicely decorated. On the walls of the sanctuary are life-size figures of the four evangelists, painted in oil. Altogether, St. Andrew's is a well-appointed parish church, with its prayer desk, lectern, and altar cross, all in solid brass, and at the re-opening service the relatives of the late Miss Bessie Boyce presented a beautiful brass alms-basin as a memorial. On receiving it the Rev. A. L. Geen spoke of the life and work of the late Miss Boyce, and suggested that perhaps angelic messengers would convey to the departed in Paradise that which was taking place. The service was conducted by the Rev. F. L. Barber of Picton. Mr. Williamson (student) read the lessons and an eloquent and appropriate sermon was delivered by Rev. T. J. O'Connor Fenton, of Colborne. The Lord Bishop of the Diocese has appointed the Rev. J. Bourne, of the Diocese of Huron, to be the rector of this parish.

Madoc.—The Spring meeting of the Chapter of the Rural Deanery of Hastings was held in this place on Wednesday and Thursday, May 8th and 9th. The Rev. Rural Dean Beamish was chairman and the Rev. A. L. Geen, secretary. The amount to be raised by the several parishes in the deanery for mission purposes was one of the principal matters for consideration. The Rev. C. J. Young, of Madoc, read a paper on the management of country parishes which was fully discussed by those present. On Wednesday public service was held in St. John's Church, the preacher being Rev. J. W. Kirkpatrick, of Tweed. There was a general expression of regret at the closing of St. John's Church, Belleville.

OTTAWA.

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

Ottawa.—St. Matthew's.—Probably for the first time in the history of the Church of England in this country the quaint old custom of "beating the bounds" was performed in this city last

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week. On the three days immediately preceding Ascension Day, commonly called Rogation Days, special prayers are offered by the church for God's blessing on the seed sown in the ground, and in some parishes in England clergy and people make the round of the boundaries of the parish, and at suitable stopping places say the appointed prayers. On the evening before Ascension Day, the clergy of this parish, the Rev. Walter M. Loucks, M.A., and the Rev. Edward A. Baker, B.A., accompanied by the choir boys and others, left the church and encircled the parish. Appropriate prayers for God's blessing on the crops, on the parish, and on the extension of His Kingdom, were offered at the following points: The Driveway, near Isabella Street; corner of Powell and Bronson Avenue; the Driveway, near the Bronson Avenue bridge; and in the Exhibition grounds. Then a return was made to the church, where Evensong was said.

St. Matthias.—The induction of the Rev. William Henry Bayley as rector of this parish took place on Sunday last at eleven a.m. The ceremony was performed by Archbishop Hamikon. The Rev. W. H. Bayley arrived in the city the first day of the month, and since then has been acting as rector of this parish. The new rector has had wide and successful experience in ministerial work, and has travelled considerably, acquiring an excellent knowledge of religious affairs in all parts of the world, especially in the British Empire. His home is in Warwickshire, England, and he received his education in the Home Land. Among his recent important charges have been those of city missionary in Omaha, Neb., approximately two years in Newfoundland, and for four months previous to coming to Ottawa he had charge of the parish of Coburg, Ont. In the last eighteen months St. Barnabas' has grown sixty per cent., and at present all departments are flourishing. At the last annual vestry meeting the reports of the various committees showed that the past year has been the most successful in the history of the parish, while the prospects for the future are of a most encouraging nature. If the present plans materialize the parish will have in the near future a handsome new church and rectory which will be erected on the present site.

At a rural-decanal meeting of the clergy of the county of Carleton which was held in this city lately the Rev. E. A. Johnston, the rector of North Gower, was appointed rural dean of the county.

Manotick.—The Rev. Cecil Whitley, who has been taking a special course in theology at the General Theological Seminary in New York, has been appointed by the Archbishop to be rector of this parish and he will commence his duties there on or about the 1st June.

