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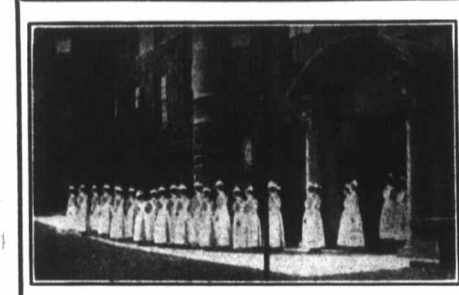
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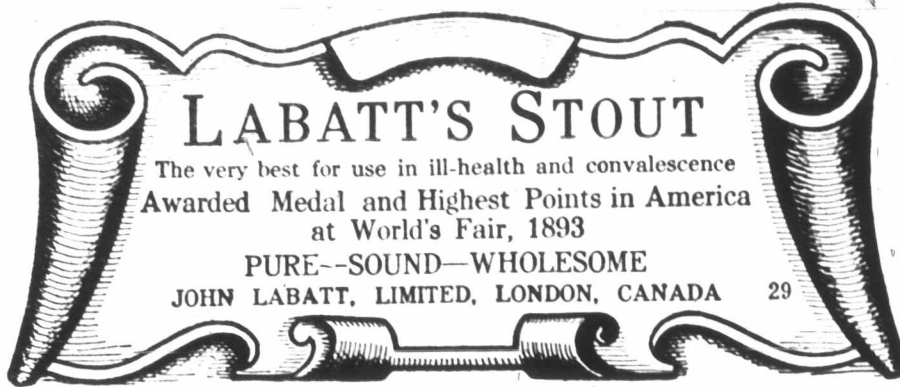
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DICKENS' ADVICE TO HIS SON.

Charles Dickens wrote the following letter to his youngest son on the occasion of his leaving home in September, 1868, to join his brother in Australia: "I write this note to-day because your going away is much upon my mind, and because I want you to have parting words from me, to think of now and then at quiet times. I need not tell you that I love you dearly, and am very, very sorry in my heart to part with you. But this life is half made up of partings, and these pains must be borne. It is my comfort and my sincere conviction that you are going to try the life for which you are best fitted. I think its freedom and wildness more

suitable to you than any experiment in a study or office would have been; and without that training you could have followed no other suitable occupation. What you have always wanted until now has been a set, steady constant purpose. I, therefore, exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. I was not so old as you are now when I first had to win my food, and to do it out of this determination; and I have never slakened in it since. Never take a mean advantage of anyone in any transaction, and never be hard upon people who are in your power. Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down by our Saviour than that you should. I put a New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it for you when you were a little child: Because it is the best book that ever was or will be known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided. As your brothers have gone away, one by one, I have written such words as I am now writing to you, and have entreated them all to guide themselves by this Book, putting aside the interpretations and inventions of man. You will remember that you have never

at home been harrassed about religious observances or mere formalities. I have always been anxious not to weary my children with such things, before they are old enough to form opinions respecting them. You will, therefore, understand the better that I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ Himself, and the impossibility of your going far wrong if you humbly but heartily respect it. Only one thing more on this head. The more we are in earnest as to feeling it, the less we are disposed to hold forth about it. Never abandon the wholesome practice of saying your own private prayers, night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to say in after life that you had a kind father. You cannot show your affection for him so well, or make him so happy, as by doing your duty."

The Speaker of the House of Commons has offered to the vicar and churchwardens of the parish of Crowthwaite, Keswick, a bronze candlestick, about 18 inches high which was stolen from the church at the time of the Great Pillage in the 16th century on condition that it is placed again in the church and not in the vestry or a museum.

Sir Alfred Bray Kempe, D.C.L., F.R.S., has been appointed Chancellor of the Diocese of Chichester in succession to the late Dr. Tristram. He is a brother of the late Rev. Prebendary Kempe, the rector of St. James', Piccadilly. He has also been appointed Chancellor of the Diocese of London.

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Lessons for Sundays and Holy Days.

May 12.—Fifth Sunday after Easter.

Morning—Deut. 6; John 3:1—22.
Evening—Deut. 9 or 10; 1 Tim. 1:1—18.

May 16.—Ascension Day.

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

May 19.—Sunday after Ascension.

Morning—Deut. 30; John 6:22—41.
Evening—Deut. 34 or Josh. 1; 2 Tim. 2.

May 26.—Whitsunday.

Morning—Deut. 16:1—18; Rom. 8:1—18.
Evening—Isai. 11; 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.

Appropriate hymns for the Fifth Sunday after Easter and First Sunday after Ascension Day, 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.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 262, 397, 515, 646.
Processional: 453, 473, 481, 488.
Offertory: 175, 465, 467, 482.
Children: 705, 707, 708, 710.
General: 176, 177, 455, 484.

FIRST SUNDAY AFTER ASCENSION.

Holy Communion: 243, 257, 397, 567.
Processional: 179, 186, 400, 473.
Offertory: 175, 182, 186, 398.
Children: 686, 688, 693, 701.
General: 6, 37, 177, 627.

THE FIFTH SUNDAY AFTER EASTER.

(Rogation Sunday.)

"Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name."—St. John 16:23 (part).

The formula of solemn confirmation, asservation and assent, "Amen," "Verily," was adopted by our Lord into His vocabulary in order to direct the attention of His hearers to some important principle of His teaching. On this occasion He is emphasizing the duty and privilege of prayer and intercession. Prayer is necessary, for therein we show our faith and trust in the Lord God. Prayer is, therefore, our confession of the Omnipotence, Omnipresence, and Omniscience of God. Intercession is also necessary in the Christian life; for therein we commend all things and persons to God, and, therefore, exercise our love towards God and our love for our neighbours. In our text Jesus directs us how to pray. "In His Name" we must pray. This direction establishes the reasonableness of prayer. In prayer we must ask only for those gifts and graces which bear some relationship to Jesus and the Kingdom of God. We are to pray for a clearer revelation of the Divine will, and for strength to fulfill the purposes of God; for all things that will facilitate the extension of the Kingdom; and also for material prosperity and progress, as long as these material interests are made subject to the spiritual order. In other words, we are to pray for the things of which Jesus approves, and for which He, too, can intercede. To pray "in His Name" is to pray with Him. The text also contains a promise. If we ask in Jesus' Name, we shall receive in Jesus' Name. The testimony of the saints is that God hears the petitions of them that ask in His Son's Name, and that He grants whatever is asked for in that Name. The return of Jesus to the Father has gained for us perfect response to prayer. In everything, therefore, let us seek the advocacy of Jesus. Be constant in prayer and intercession, for God hath revealed to us that these are the gateways if blessings. At this season of the year we are face to face with a special application of the principle emphasized in the text. The Rogation Days are primarily a season of preparation for the festival of Ascension. We centre our hearts on the ascended Christ when we commend all our material interests to God in prayer. Let us keep the Rogation Days in the spirit of our text, praying in His Name and working in His Name; for behind all our prayers lie, of necessity, methods and ambitions which merit and which obtain the Divine approval.

Ps. 127 and the Eddystone Lighthouse.

This Psalm, or something like it, will be in many minds in these days of grief over the Titanic disaster. Unless the Lord builds the house or keeps the city, human effort is vain and disappointing. The present Eddystone Lighthouse, near Plymouth, south of England, is the fourth of that name. The first was begun by Winstanley in 1696, and finished in 1700; and so certain was he of its safety he wanted to be in it in the worst possible storm. Such a storm occurred in 1703, and carried away both the lighthouse and its over-confident builder. The second lighthouse, built in 1740, was burnt down in 1755. The third was erected in the years 1757-1761, and was gradually undermined. The fourth and present lighthouse was begun in 1878 and completed in 1882, and below the lantern it contains the text, "Except the Lord build the house, they labour in vain that build it." Captain Smith, of the "Titanic," seems to have had

similar confidence in his giant charge, and, even after the great ship struck the iceberg, it was hard to persuade the passengers they were in peril. It was the noblest product of modern shipbuilding skill, yet, within four hours after collision, it sank with more than 1,600 souls, never to rise again until the trump of God summons the dead to the bar of Christ. No one can estimate the enormous wealth that was engulfed at the same time; and the news comes that if the warning signal had been delayed another ten minutes the Marconi operator on the "Carpathia" would not have heard it, and every life on board would have found a watery grave. The lives of the 745 survivors hung on that ten minutes. The Eddystone Lighthouse and the "Titanic" shipwreck will live in many memories as illustrations of the weakness and futility of the best skill and careful plans of man in any department of life.

The Psalter.

In some excellent Biblical notes in the "Church Times" we find a history of the use of the Psalter in the Roman Church. At the time of the Reformation the Psalter was not recited in its entirety, the whole Office being practically composed of what we call proper Psalms, so that many were never recited at all. An attempt to remedy this was made at Rome, but failed. The Breviary, sanctioned by the Council of Trent, was, so far as the Psalter is concerned, practically the same as that before the Reformation. A very drastic reformation of this Breviary has now been made, and a decree has been issued formally abolishing the old Breviary at the end of this year and substituting an entirely new form for the Latin Church. The most significant feature of the new Office is that proper Psalms are, for the most part, abolished and the recitation of the Psalter is restored.

The Mystical Use of Psalms.

The writer in the "Church Times" refers to the strange fact that, while the Roman Church is restoring the Psalter in practically its entirety in the public services, there are those among us who urge that this practice is both irksome and unprofitable. It is alleged that some of the Psalms are unsuitable for public recitation. Take, for instance, the 137th, "By the Waters of Babylon." We are asked if it can be right to use in devout worship such a verse as, "Blessed shall he be that taketh thy children and throweth them against the stones." This is reasonable. Yet in the prologue to the rule, St. Benedict speaks of the danger of evil thoughts, and says that the man is truly pleasing to God who, taking hold of his infant thoughts, dashes them against the Rock, which is Christ. This is, of course, introducing the practice of mystical interpretation, which, the writer claims, removes the moral difficulties of the Psalter and tends to enhance the spiritual value of much of it.