Carleton Place.—The Rev. Stearne Tighe, M. A., a clergyman of Irish parentage who was born in the county of Armagh, Ireland, and who was well known in the city of Kingston, died at this place on Friday the 10th inst., after an illness which lasted for some months. The late Mr. Stearne Tighe, who was about seventy-nine years of age, was a man of considerable scholarship and ability, a good speaker, and a very successful parish priest, winning many over to the Church of England by his careful instruction. During his ministry in Canada, almost entirely in the Diocese of Ontario and Ottawa, he was respected and loved by his parishioners, and his advice and guidance greatly valued in Synod. The late Mr. Tighe was educated at Trinity College, Dublin, where he took his M.A. degree in 1858, and almost immediately came out to Canada. He was ordained deacon in 1859 by the Bishop of Huron, and priest in the following year by the same Bishop. He was one of the little band of Irish clergy who came out together, three of whom were elevated to bishoprics in the Canadian Church. They were the late Bishops Sullivan, of Algoma; Carmichael, of Montreal; and Dumoulin, of Niagara. The late clergyman's first five posts were missions in Huron, Ottawa and Ontario dioceses; Biddulph, 1859-61; Kincardine, 1862-68; Marysburgh, 1868-71; Huntley, 1874-75; Newburgh, 1875-77. He was rector of Franktown, Ottawa Diocese, 1877-83; Lansdowne, Ontario, 1883-89; Finch, Ottawa, 1889-91; Amherst Island, 1891-1900; All Saints' Church, Kingston, 1900-05. The late Mr. Tighe retired in 1905, and resided in this city for some time, later moving to Carleton Place. As well as his wife, he is survived by two sons, Frederick J., in Arnprior, and William in Toronto, and two daughters, Mrs. Edwards, of Carleton Place, and Mrs. Taylor residing in the United States. While in Kingston, Mr. Tighe was one of the most active governors of the general hospital.

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British and Foreign

The Rev. B. G. Bouchier, vicar of St. Jude-upon-the-Hill, Hampstead Garden suburb, who has many friends in Montreal, has been presented by his parishioners with a set of silver salt cellars, a set of silver fish knives and forks, a silver breakfast dish, and a silver mustard pot, together with an illuminated address bearing the names of 320 subscribers, as a token of appreciation and an expression of joy and thankfulness on his safe return after his journey to the Holy Land.

Considerable interest surrounds the scheme of restoration which is being carried out at Ashley Parish Church, Nimeaton. The bells, four of which are dated 1607, and the fifth, 1722, have been removed from the tower for attention, and the principal other portion of the scheme is the restoration

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of the interior of the nave. Astley Church and the adjacent moated castle are closely connected with the history of England, and the church has been immortalized in the writings of George Eliot. The castle was an early home of the Lady Jane Gray.

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forgiveness of your sins. Why will you think so much of man, when you have the Eternal God offering Himself to be your help and your refuge? Have pity on your own soul; do not so

throw it away. And have pity, too, on the souls of those whom you are tempted to follow in the wrong way. Your weakness is sure to do them harm; your firmness might do them a very great deal of good.—Keble.

The Bishop of Sodor and Man (Dr. Denton Thompson) has now taken final leave of his late parishioners in Birmingham, and on a recent Tuesday evening there was a large assembly in the Church House of those associated with the city's mother church of St. Martin, when the late rector and Mrs. Denton Thompson were the recipients of presentations. Mr. J. Kendall, rector's warden, presided over the gathering, and the gifts took the form of an illuminated address and a purse of gold to the Bishop, and a silver kettle to Mrs. Denton Thompson.

The consecration service of the new Bishop of Aberdeen was a most striking ceremony in every way, and well worthy of its purpose. "The Church Times" says that "it was the most gorgeous and striking service that has taken place in Scotland for many a long year, perhaps since Charles I. was crowned at Holyrood, or more probably since the pre-Reformation Days." The Scottish Liturgy was used for the first time for half a century at a consecration service. The chalice

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used at the celebration was that one which was given to the Diocese of Aberdeen by the American Church as a memorial to the consecration of the first American Bishop, Dr. Samuel Seabury, in 1784.

The recent meeting of the Clerical Club at the Bishop McVickar House in Providence, R.I., was made the occasion for the benediction of the granite cross which marks the grave

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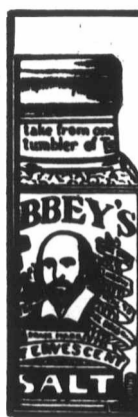
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Greenock; in 1895-97, curate of St. Paul's, Edinburgh; in 1897-99, Vice-Principal of the Theological College, Edinburgh; in 1899-1903, rector of St. John's, Ailsa; 1903-4, rector of Holy Trinity, Stirling; 1904-6, abroad from ill-health; and in 1906-10, rector of St. John's, Selkirk.

Children's Department

THE STRANGE GRAY BIRD.

"May I come up and sit on your piazza?" hesitated a wistful little voice.

"Yes, indeed," answered Mrs. Harmon heartily. "Here is your very own chair waiting for you." Mrs. Harmon and Harry were next neighbors and good friends, and he came quickly up the steps to the low chair Mrs. Harmon always called his.

"But," she said in surprise, "I thought you had gone to the pond!"