The Cycle of Prayer.

We pray in the present M.S.G.C. Cycle of Prayer definitely on Day 18 for the Bishop and Diocese of Honan, in China, where our own Bishop White labours. We have now selected our Bishop for Japan, and it seems just as necessary that Bishop Hamilton and his Japanese diocese should be kept in our thoughts and prayers. Some modification of the Cycle of Prayer ought to be made for this purpose, and when the editors are revising it they might add a footnote, telling Church people how to pronounce "Kiu-Shiu," "Hokkaido" (Day 22), and "Keewatin" (Day 26). In the meantime some expert in pronunciation might supply this information in the Church press.

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mpe, D.C.L., inted Chancel- Chichester in Dr. Tristram- late Rev. Pre- rector of St. has also been of the Diocese



Women Missionaries.

In the earlier times, not very long ago, we used, in this periodical, to urge the migration of religious women to the North-West, the establishment there of houses which might be homes for immigrant women and children, training houses for untaught young English girls, and refuges in the inevitable social shipwrecks. We have never doubted the advantages to be derived, and again press upon our Old Country people the usefulness of these branches of the Church's Army, which are not used as they might be. There is room for so many without touching upon the vital need of teaching and boarding schools for young girls. The Roman convents are planted at once and supported by Protestants. There is no need of vows or celibacy. The Paulist Fathers is the most successful order in the States, as a man may leave it at any time; and so it should be with women. Bishop Graves, one of the most successful missionary Bishops in the North-Western States, in regions contiguous to Canada, wrote in 1896: "The problem of keeping a large mission alive and pushing the work in other missions connected with it during a vacancy confronts all our frontier Bishops. Lay readers can rarely be found for such work, and clergymen are too expensive and difficult to find. It seemed to me that godly and accomplished women might do such work for a while in places where we cannot afford to locate a clergyman. . . . The chief difficulty in this experiment has been the lack of such well-trained women here in the West. There must be hundreds of such women in the East, who might with some training do a blessed work."

A Biblical Manuscript.

The recent discoveries in Egypt prove to be of exceptional value. The chief one is a papyrus volume containing a translation of the books of Deuteronomy, Jonah, and Acts into the Sahidic dialect of Coptic. Out of about 133 leaves 109 remain. Some of Deuteronomy and the Acts are missing, but the whole of Jonah is preserved. The find is probably as early as the first half of the fourth century, and is the earliest Biblical manuscript of equal size as yet discovered. But this translation bears evidence of having been transcribed from a still earlier writing. It shows that the Coptic tradition of the early spread of Christianity in Egypt was correct. Probably some errors in the Septuagint may be corrected by means of this find. As regards Acts, it is an earlier authority than any extant manuscript, and interesting. Thus in chapter 28, verse 16, it agrees with the old Latin version in inserting the words, "The centurion delivered those who were bound into the hand of the ruler of the soldiers." As the R.V. margin gives it, "Captain of the Prætorian Guard."

WHEN A MAN IS SIXTY.

The old physicians, I believe, used to call sixty-three "the grand climacteric." At that age, they held, a man passed into a distinctly new physical epoch. He crossed a boundary line, and a certain well-defined change took place in his constitution. This, I understand, is very generally discredited by the medical men of the present day. It seems to have gone the way of a number of other old-established medical dogmas, widely current and unquestioningly accepted in my boyhood. However, in another sense it is undoubtedly true that sixty is the Rubicon of life. At that age one does undoubtedly enter upon a new epoch. You can no longer, by the most violent stretch of language, be called "middle-aged." The very best that can be said of you is that you are "elderly." You pass out of the comparative into the positive age. From forty-five to sixty you are comparatively young and comparatively old. You are an old man to those in the twenties and thirties,

and a young man to those in the sixties and seventies. During this period you have a foot in both camps. It is the old age of youth and the youth of old age. But at sixty you are definitely and finally "old." You may be hale and hearty, with all the snap and energy of a young man in the twenties and thirties; you may be blessed with steadily expanding mental powers, but nothing can disguise the fact that you have entered upon what is normally the last lap of the "race set before you." You have passed the outermost edge of the tableland of middle age, and all your subsequent course is downward. As an old Scotchman once said to me, speaking of a man over sixty: "Aye, he's gaun doon the brae." Some experts in vital statistics do say that after sixty a man's chances of life improve for a time. At all events, so it is said, more people relatively die in the fifties than in the sixties. Whether this is due to the fact that a constitution strong enough to carry one through the critical period of approaching old age is likely to have enough reserve vitality in it to last another ten or fifteen years, or whether the old physicians were right after all, and that a specific change does take place at this transitional period, analogous, as I have sometimes thought, to an old house settling on its foundations, it is not for a mere layman to decide. To whatever due the fact, if it be a fact, may be thankfully accepted as one of those little compensations which kindly Nature deals out to us as we "toddle down the hill of life."

My first impression as a sexagenarian is, how surprisingly young one feels. I remember not only in my remote youth, but even my early middle age, wondering how a man of sixty would feel in mind and body, burdened, as he would surely be, by the accumulating infirmities of swiftly approaching old age, and sobered by the ever-growing consciousness of his rapidly-narrowing span. Well, so far as my own experience goes, I cannot say that I am conscious of any noticeable change in myself since the age of full maturity, say, thirty-five. A man, I am convinced, never feels old to himself. He may be, theoretically, conscious of certain changes in himself, mental and physical, but he is just as interesting as ever to himself. I used to picture, as all comparatively young people undoubtedly do, and will continue to do, what a stale, flat, and unprofitable prospect life would present to the man of sixty, and how tired he would get of himself. But this isn't my experience. We never grow old in the sense in which our juniors use the term. We always feel that we have a place in the scheme of things. Physically, again, as long as he keeps within certain bounds he is quite unconscious of any radically changed conditions. Food tastes as good, the sun shines as bright, exercise still brings its own reward, the flowers smell as sweet as ever. You are conscious, no doubt, of the fact that you cannot take the liberties you did with yourself thirty years ago, but that does not affect your life in the essentials. For all practical purposes, i.e., so far as the serious business of life is concerned, you feel just as equal to every ordinary call—in some respects more so—than you did in your early manhood.

Nevertheless, one must acknowledge some changes at sixty of loss and gain. In the first place, young as I feel to myself, and alert and extended as my interest is in what is going on around me, I must confess to an instinctive dislike of change, and an equally instinctive disposition to discount what is new. This is, of course only an instinct, a blind tendency, which certainly can be combated, disguised, and overcome. To feel that way is one thing; to blindly yield to it is another. On the whole, however, I am inclined to think that this instinctive conservatism of the old is a very valuable factor in the scheme of things, and that it is a mistake, as some old men do, to systematically disregard and combat it on a fixed plan. Some old men

are so desperately afraid of being accused of ultra-conservative tendencies, and so wildly anxious to prove themselves up to date that they become almost revolutionary. The most dangerous of all innovations is often an old man in a hurry to prove that he is not a "back number." I am not altogether ashamed of this growing tendency, and I don't intend to let it run away with me. Somebody has to apply the brakes. Why not the old? Isn't that what we are here for?

I am conscious, again, of a better-balanced judgment of human character. If there is one thing one learns with advancing years it is the fact that all men have the virtues of their defects and the defects of their virtues, and that in human character, as in everything else, all is not gold that glitters. One comes to see, for instance, that "the good-hearted," free-handed fellow who is everybody's friend, and who captured our youthful imagination, has too often his mean, ugly side, and is as prone to his own form of self-indulgence as the rest of us, and that the hard, close-fisted man may have some very fine qualities, such as scrupulous honesty and absolute fair-mindedness, lacking in the possessor of the more showy qualities. One realizes the fact that all men have their limitations, either for good or evil, and that human nature is providentially very inconsistent. If it were otherwise, and every man was as good or as bad as his word, mankind would be divided into angels and devils, and life would be altogether too strenuous, and half of us would be in the lunatic asylum within a week.

As a direct result of this I have learned to religiously distrust as an immovably fixed principle what are called first impressions. First impressions of people are, in the majority of cases, delusive. The man or woman who is superficially charming, and who fascinates you on first acquaintance, is bound to have another side to his character. Nobody has a monopoly of all the graces and virtues, and the more pronounced they are, the more proportionately pronounced, I have found, in nine cases out of ten, is the corresponding failing. The man whose best side is outside has, as a rule, his worst side inside. There is, after all, a good deal of truth in the saying, "Too sweet to be wholesome." There are some things a man cannot keep up all the time. He has to stop to get breath.