"Papa cided to take Frankie instead," Harry explained, "and let me go next time," and he smothered a sigh.

Frightened and angry cries from a flock of English sparrows in the street made him look down.

"Why! that's the largest flock of sparrows ever I saw!" he exclaimed, "And the noisiest," he added. "What is the matter with them?"

"There's a big gray bird there, and they are scolding him and he's scolding back. Such a funny voice he has! What kind of bird can it be?"

And then Mr. Harmon came out, evening paper in his hand, to see what it was all about.

"A stranger to me," declared Mr. Harmon, "gray, and so large, and such a harsh voice—like a parrot's." He and Harry had been tip-toeing nearer, and now the sparrows took flight, leaving the odd bird alone. It did not try to fly, but turned its head toward them inquiringly.

"It has a hooked beak!" cried Mr. Harmon in astonishment. "It must be—yes, it is a young parrot. Let me have your hat, Harry. I think I can catch it."

Harry took off his broad-brimmed



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Again and again it escaped him, and finally flew up into the lower branches of a tree. But it flew slowly and clumsily.

"It has been a cage bird, and its

mon. "Where is he, so I can return his bird?"

"He sailed away on a schooner with the ebb tide," told the boy who knew.

"Well, then," Mr. Harmon said, "I guess the parrot belongs to you, Harry. You discovered it."

"Oh!" cried Harry, and could say no more for sheer delight. Then his face clouded. He swallowed a few times so he could speak steadily.

"But you caught it," he said, honestly. "I think it belongs to you most."

"Thank you," said Mr. Harmon. "But I guess you'd better keep it. I can see and hear it whenever I want to at your house."

So they carried the parrot into the woodshed chamber till they could buy a cage, and gave it food and water, and admired the beautiful rose-coloured feathers on its head. And by-and-by it perched contentedly on a rod they put up and went to sleep.

"I'm so glad now I didn't go to the pond," said Harry, happily, to mamma. "Won't Frankie be surprised to find a parrot when he gets home! Too bad he lost the fun of catching it, but he can own half of the parrot!"—Alice M. Farrington, in Sunday School Times.

WHEN THE LUNGS ARE WEAK

To every person with weak lungs or who has a family history with records of consumption, a cough or cold is a serious matter.

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wings are not used to flying," said Mr. Harmon. You watch where it goes, Harry, while I get my long-handled dip-net."

The bird flew back to the ground and began to hunt for something to eat. Mr. Harmon crept noiselessly up and dropped the fishing-net over the bird.

"It's caught! It's caught!" cried Harry, dancing excitedly about.

"And lucky for the bird it is," said Mr. Harmon, cautiously lifting the parrot, wrapped in the net to avoid its beak and claws. "It doesn't know how to take care of itself, being a tame bird, and a foreigner from the tropics at that. If it didn't starve now, it would freeze in winter. But where did it come from?" he wondered.

"There was a man with birds just like that this afternoon" volunteered one of the group of boys that always springs up when anything happens. "He had a lot in cages and was driving round to houses selling them."

"This one must have escaped without his missing it," said Mr. Har-



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The Rev. William Perry, M.A., B.D., rector of St. Andrew's Church, Aberdeen, has been unanimously invited by the Bishops of the Scottish Church to become the Principal of Edinburgh Theological College, and Pantonian Professor of Theology in succession to the new Bishop of Aberdeen and Orkney. Mr. Perry has accepted the appointment, and he will take up his



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new duties next October. Mr. Perry graduated with first class honours in Classics at Aberdeen in 1892. In 1893-95 he was curate of St. John's, hat, and Mr. Harmon drew near the parrot. But just as he was going to get it, the bird moved out of reach.



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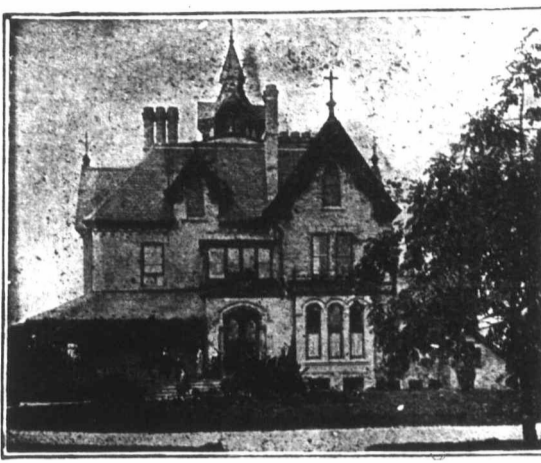
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