Not to be tedious, I will tabulate the rest of my impressions. I have found out in the course of my life: (1) That there is a good reason for any old-established custom, institution, opinion, and prejudice in existence, however apparently and superficially absurd. (2) That a favour ungraciously bestowed is next door to an insult, and hurts more. (3) That a man will forgive you a slight ten times to his wife's once. (4) That a woman will resent a slight or an injury done to her husband or her child at least three times more bitterly than to herself. (5) That character counts vastly more than mere cleverness. (6) That the man who is not afraid of making a nuisance of himself will succeed, or get his own way. (7) That the most sentimental people have the least real feeling. (8) That the person who does commonplace things well is worth a dozen who do uncommonplace things indifferently. (9) That the person who tells least about himself is invariably told most by others of their own affairs. (10) That inconsistency is the greatest practical human virtue. (11) That when in doubt as to what to do, the safe course is generally to do the thing one is less inclined to. (12) That the more high-sounding and sentimental the excuse, as a rule the more worthless. (13) That the biggest fool of all is the cynical fool, who has lost his faith in human nature. (14) That incredulity and superstition are double first cousins. (15) That the worst hypocrite is the man who invariably claims to say just exactly what he means. (16) That the biggest "Phari-

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FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The growth of the cities of Canada within recent years has been most striking. Montreal, Toronto, Winnipeg, Vancouver, as well as many smaller places, are adding tremendously to their population every year. A whole city of considerable dimensions, for example, is being added to Montreal every twelve months, and the same in perhaps lesser measure is taking place in the other places referred to. If Montreal has a population of half a million when the Dominion numbers but a little more than seven millions, one wonders what will that city be like when Canada counts its citizens at fifty millions. The political, industrial and commercial problems of the future in this country are bound to increase in magnitude and complexity as the years go on. The ecclesiastical problems will multiply also, and the next fifty years ought to find many advances made in our attitude and outlook from a Church point of view. For example, in the growing suburbs of our modern cities we find that there is a perfect scramble going on among Protestant Churches in an effort to pre-empt the ground where a population of considerable dimensions is likely to be located. Our churches are run on the principle of competition rather than co-operation. We denounce the competition in commerce that drives the weak out of business and keeps the operatives in a state of poverty. But what have we to say about competition in Church affairs? Our appeal for aid is often based on the opportunity to beat the other Churches in the race for possession of the field. Surely the day is coming when the force of consecrated public opinion will simply demand that this shall not go on forever. The laity, who are supposed to look at these questions from a more common sense point of view, hold the key to the situation. If they refuse to supply the funds for this headlong scramble, other order will have to be taken. The times are surely shaping themselves for a downright review of the whole situation, and it is to be devoutly hoped that the issue will eventually be more satisfactory. But even in our own Anglican expansion it must be evident that in some quarters there is developing a craze for planting new missions and founding new parishes. We pretend to be surprised at the inadequate supply of men in this country who are offering themselves for the sacred ministry. Is the explanation difficult to find? Not merely in the country districts, but in the suburbs of our cities we are so keen about looking out the lost sheep of the "wilderness" that we want to plant a church at their doors and have a priest to preside over what is doomed to be a weak and ineffective parish. We are coddling our people by bringing the Church to them instead of stimulating their manhood by demanding and training them to come a reasonable distance to the church, so that the priest may hold up his head as a man, and the people may have some respect for their parochial institutions. When we congratulate ourselves upon having made church-going so easy for the man who has been complaining bitterly about being twenty minutes' walk from the nearest church, behold! he turns up his nose at a reed organ and the lack of finish in the service, and gets on a car and chases off several miles to the big downtown church, where he worships at five cents a service. Let us give the priests of the Church a square deal, the income of full-grown men, exact full service of them, and look to them to direct the youth of the Church to follow in their footsteps. Get to the inside of the minds of our

clergy to-day—get them when they are not talking for publication, or perhaps not even for the ears of the Bishops, and it will be found that they are not keen about suggesting the ministry to young men because of their own unsatisfactory experiences. Don't let us fly off at a tangent and say this is not so, and, perish the thought, and all the rest of it. We are convinced that this has far more to do with the inadequate supply of candidates than is realized. We need to give more heed to the quality rather than the quantity of our new-found parishes, and put our priests upon incomes where we shall not everlastingly have to appeal for public sympathy on their behalf, and give our people the legitimate prospect of an institution large enough to call forth their respect and enthusiasm.

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A very interesting and radical ecclesiastical step is under serious consideration in the city of Montreal. The four theological colleges of that city, namely: Anglican, Presbyterian, Methodist and Congregational, are seriously contemplating the founding of a fifth college which might be a sort of theological clearing-house, an institution where all the subjects common to the various collegiate courses which do not involve denominational interpretation, shall be taught to all students. The idea is the idea of all corporate union, that of greater efficiency. Instead of having four distinct and complete sets of professors teaching four distinct sets of theological students, there will be a partial staff of professors in each college to give that instruction which is peculiar and essential to the communion concerned. But something like the faculty of a great university. There will be established, a general theological department, housed in a building designated for that purpose, where the subject of no special ecclesiastical interpretation will be taught to large classes of students by men presumably of big calibre, because of the attraction and inspiration which such a position would hold for them. Take for example, the subject of "Apologetics," a subject dealing with the Being, Attributes and relation to the universe of a Divine personality has nothing Anglican or Presbyterian in it. The idea would be to have such a subject taught by one specialist to a united class of students from all four colleges. That is the idea, co-operation in subjects which involves no ecclesiastical compromise and separate instruction in those subjects which specially affect the individual communion. The result anticipated will be the attraction of a higher intellectual type of student, a higher standard of education, a broader interpretation of the Church, and of life, and deeper spiritual gifts. So far as "Spectator" knows, the details of such a splendid but unusual scheme for the Anglican Church to consider have not yet been fully considered, everything depends upon the Church first of all appraising carefully and completely the consequences of such a step, making up its mind without reservation that such a step can honourably and usefully be taken, and then manfully meeting the consequences. In the second place, much will depend upon the thoroughness and explicitness of the safeguards that are established to guarantee the integrity of our Church. It would never do to expend large sums of money on the establishment of buildings, equipment and staff, for such a scheme as this, and then find that jealousies and miffs, such as occur in union Sunday Schools, lead to dismemberment, "Spectator" believes that the scheme can be worked out in a spirit profitable to all, and it is a scheme where the weight of the lay judgment may be made particularly powerful. We are not, however, so set upon a scheme of this kind that we would feel justified in rushing it through without endeavouring to carry this conviction and good-will of the Church along with it. It will be a great achievement if it be permanent. It will be a dismal failure, and worse than failure if it should lead to early dissolution.

"Spectator."

REPORT OF THE SUPERINTENDENT OF THE COLUMBIA COAST MISSION, FOR THE YEAR ENDING DECEMBER 31st, 1911.

"My lords and gentlemen:—The year of 1911 marked a crisis in the history of the Columbia Coast Mission from the effects of which the Mission is still suffering. The destruction of the Rock Bay hospital by fire and the necessity of replacing it by a new one coming so soon after the building of Columbia 2nd, combined with the shutting down of nearly all the camps in the district, caused such a drain on our resources that nothing short of the appointment of one who could give his whole attention to the collection of funds to meet the drain could save the situation. Fortunately the man was forthcoming in the person of the Rev. C. W. Houghton, a member of this board, who was appointed tentatively by the executive committee, and whose appointment, I trust, will be confirmed by this board in order that he may continue the good work he has so well begun. The new hospital was completed and formally opened in September, 1911. By the late Bishop of Columbia. His Lordship suggested that the name of the hospital be changed from Queen's to St. Michael's, and it has since been called by that name. This board will of course decide as to whether it will ratify the change or not. The building and furnishings cost about \$13,250.00. The amount raised was only \$5,730 and the balance (\$7,518) was partly met by the Davies loan of \$6,000. For the furnishings we are indebted largely to Miss Halson, General Dorcas Secretary of the W.A. The building is in every way a credit to the Mission, and has done much already to convince the people of the district of the earnest desire of the Mission to do in the best possible manner the work it has set its hand to do. The building of the hospital has also brought about a better understanding between the Mission and the Hastings Mill Company, who are the largest operators on the Coast. They have put their men on the dollar a month system; other operators have followed their lead, and I am convinced that the result will be a great improvement in the financial condition of the Mission. Thus as I suggested in my last year's report, the burning of the hospital was not as great a disaster as it at first appeared to be. On the shutting down of the lumber camps in November, with the consequent reduction of income, it seemed to me advisable to take the Columbia off the route. An accident to her propeller convinced the committee, and she was accordingly tied up for the winter. As the camps are now beginning to open up again I am having her made ready, but it is for you to decide as to whether she shall take up the work again or not. I would advise that in the future, without reducing her capacity to render services, arrangements be made to utilize her more and more for the purpose of holding services. The field is prepared, and has been for several years, for more definite church work, and if the opportunity is not soon taken it will pass us by. The medical and nursing staff now consist of: St. Michael's Hospital, Rock Bay, Dr. Wright, surgeon; Miss Monk, Miss I. B. Smith. Columbia Hospital, Van Anda, Dr. Griffin; Miss Smith, Miss Houlihan. St. George's Hospital, Alert Bay, Dr. Graves; Miss Motherwell, Miss Wells. I would like to say this in connection that we have never had a better or more reliable staff both as regards nurses and doctors during the existence of the Mission. The Ladies' Auxiliary, which was formed last year, still exists, and is capable of good work. The result of their work during the year amounted to \$350 in cash. They also sent Christmas hampers to all three hospitals. The officers of the Auxiliary are: Hon. President, Mrs. De Pencier; hon. vice-president, Mrs. R. K. Alexander; pres., Mrs. Geo. Webster; sec., Mrs. Hobson; treas., Mrs. F. Hutchings. Last year the board empowered me to deal with the Campbell River request for a hospital at that place. With the burden of the new building at Rock Bay upon us, I felt that we could not move in the matter, but now the Provincial Government has become interested and we must decide what we shall do, before other arrangements are made by the people. The place bids fair to become the most important place in the district, and I believe the people with the help of the Government would be responsible for a large share in the cost of construction. Owing to the many changes in the staff both in the hospitals and the office, I have not been able this year to obtain the necessary data for a detailed statement of the medical and surgical work done. The following is report from two hospitals, Columbia Hospital, Van Anda:—Hospital days, 1,336; dressings, 334; of-

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office consultations, 445; house visits, 230; confinements, 6. St. George's, Albert Bay:—Hospital days, 1,548; dressings, 640; office consultations, 492; house visits, 244; operations, 57. The following is a brief summary of the treasurer's report:—Total assets, \$49,228; liabilities, \$16,041. Revenue for 1911, \$22,200; disbursements, \$27,724; deficit \$5,402. Revenue from district, \$14,320; total cost of hospital, \$13,250; general donations, \$5,115; amount raised, \$5,732; grants for Church purposes, \$2,815; deficit, \$7,518. Accounting for one deficit for year it should be remembered that for the 9 months of the year in which the camps were running we had no hospital at Rock Bay and immediately on its opening the camps shut down. Then shortage on account of new hospital amounted to \$7,508, making a total shortage for the year, \$12,981, the balance of liabilities spread over previous 7 years. Church work.—During the summer months two students were engaged in this branch of the work. Mr. Comley in charge of the Governor Musgrave, with headquarters at Rock Bay, and Mr. Allan D. Greene, in charge of the Irene, with headquarters at Van Anda. The expenses of the latter were met by the congregation of Christ Church. Their written reports are appended to this report. A brief summary is the following:—Mr. Comley reports that from March 1st to September 20th he travelled over 2,000 miles in the Governor Musgrave, visited 20 camps, held 70 services, with attendance in the smaller camps of 30 to 40. He closes his report with an earnest appeal on behalf of the people of the Valley Island for a resident clergyman. Mr. Greene does not give definite figures for all his work, but records 13 regular Sunday services at Van Anda, 11 week-day services at Lund, and one at Manson's Landing. The remainder of his time was spent in visiting the surrounding lumber camps. For the coming season I have made arrangements, subject to your approval, for Mr. Comley to take Mr. Greene's place on the south part of the Mission, and to extend his work farther south to Jarvis Inlet. Also I have arranged with Mr. Gerard to cover the ground covered by Mr. Comley last year. His headquarters will be on board the Columbia. Finally, I see nothing either in the present financial condition of the Mission or its future prospects to cause alarm. On the contrary, if the crisis through which we have just passed has been instrumental in arousing the Board to a full appreciation of their responsibilities it will have been quite worth while. For if the Board had been as active and as alive to the situation three years ago as it is to-day, we would not now be face to face with a deficit. I believe the outlook is better than it has ever been before and the opportunity greater than ever to make the Columbia Coast Mission an immense power for good, and I take it, the object of the Church, and her reason for existence is to be, as the Lord Himself was, a power for good in His world of men.

John Antle, Superintendent.

Some additional particulars are as follows:—The Board of Management confirmed the appointment of the Rev. C. W. Houghton. The name of the new hospital at Rock Bay was definitely decided. It is to be named "St. Michael's." The Mission ship "Columbia" is about to start on her work up the coast with Mr. Gerard, a lay reader, on board. Mr. Comley's arrangement was also confirmed.

REPORT OF THE GENERAL SECRETARY
FOR THE SEVEN MONTHS, ENDING
MARCH 31ST, 1912.

For convenience sake, the work to be reported may be grouped under two main divisions, viz.:—I.—The Work of the Office. II.—The Work of the Field. I.—The Work of the Office. (1).—Editorial and Educational. (2).—The Commission Bulletin. The work of issuing the Commission Bulletin has gone on each month and, while it is still a very unpretentious sheet, and still hidden in the Lesson Publications, it has done good work in bringing to our Sunday Schools valuable suggestions as to the conduct of the work of the Sunday Schools in its various departments, as well as in keeping the Church in touch with what the Commission itself is doing. As a matter of fact, there is no better way of keeping pace with the advance of our Sunday School work, and of knowing the plans and activities of the Commission than by reading the Bulletin, the Commission's official organ. Copies are sent, free of charge, to every member of the Commission, and, of course, all subscribers to the Church Sunday School Lesson Helps and the Teacher's Assistant receive copies

(ii.)—General Literature.—In 1910-11 pamphlets were issued dealing with four of the departments of Sunday School work recognized by the General Synod, namely, Teacher Training, Font Roll, Home Department, and Missionary Department, as well as a leaflet containing Hints to Deanery Department Superintendents. To these have been added during the past seven months the following pamphlets:—(1) Supplementary Notes to Hurlburt's Lessons in Teacher Training. (2) The Church Sunday School Teacher's Standard. (3) The Sunday School Commission, What it is and How it Works. (4) The Organized Adult Bible Class Department. (5) Hints to the Sunday School Secretary. (6) How the Sunday School Commission helps the Parish School. (7) Suggested Constitution for Deanery Sunday School Associations. These have been circulated, free of charge, through the Sunday School secretaries of the various dioceses, and in this way, the information and help contained in them is placed within the reach of all. Plans have been made to issue further literature as funds permit.

(iii.)—Children's Day.—Recognizing the value of Children's Day as an opportunity for united intercession, and also as a means of education, and further realizing that the progress and development of the Commission's work depends upon the financial support received through the offerings on that day, every effort was made to see that the observance of this occasion was as widespread as possible. Not only was the annual letter sent out to the Sunday Schools and editorials published in the Church Press, but a circular containing definite information on the work of the Commission and suggesting what should be aimed at in the proper observance of Children's Day was sent to all the clergy. In addition to this some 40,000 special envelopes were sent out, or nearly twice as many as in 1910. In spite of these efforts the financial returns have not been as satisfactory as was hoped, only a little over \$4,000 of the \$5,500 asked for, being received. (1). Secretarial. (2). Correspondence. The increasing value of the head office as a source of information is amply evidenced by the fact that, during the past seven months no less than 894 communicants have been received, and 1,437 sent out, while for the year there has been a total increase over the previous year of 804 and 1,103 respectively. Some attempt has also been made to fill orders for Sunday School supplies and literature.

(ii.)—Statistical Returns.—A special effort has been made since the last meeting of the Commission to gather accurate statistics concerning the state of our Sunday School work. Other Christian Bodies are able to give to their respective constituencies definite information in this matter, but the Church of England has not yet been able to do so. Accordingly the forms authorized by the Commission were sent out to the various dioceses and every effort made by the Diocesan Sunday School Secretaries to obtain for the Commission the desired information. We regret to say, however, that the returns are by no means complete, owing to the fact that many of the parishes failed to fill out the blanks. This failure on their part renders the returns which have been received, of little practical value. The following facts, gleaned from the returns, however, will be found of interest:—13 dioceses report 175 font rolls with 5,684 members; 14 dioceses report 137 home departments with 3,478 members; 11 dioceses report 96 teacher training classes with over 700 members; 12 dioceses report 217 adult bible classes; 13 dioceses report \$14,260.17 con-

tributed by their Sunday Schools to Missions.

(iii.)—The Sunday School Exhibit.—The Sunday School Exhibit, which created such a splendid impression at the General Synod in London last September, has been kept circulating as much as possible. During the past few months it has been shown at Quebec, Halifax, Montreal and Toronto. Through the kindness of various publishers of Sunday School literature a number of the latest books on Sunday School work have been added to the exhibit without any cost to the Commission.

II.—The Work of the Field, September and October.—Following the General Synod, your secretary went to the Diocese of Nova Scotia where a splendid series of deanery conventions had been arranged. The campaign opened at Amherst on September 19th and 20th, and continued until October 15th, during which time 6 deaneries were reached, and the chief centre in each of two others. Eight places altogether were visited, namely, Amherst, Mulgrave, Sydney, Halifax, Dartmouth, Lunenburg, Annapolis and Windsor, and 27 addresses and lectures given. Arrangements had been made for a meeting at Liverpool for the deanery of Shelburne, but unfortunately, the day selected proved to be Declaration Day, following the Dominion elections, and a Sunday School Convention was found to be impracticable. While in Nova Scotia a visit was paid to King's College in order to give the annual course of lectures to the divinity students. Proceeding to New Brunswick, a similar campaign in the Diocese of Fredericton was begun in the city of Fredericton on Sunday, October 8th. This being the Sunday Before Children's Day, it was decided to make it a Children's Day celebration, and your secretary thus had the privilege not only of preaching to the congregations of the cathedral and the parish church, but also of addressing the combined Sunday Schools. Children's Day proper, October 15th, was spent in St. John where similar arrangements were carried out, preaching at Trinity Church in the morning, St. Luke's in the evening, and addressing the combined Sunday Schools of St. George's and St. Jude's in the afternoon. During the week intervening between these Sundays the following places were visited and meetings held, namely, Westfield Beach, St. John, St. Stephen, Dorchester and Moncton. In all 10 meetings were held in the Diocese and 12 addresses and sermons given. Leaving St. John on October 16th, your secretary journeyed to Quebec City in order to take part in a Convention arranged by the Diocesan Sunday School Institute. On the evening of the 17th a short but helpful conference was held with some of the Sunday School leaders of that diocese, and on the 18th the Convention proper was held at which your secretary conducted a Round Table Conference and gave two addresses. The presence of the chairman of the Commission at this convention had much to do with its success. The remainder of October was spent in the dioceses of Toronto and Niagara. In the latter, two very successful conventions, embracing the deaneries of Halton and Wellington, were held at Burlington and Mount Forest respectively.

November and December.—The months of November and December were largely given over to work in connection with three of our theological colleges, lecturing at Wycliffe and Trinity Colleges, Toronto, and Huron College, London. In addition to this, however, visits were made to the following parishes, namely, Burlington, Christ Church Cathedral, and the Ascension, Hamilton, in the Diocese of Niagara; St. Matthew's, St. Peter's and St. Anne's, in the Diocese of Toronto, and Ridgeway, in the Diocese of Huron. Your secretary also attended and addressed two deanery conventions, one at Almonte, Deanery of Lanark, in the Diocese of Ottawa, and one at Kingston, Deanery of Frontenac, in the Diocese of Ontario. As a result of these two conventions, the Sunday School Association of the Deanery of Lanark completed its organization, and the Deanery of Frontenac successfully launched a similar association. In December also, at the regular monthly meeting of the Sunday School Association of the Deanery of Toronto, your secretary was afforded the opportunity of presenting the claims of the Sunday School Commission.

January.—On the first Sunday of January, responding to a special invitation, a visit was made to the parishes of Stewarttown, Hornby, and Georgetown, in the Diocese of Niagara, preaching at each of these places. The week following, the Diocese of Ottawa was the scene of action, a meeting of the Sunday School workers of the city of Ottawa being held at Ottawa on the 15th where the claims of teacher training were presented, and on the 16th a convention of the Sunday School Association of the Deanery of Stormont was held at

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Moulinette, at which your secretary gave three addresses and conducted a Round Table Conference. On Sunday, the 23rd, St. Aidan's Sunday School, Toronto, was visited and the teachers and officers addressed, while the following Sunday and Monday were given to the two parishes of St. James and St. George, in the city of Guelph, where splendid meetings had been arranged by the respective rectors. The week which intervened between these Sundays was spent chiefly in connection with the meetings of the Sunday School Council of North America, whose second annual convention was held in St. James' Parish Hall, on Tuesday, Wednesday, and Thursday, January 23rd to 25th. These meetings were significant, and it was a matter for much satisfaction that the Lord Bishop of Toronto and the Rev. C. C. Pilcher, in addition to your secretary, were able to be present and take some part in the proceedings.

February and March.—Leaving Toronto on the 5th of February, your secretary went to Lennoxville, for the purpose of giving a course of six lectures to the Divinity students of Bishop's College. While here an opportunity to address the congregation of St. Peter's, Sherbrooke, kindly given by the rector, was taken advantage of. Returning as far as Montreal on the 8th, your secretary attended the Synod of this diocese and addressed the annual meeting of the Diocesan Sunday School Association. Tuesday, February 13th, was spent at Hamilton, attending a meeting of the Executive Committee of the Niagara Diocesan Sunday School Association, in order to advise with them in the matter of completing their organization, while the 15th and 16th were given to London, lecturing at Huron College and addressing a mass meeting of the teachers and Sunday School workers of that city. February 25th to March 17th were devoted to a splendidly-arranged campaign in the Diocese of Toronto. Through the kind co-operation of the Sunday School Committee of the Synod of this diocese arrangements were made for a visit to every deanery, and, while some of the deaneries were not able to fall fully into line with the plan, there were only two deaneries which remained untouched, as will be seen from the following list of places visited, namely, Brampton, Alliston, Barrie, Orillia, Whitby, Oshawa, Port Hope, Aurora and New Market. In addition to this, five district conferences were held in different sections of the city of Toronto as follows, at the Church of the Redeemer, St. Stephen's, the Church of the Epiphany, St. Matthew's and All Saints', while on the opening Sunday of the campaign the interests of Sunday School work were presented to the congregations of St. Anne's, St. Cyprian's, and St. Augustine's. The field work for the seven months closed with a visit to St. Catharines on March 31st, preaching at St. George's Church in the morning, St. Thomas' Church in the evening, and addressing the Sunday Schools of these parishes in the afternoon, and a joint meeting of the teachers and Sunday School workers. The following statistical outline will give in brief a summary of the work done:—Statistical summary.—Meetings attended for five months, 86; for seven months, 164; total for the year, 250. Deaneries visited for five months, 12; for seven months, 23; total for the year, 35. Parishes and schools visited for five months, 42; for seven months, 65; total for the year, 107. Conventions attended for five months, 4; for seven months, 12; total for the year, 16. Sermons, addresses, etc., for five months, 78; for seven months, 152; total for the year, 230. Letters sent for five months, 816; for seven months, 3,086; total for the year, 3,902. Letters received for five months, 343; for seven months, 894; total for the year, 1,437. Interviews for five months, 44; for seven months, 105; total for the year, 149. Number of different places visited for five months, 30; for seven months, 44; total for the year, 70. Number of diocese visited for five months, 11; for seven months, 9; total for the year, 16. Miles traveled for five months, 8,181; for seven months, 9,468; total for the year, 17,649.

SEMI-ANNUAL MEETINGS OF THE SUNDAY SCHOOL COMMISSION.

The recent semi-annual meetings of the Sunday School Commission, held in Toronto on Tuesday and Wednesday, April 16th and 17th, were among the best attended and most successful in its history, the interest and enthusiasm displayed auguring well for the Commission's work. In addition to the Executive Officers, there were present the Bishops of Algoma, Fredericton, Montreal, New Westminster, and Toronto, and representatives of the following dioceses:—Algoma, Athabasca, Fredericton, Huron, Keewatin, Kootenay, Mackenzie River, Montreal, Niagara, Nova Scotia, Ontario, Ottawa, Quebec, Rupert's Land, Sas-

katchewan, Toronto and Yukon. The Rev. Principal Rexford, the Chairman of the Commission, presided and the Rev. C. V. Pilcher kindly acted as recording secretary. The General Secretary gave a report of his work for the past 7 months, and also presented the annual report. Among the many important things done by the Commission, the following may be mentioned as of chief interest:—(1) A Standard of Organization for Model Schools in three grades—was adopted. 2. As the result of a memorial received from the Diocese of Nova Scotia, it was decided to ask the House of Bishops to prepare a service for the installation of Sunday School Teachers. (3) The Resolution of the General Synod asking that the work of the A.Y.P.A. be brought under the management of the Sunday School Commission, was dealt with and a committee appointed to confer with the Dominion Officers of the A.Y.P.A. to consider the best action to be taken in this matter. (4) The outline of the Three-year Cycle of Lessons for use in Beginners and Primary Departments, and the Six-Year Cycle of Lessons for use in the Main School, as presented by the Lesson Committee, was adopted, together with the details of the Courses for 1912-13. In connection with the Lesson Courses, the Rev. President Powell, as editor of the Institute Publications, announced that he had made definite arrangements with Thomas Nelson and Sons, Edinburgh, for supplying to the Sunday Schools large picture rolls and small picture cards to illustrate the Three-Year Cycle of Lessons for use in Beginners and Primary Departments, and also a medium sized picture to be put up in packets of 52 for smaller schools which might find the large picture-roll too expensive. (5) The Committee on Teachers' Examinations was authorized to change the name of the Elementary Teacher Training Course to the First Standard Teacher Training Course, and to prepare a Second Standard Course for those who complete the First Course. (6) As the result of representations from the Sunday School Committee of Management of the Diocese of Rupert's Land, it was decided that, in future, the examinations for scholars should be conducted in three grades, as follows:—Junior Grade—for pupils under 12 years. Middle Grade—for pupils under 15 years. Senior Grade—for pupils 15 years and over. Two papers are to be set in each grade, one on the Scripture and Memory Work, and one on the Catechism and other Prayer Book Work—all questions to be confined to the matter contained in the Lesson Quarterlies and Leaflets. The date of the examinations was fixed for the Saturday preceding the First Sunday in Advent, and the Board of Examiners was increased from 2 to 5. (7) The report of the treasurer showed that only \$4,258.13 out of the apportionment to the dioceses of \$5,500 had been received, and it was decided to ask the General Secretary to communicate with the Commission's representatives in those dioceses which were in arrears, and ask them to do all in their power to have the full apportionment made up. It was also decided that the apportionments for Children's Day, 1912, be increased by 10 per cent. over last year's apportionments. (8) A special committee of 8, with the Ven. Archdeacon Ingles, as convenor, was appointed to prepare and recommend for use in Sunday School work and in the home, literature dealing with temperance and purity. The following matter of business were referred to the Advisory Committee for consideration:—(1) The advisability of appointing in the near future an assistant field secretary. (2) The preparing and issuing of a scholar's certificate for use in Sunday Schools. (3) The advisability of changing the name Children's Day to Sunday School Day. (4) The question of missionary work amongst the boys of the Sunday School. (5) Matters relating to Children's Day. (6) The relation of the Boy Scout Movement to the Sunday School. The next meeting of the Commission will be held in Montreal probably on Monday, October 15th.

Our Monthly Statement, just issued, contains particulars of Government, Municipal and Corporation Bonds, also of Preferred and Common Stocks.

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Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Encouraging Development in British Columbia.

Possibly no province in the Dominion of Canada is in a more hopeful condition from a Brotherhood standpoint than the Province of British Columbia. The Diocese of Columbia, New Westminster and Kootenay, recently visited by the Canadian secretary, are taking hold of Brotherhood work in a most encouraging way and the present year will see the greatest advance ever made by the Brotherhood in those dioceses. In the Diocese of Columbia there are five active senior chapters, three good junior chapters and a number of new chapters are promised. Four of these senior chapters are in the city of Victoria, being connected with Christ Church Cathedral, St. Barnabas' Church, St. Saviour's Church and St. Paul's Church, Esquimalt. They have all been considerably strengthened and improved during the past two or three years and are looking forward to even better work in the future. The Church Men's Society in St. John's parish is practically in the hands of Brotherhood men and from this organization will come the men for the chapter in that parish, which will probably be revived sometime this year. St. James' senior chapter will be started again soon. There are two active junior chapters in the Cathedral and St. Barnabas' Church. The former was recently re-organized under the leadership of Mr. Harry Godgson, one of the juniors now old enough to take charge and who with the assistance and encouragement of the former director, Mr. Greene, will make a good showing during the year. The boys of St. Barnabas' chapter are looking forward to a successful year, having splendid opportunity for work in their parish. The senior chapter in Duncans is about to be divided into two chapters, or to be more correct, those members living near Somenos (a few miles outside Duncans), will form a new chapter there, working in union with their former fellow members in Duncans. The junior chapter in Nanaimo is active and doing good work. The senior chapter will be revived in the near future. Vancouver, in the Diocese of New Westminster, will soon be one of the strongest Brotherhood centres in the West. There are active senior chapters in Christ Church, St. Michael's, Holy Trinity, All Saints', St. Mark's, and St. George's. Holy Trinity and All Saints' have been considerably reduced in membership but a number of new men will soon be received as probationers. St. George's chapter was only recently formed and includes four or five Brotherhood men now living in that parish, Mr. Kendrick, the director, having been a former member of St. Michael's chapter, Vancouver, and Mr. Wiley, the secretary, from Los Angeles. St. Paul's senior chapter, practically inactive for two or three years, and, in fact, never very strong, is about to be revived, a number of prominent Churchmen in the parish actively engaged in other departments of Church work having promised to join the chapter. This should ensure St. Paul's having a chapter second to none. In the fall it is hoped that St. James' senior chapter will be started again. St. Saviour's chapter will be revived and a probationary chapter formed in Cedar Cottage. North Vancouver and New Westminster are also in a very promising condition. The juniors in Vancouver are well represented by the chapters in St. Michael's, Holy Trinity and Christ Church, the last one a recent revival. Another chapter is promised in St. Mark's and across the harbour in North Vancouver, St. John's juniors are being re-organized. Altogether there is great activity in Brotherhood circles on the Pacific Coast and the future is very bright. In Kamloops Mr. Birmingham met twenty-five men at a very encouraging meeting. A splendid opening is before the men of this parish and with the assistance of some very active Churchmen the chapter hopes to make a big advance. A junior chapter is also a probability, Mr. Birmingham meeting some bright church boys, described junior work to them and expects to see an early result in this case. Vernon, which has never had a chapter and did not take kindly to our work, is now greatly interested. Fifteen earnest Churchmen met the General Secretary on his recent visit, and under the leadership of their rector, Rev. C. A. Seager, a warm supporter of the Brotherhood, will undoubtedly form a chapter very soon. Penticton, another place visited in the Okanagan Valley, has a small but active senior chapter and has good material for a junior chapter. Revelstoke has been particularly

unfortunate with its chapters owing to the transient nature of the population. Time and again a number of men have been brought together and when about ready to do the work removals have occurred and the formation of the chapter has had to be postponed. Now, however, the men for the chapter seem to be on hand, and under the direction of Mr. Patton, formerly of the Nelson chapter, organized work will be revived. Mr. Patton also hopes to form a junior chapter, a number of fine boys being available. Nelson has two splendid chapters and continues to grow and improve as a Brotherhood centre. The rector is keenly interested and his advice and assistance have meant much to the men and boys. These two chapters are engaged in practically every branch of Brotherhood work that can be undertaken and their influence has extended throughout the entire diocese. Grand Forks has a very good senior chapter and may get a junior chapter some time this year. The synopsis of the work in the older part of British Columbia will give some idea of the present satisfactory condition of Brotherhood matters in the three dioceses mentioned. The more northerly dioceses of Caledonia and Yukon have not yet taken up Brotherhood work, but no doubt they will when more thickly settled and when it will be possible to have some Brotherhood secretary travel through them and explain the work.

The Brotherhood of St. Andrew have lately closed one of the most helpful and successful series of noon-day services ever held in Montreal, and the officers of the local assembly are very much encouraged, and look forward to a great revival of the our work in this diocese. The series was opened on Ash Wednesday with a very strong call to men by Bishop Farthing, who took as his text the first verse of the third chapter of St. John, "Behold what manner of love the Father hath bestowed on us, that we should be called the Sons of God." His Lordship urged all men to uphold their dignity as Sons of God. The Rev. R. W. Norwood took the services for the balance of the week, and took for his theme God's care of us, individually and collectively. The Rev. A. P. Shatford followed with a very interesting series of three addresses on "The Pearl of Great Price," taking in order the relation of business to religion, then the quality of decision and self-sacrifice. The Rev. H. M. Little, in the two days assigned to him, dealt with the two-fold character of St. Peter, first, "The Coward," "I know not the Man," and then his fearlessness in "They beheld the boldness of Peter and John," &c. Rev. Dr. Charters used the parable of the Good Shepherd as his theme. The Rev. Canon Almond gave a very forceful exposition of the position of the Church, taking as his subjects "The Forgiveness of Sin," "The Lord's Prayer," "The Creeds," and "The Sacraments." The next week was taken by the Rev. Canon Paterson Smyth, who gave us a most interesting series of addresses on the following subjects: "What shall I do with Jesus?" "The Parable of the Talents," "The Presence of God," "The Life Hereafter." The week before Holy Week was taken by the Rev. A. P. Shatford, and was one of the most interesting set of addresses of the series. Mr. Shatford's subjects were "What am I?" "Why am I here?" "What must I do to be saved?" "Am I my brother's keeper?" and "Where am I going?" The Rev. Father Bull, of Boston, was in charge of the services for Holy Week, and dealt with the Passion under the topics of "The Betrayal," "The Mockery," and "The Scourging," etc. Altogether, the series was a most interesting and helpful one, and the Brotherhood men in this diocese are looking for good results. The officers of the local assembly appreciated the hearty co-operation of the clergy, particularly at this season of the Church year, when we know how busy they all were in their own parishes.

The Churchwoman

MONTREAL.

Montreal.—The regular monthly meeting of the M.D.W.A. was held in the Synod library on Thursday, April 4th, the President, Mrs. Holden, in the chair. Among the letters read by the Corresponding Secretary was one from Miss Raynes, Recording and Acting Financial Secretary of the General Board, with regard to the "Pension and Church Buildings' Funds." In speaking of the former, our attention was drawn to the advice of the committee, "that the income to pay the annual premiums should come from an absolutely

assured source." It is to be hoped that ere long this pension fund for our missionaries, who have "borne the burden and heat of the day" so faithfully, as our proxies, in the field, will receive adequate support worthy of its object. On behalf of the Church Buildings' Fund—our only permanent fund—we were advised to turn to our text book "From Sea to Sea," especially pages 124, 131, and 132, a careful perusal of which will impress us with the need, never greater, for this fund. The lack of Church buildings and equipment to cope with the rapid influx of settlers, that they may be kept in touch with, and receive the ministrations of the Church of their fathers, is the problem that confronts us in the West. The Church must grasp her present opportunities in our homeland, for upon the seed sown now rests the harvest of the future. A letter was read from Mr. Bilby, missionary from Lake Harbour, Baffin Land (now on furlough in England), stating that he hopes to arrive in Montreal during the month of June. He asks for donations of medicines, lantern slides and sacred pictures for use in his Esquimaux work, to which he hopes to return by the Hudson Bay Co.'s vessel in July. When we think of the faithful and self-sacrificing work done by Mr. Bilby and his fellow-missionaries, in that barren and isolated region, we should try to meet his requests for these simple means by which he may help and lead his people from darkness into light. A most interesting letter was read by the President from Miss Mulvaney, C.E.Z.M.S. missionary in the "Home for the Homeless," Calcutta. The letter, written during the Durbar celebrations, tells of the visit of Their Majesties, and of the vast crowds assembled to do them homage; also of this grand opportunity, of which she took advantage, to tell the people of their Heavenly King. The Duchess of Devonshire visited the Home and gave a large order for work, for which she thoughtfully paid in advance. At a reception held in the Y.M.C.A. Hall, Miss Mulvaney was presented to the Queen, who showed her interest by giving 5,000 rupees in aid of the Home and her work. A new life member of the Diocesan Board was welcomed in the person of Mrs. Bagg, the presentation being made by her daughter, Mrs. Norton. It is beautiful to see a mother so beloved and honoured in her declining years, and at the same time the cause of Missions helped by a generous gift. At noon, the meeting was addressed by Mr. Byrnell, Secretary of the Palestinian Exhibition which is to be held in Montreal during the month of October next. The exhibition consists of a number of courts, in the construction of which everything has been brought from Palestine that can throw light on the Word of God and show the Bible to be "a living Book." The models of buildings, etc., are perfect in detail. Costume lectures are to be given twice daily, and those taking part in them are asked to regard them in no sense theatrical, that they may be carried out on strictly spiritual lines. Thus, in speaking of the land and the Book, the attention is, above all, drawn to the people to whom the land belongs and the Book was given. The devotional address was given by the Rev. F. L. Whitley, his subject being "The Resurrection—our Hope." The ready sale of copies of our text book, "From Sea to Sea," bespeaks an awakening on the subject of mission study, which is very encouraging. Announcement was made of the formation of a new branch of the W.A. at Longueuil, to which we offer our best wishes for its success. During the afternoon session, a most inspiring paper was read by Miss Bancroft. It was a ré-sumé of the C.M.S. Conference of Women, held in Cambridge last October, and which it was her privilege to attend. The subject under discussion was "The Response of Women in the decisive Hour of Christian Missions." The statement, based on the reports of the Edinburgh Conference, and prepared by the C.M.S. Women's Committee brought out the following principles:—That the home base of missions is the Church itself. That the spiritual resources of the Church are more than sufficient, and that the great regenerating force in the world is God Himself. Therefore the mental and material resources of the Church would be sufficient if developed in true relation with the spiritual and given opportunity for use. These resources, not being used or even realized at present, the Church as a whole is assenting to missions without deep conviction accompanied by sacrifice. This lack of conviction arises partly from a want of realization of the rapid evolution of foreign conditions; from neglect of definite mission study; and because the claim of Christ for mission, has not been fully grasped. That the present is a time of critical importance and boundless opportunity; that doors now open may be closed at any

time, through the rapidly changing political conditions; and while the best is demanded of every member of the Church there is a staleness and sameness much of the missionary propaganda. The problem before us is that of making the resources of the Church available for the world by producing those conditions in which the Lord, the life-giver, may do His work.

A most interesting and instructive missionary programme was given in St. Luke's Parish Hall, on Tuesday, April 16th, at 8 p.m., the occasion being the closing meeting of the Girls' and Junior Branches of the W.A. The meeting was opened by the rector, Rev. D. B. Rogers, with prayers and a hymn. The first part of the programme consisted of a demonstration on Canon Tucker's book, "From Sea to Sea," most cleverly arranged by Miss Ashton Phillips, and produced by her study class of young men and women from St. Martin's parish. "Canada," enthroned on a pedestal and looking very charming in her patriotic costume of Union Jack drapery and crown of maple leaves, opened the demonstration with a glowing description of her homeland and its wonderful resources and development. The composite nature of the Canadian nation was then shown by the introduction, in picturesque costume, of the Esquimo, Indian, French-Canadian, Englishman (with his monocle and accent), American farmer, Galician, Russian Jew, Chinese, and Italian, Scandinavian and Doukhobor women, all of whom uttered a plea for consideration and help from a missionary standpoint. Next, the story of the invaluable work done by the English Missionary Societies was told by a number of younger boys, each bearing a banner inscribed with the initials of the various societies, the M.S.C.C. and its auxiliaries being introduced in the same way. The heroic deeds of the pioneer missionaries, especially Rev. E. J. Peck, and Bishops Horden and Bompas, were graphically described. The responsibility and resources of the Eastern dioceses to hear and answer the call of the West, where the difficulties encountered by the Church through lack of men, money and equipment, seem well-nigh unsurmountable, were laid before us, all leading to the call of opportunity for workers, for money and for prayer—the great motive power of all missionary endeavour. Reports of the year's work were read and the prizes won by the successful candidates in the examination on "China for Juniors," were presented by Miss Jackson, Secretary of the Junior Branches of M.D.W.A., who is also president of St. Luke's Girls' Branch. Two songs were well rendered by Mr. Bloomfield, and after a hearty vote of thanks was given by the rector to the visitors who had so kindly and cleverly added to the evening's entertainment, a collection was taken in aid of the mission work, and the meeting was closed with the singing of a hymn and the Benediction.

ONTARIO.

Picton.—St. Mary Magdalene.—The annual meeting of this Branch of the W.A. was held on Tuesday April 9th, the president, Mrs. Hamley in the chair. All the reports presented were satisfactory. An interesting and instructive address on Dorcas work was given by Miss Halson, of Toronto. Almost all of the officers of the past year were re-elected.

The members of the Ladies' Guild of this church held their annual meeting in the Parish House on the same day, the vicar, the Rev. Louis Barber, presiding. The following were elected officers for the ensuing year: Hon. President, Mrs. Barber; President, Mrs. Carson; 1st Vice-President, Mrs. Seeds; 2nd Vice-President, Mrs. Hough; Treasurer, Mrs. Gearing; Hon. Secretary, Mrs. Walmsley. The officers were accorded a hearty and vociferous reception.

Brockville.—Trinity.—The annual meeting of the Woman's Auxiliary of this church was held on a recent afternoon. It consisted of a short service in the church with address by the rector. Business followed when reports were read of the year's work which was most satisfactory. The following officers were elected for the year: Mrs. Woodcock, president, Mrs. Dargavel, vice-president; Mrs. Jenner, treasurer; Mrs. Richardson, recording secretary; Mrs. Frazer, Dorcas secretary; Mrs. Telford, secretary of baby's branch; Mrs. Wm. Young, Leaflet secretary; Mrs. Jacobs, box secretary. Mrs. George Graham retired from the treasurer's office after 11 years of continual faithful service, and Mrs. Ralph Cordingley from the office of recording secretary after many

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years of continual service. Much regret and many thanks were expressed at their retirement and the splendid service rendered the good cause.

OTTAWA.

Ottawa.—The monthly meeting of the Board of Management of the Woman's Auxiliary of Ottawa Diocese was held in St. Matthew's school-house last week and was well attended. The opening service conducted by Rev. W. M. Loucks, emphasized the teachings of Easter in missionary work. Mrs. Tilton presided at the business session. The corresponding secretary, Mrs. E. H. Capp, reported that during the past month she had issued life membership certificates to Mrs. Stuart, of Morrisburg, the life membership being a gift of her family, and to Miss Winnifred Black, the gift of St. Matthew's G.A. The arrangements for the diocesan annual meetings are progressing favourably. It has been decided to have the annual service with sermon by Rev. Dr. Gould, on Ascension Day, and other features of very special interest are planned for that day. Special rates will be given by the railway to Ottawa the week of the meetings and a larger attendance of delegates than in previous years is anticipated. Mrs. George Greene reported five and a half bales of goods sent out during the month, and to these Richmond, Pakenham, Madawaska, Evans Corners, St. George's W.A. and Galetta had contributed. To the present date Mrs. Greene has received fifteen dollars for the furnishings of Shulus hospital and forty-eight dollars has been sent to Peigan reserve for boots for the children in the Victoria home, who are clothed by branches in Ottawa. The secretary of the Dorcas department, as well as all other officers, emphasized the fact that accounts close on April 15th, and all bales to be included in this year's report must be shipped by that date. The report of the treasurer, Mrs. F. H. Smith, was the feature of special interest, as the close of the financial year is so near at hand. The receipts for the month were \$681.27, and expenditure \$385.90; from the receipts the treasurer was asked to pay \$170 towards the General Pledge fund. The secretary mentioned that fifteen branches have failed to pay application fees and it is most important that these be paid before the books close; also that any amounts due for pledges or extra donations to pledge funds be paid this week. The literature secretary, Miss Low, is preparing an interesting display of literature for the annual meeting, and has during the past month received \$27.16 and paid out \$10.45. The Extra Cent a Day Fund, reported by the treasurer, Mrs. R. Doney, has received during the month \$72.30, and there is now in this fund \$115.30. This amount, with any additions made to it before the 15th inst., will be voted upon at the diocesan annual meeting. The receipts from the junior branches amounted to \$33.91; Miss Parmlee announced an addition to the work being done by the children as they are to be asked to take up a new obligation at Kangra, India, where several Canadian missionaries are established. The Babies' Branch, under the care of Mrs. E. A. Anderson, is making good progress during this month; they have paid in \$32.61 and several new members have been enrolled. Branch reports were received from Fenaghvale D.A., Cathedral W.A., Grace Church W.A., St. Alban's W.A., St. Bartholomew's W.A., St. George's W.A., St. George's G.A., St. Bartholomew's G.A., St. Matthew's W.A., St. Matthew's G.A., St. Matthias' J.A., Ottawa East W.A., St. Matthias' G.A., All Saints' W.A., March G.A. The next board meeting will be held in All Saints' schoolroom the first Monday in May instead of the second Monday.

Grace Church.—A pleasing event took place at the executive meeting of the Woman's Auxiliary of Grace Church, which was held at the home of Mrs. Gorman last week, when Miss Agnes Whitcher was made a life member by her co-workers in the auxiliary. Mrs. Gorman pinned on the gold cross, the bag of gold being handed to Miss Whitcher by Mrs. Albert E. Smythe and the certificate by Mrs. Martin. Mrs. Gorman then said a few words of congratulation and spoke of the untiring zeal of Miss Whitcher in her many years of faithful service.

St. Matthias'.—The report of the officers at the first annual meeting of St. Matthias' Girls' Auxiliary were all very good, considering that the branch has existed only since November last. The following officers were elected; Hon. president, Mrs. J. S. Plaskett; president, Mrs. E. A. Anderson; vice-president, Miss E. Milk; secretary, Miss Patricia Anderson; box secretary,

Mrs. Poiteous; Dorcas secretary, Mrs. W. F. Garland; literature secretary, Miss Alma Robinson; treasurer, Miss S. Heatherton; board representative, Miss C. Cowan. Addresses were rendered by Miss Black, Miss Parmalee, Miss S. LeRoy, and Rev. W. A. Read. Rev. E. A. Anderson was chairman.

Cornwall.—Church of the Good Shepherd.—The annual meeting of the Parochial Guild of the Church of the Good Shepherd was held at the rectory on Tuesday afternoon, April 9th. After a short address by the rector, the Rev. S. Gower Poole, thanking the ladies for their good work during the past year, the election of officers was proceeded with and resulted as follows:—President, Mrs. S. Gower Poole; vice-presidents, Mrs. Neil Caine and Mrs. Maynard; secretaries, Mrs. Alex Horton and Mrs. Fred. Russell; treasurer, Mrs. Allan Kirkey.

Trinity.—The 19th annual meeting of the Girls' Auxiliary was held in Trinity Hall, on Monday evening, April 15th, the rector, Rev. T. J. Stiles, presiding. The meeting opened with the Missionary Litany and hymn 307. The officers presented very interesting and encouraging reports of the year's work. Mrs. Stiles was re-elected honorary president by a standing vote. The following officers were then elected by ballot: President, Mrs. George Speer; first vice-president, Miss Edna Stiles; second vice-president, Mrs. Goudie; corresponding and recording secretary, Miss Anita Gallinger; treasurer, Mrs. George Shaver; Dorcas secretary, Mrs. J. Eamer; Leaflet secretary, Miss Alice Elson; box treasurer, Miss Marjory Stiles; E.C.D. treasurer, Miss Maggie Crawford; delegate to 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. The total receipts for the year were \$75.02; expenditures, \$71.13, leaving a balance on hand of \$3.89. The meeting closed with the Doxology.

RUPERT'S LAND.

Winnipeg.—St. John's Cathedral.—The annual meeting of the Woman's Auxiliary of the Cathedral was held on Thursday afternoon, April 11th, in the schoolhouse, Mrs. Coombes presiding. The election of officers resulted as follows: President, Mrs. Murray; vice-president, Mrs. O. Montgomery; corresponding secretary, Mrs. Waugh; recording secretary, Mrs. J. Severn; treasurer, Mrs. E. M. M. Phair; mite box secretary, Mrs. A. Warner; baby branch secretary, Mrs. Mitchell; Dorcas secretary, Miss M. Struthers. Once a month during the year a mission tea was held. The receipts for the year were \$200. After the business meeting a bale of clothing valued at \$50 was packed and sent to the Hay River Indian School. The officers entertained the ladies at tea.

Morden.—A successful meeting of the Woman's Auxiliary of the Pembina Rural Deanery of the Church of England was held here on April 10th and 11th. Mrs. McFarlane, recording secretary of the diocesan and board, and Miss Millidge, both of Winnipeg, addressed the delegates. Mrs. Speechly, of Pilot Mound, was re-elected secretary of the Pembina division.

Winnipeg.—St. Matthew's.—The Junior Auxiliary of this church held its annual meeting on Wednesday, April 17th, in the church schoolroom, electing the following to office: Superintendent, Mrs. King; Dorcas superintendent, Mrs. Horace M. Smith; secretary, Miss Rowena Ross; treasurer, Miss Grace Clarke; mite box secretary, Miss Mary Stewart; convener of visiting committee, Miss Aileen Ross. This was the last meeting of the season.

NEW WESTMINSTER.

Vancouver.—The monthly board meeting of the Woman's Auxiliary of the Diocese of New Westminster was held at St. James' Church last week. A goodly number were present at the morning service which was conducted by the curate, Rev. J. Eteson. The Executive Committee had been busy for some time, preparing a programme for the annual meeting to be held on May 28, 29 and 30, at St. Paul's schoolroom. Bishop de Pencier will speak on Wednesday, which will be a missionary evening, also Tuesday to the juniors, and on Thursday there will be a social evening. Dr. Roper, Bishop of Columbia, will preach the opening sermon on Wednesday morning, and Dr. Gowin, of Holy Trinity, Seattle; Ven. Archdeacon Pentreath and other clergy of the city, will address the meeting. Mrs. Sillitoe has been requested to give the address of welcome. A new Branch of the W.A. has been organized at St. Helen's, South New Westminster. The Cathedral Branch, All Saints', and St. George's Branches have held their babies' annual meeting, and St. Mark's babies' annual meeting will be held next Friday. The conveners of the Chinese and Japanese missions gave encouraging reports. A motion was made by Mrs. Walter Taylor that life members of this diocese support at least one native teacher in one of the dioceses, for which the Church in Canada is solely responsible, namely, Honan, Japan, and a district in India. Mrs. Alexandra Winram gave an interesting address on the social side of the triennial which was very much enjoyed. Lastly, Archdeacon Pentreath gave a brief account of the first Japanese mission begun by Miss O'Melia, making a plea for those men and their zealous teacher, Miss O'Melia, whom he asked might not be forgotten in the enthusiasm over the newly acquired West End Mission. The meeting adjourned to meet at Holy Trinity, Fairview, the first Tuesday in May.

SHANTYMEN'S WORK.

The annual meeting of the Shantymen's Christian Association was held last Tuesday in the Bible Training College, Toronto. The gathering was a very optimistic one and augurs well for the future. The report of the secretary showed 414 services having been held and 16,000 men addressed, and about 3,000 miles travelled, and five missionaries had been employed, all of them testifying to the warm appreciation by all classes of the men, of the services. It was noticed also that the receipts were nearly a thousand dollars in advance of the year previous. The directors are anxious to increase the mission staff and as the work is a most deserving one and represents all denominations, should receive liberal support. Interesting addresses were delivered to an interested audience by Messrs. Gordon, Purvis, Yellowlees and Henderson. The following were the officers elected: President, H. B. Gordon, Toronto; vice-president, D. Purvis, North Bay; secretary, T. Yellowlees, Toronto; treasurer, John McClelland, Toronto; superintendent, William Henderson, Toronto.

MONTREAL.

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

Montreal.—St. Matthias' (Westmount).—With impressive ceremony the new church was dedicated on Sunday, April 28th. The Lord Bishop of Toronto preached in the morning. The Right Rev. Dr. Sweeney was in the habit of attending the old St. Matthias' Church in his boyhood days and it was therefore most appropriate that he should have preached the dedication sermon at the opening service in the new church. The Lord Bishop of Montreal was present, as were also the

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Rev. Edward Bushell, M.A., the rector of the church and the Rev. O. W. Howard, D.D., the assistant priest. Their was a large congregation present which filled the sacred edifice to its fullest capacity. The Bishop chose for his text the words, "My house is a house of prayer." In the course of his sermon his Lordship referred to bygone days in these words: "In childhood I worshipped in the little church adjoining. As a young man I tried to help the Sunday School. I remember when the church was only a mission branch of the Young Men's Association of St. George's Church, and services were held in a cottage. As a young man in Holy Orders it was my privilege to worship in this old church, in the time of Bishop Newnham, and now I have come back after an absence of almost thirty years, to wish you godspeed and good luck in the name of the Lord." In the evening there was a special church service and the Lord Bishop of Montreal preached from the words:—"Worship the Lord in the beauty of holiness." During the course of his sermon the Bishop dwelt on the need there was for deeper reverence and more sincerity in the worship of God. His Lordship said:—"There cannot be inward devotion without outward reverence. I have seen men get into almost impossible positions to evade kneeling. They twist themselves into positions that are far less comfortable than kneeling to avoid it. Men sometimes build churches in such a manner that kneeling is impossible. The irreverent body never expresses reverence of spirit. I know there are men and women who may kneel and glory in outward reverence, and their spirit be far from God." The offertories at all of the services during the day were devoted to the Organ Fund. It was expected that the instrument would be completed by the following Sunday, and at this time the reed stops would also be installed. The following is a description of the new church:—"The new church is a handsome edifice. The conditions of the site enabled the builders to erect the foundations and superstructure (except the stone facing) with the very best quality of stone, taken from the excavation required for the basement of the new building; this stone was found in layers of the required thickness and dimensions to suit every requirement of the building operations. The stone used for the facing was brought from the Nepean stone quarries, near Ottawa, and has been built in a manner entirely new in Montreal and vicinity. In style, the building is English Gothic, the chancel and south transept windows have stone tracery, and the stone dressings of all other windows in the building have been so constructed that they will permit of the introduction of stone tracery when the funds of the congregation, or the munificence of its members, will render such additional ornament possible. In plan, the building is cruciform, having a chancel or sanctuary, nave, north and south transepts. The seating has been so arranged that the pews are entirely in the nave, the north and south aisles together with the main centre aisle being used as passages to the pews and exits from the building; this enables the altar, pulpit and choir to be seen from any point in the building without the obstruction of pillars. There are three entrances to the church, the main entrance being at the corner of Cote St. Antoine Road and Churchill Avenue. At the west end, opposite Metcalfe Avenue, there is another imposing entrance to the building by means of a massive flight of stone steps. These entrances lead through handsome oak doors of Gothic design, and through tiled vestibules, into the building. There is also a basement entrance, providing entrance to the large hall or school room, which will be completed at a later date. In addition there is an entrance on the north side of Churchill Avenue, and an enclosed corridor between the old and new buildings. The organ from the old church building has been re-erected in a portion of the tower of the new, with new organ fronts to the chancel and south transept. The front has been placed in the south transept. The equipment of the church is new and up-to-date, a direct heating system has been installed, and provision made, by the building-in of ducts, for a combination heating and ventilating system at a later date, if desired. The organ mechanism is operated by electric motor and wiring for a vacuum cleaning system has been provided."

Christ Church Cathedral.—A most successful meeting of the Cathedral Men's Club was held on Monday evening April 30th, in the club rooms, 61 Union Avenue, Mr. J. P. Dumaresq presided. The official report showed the club to be in a most progressive condition. Since the first annual meeting a year ago the membership has almost doubled itself. The following officers were elected: Hon. president, the Rev. Dr. Symonds; hon. vice-presi-

deats, W. F. Lyman, J. P. Dumaresq; president, E. Goff Penny; vice-president, Messrs. C. E. Spragge, Percy Molson, F. D. B. Larkin, A. H. Patterson, J. G. Southall; secretary-treasurer, Mr. A. J. Beck. Committee:—The Rev. A. H. McGreer (ex-officio), Messrs. S. G. MacDermott, A. B. Harrison, A. Wilson, C. H. R. Yates and D. R. Baker.

With the object of providing a permanent fund for the Diocese of Montreal a committee has been formed for the purpose of raising \$250,000, and an active canvass will be commenced on May 13, and will continue a week. Of this sum \$37,500 has already been promised by two contributors. The following is a circular which has been issued by the Executive Committee of the Diocese:—"The Church of England in the Diocese of Montreal is facing a crisis in her history. Never were the demands for her ministry greater; never the supply more sorely tried. The critical question is, shall her duty be done or neglected, shall she go forward or go back? The demand is churches, men to minister in them, and money to pay for both. To secure the right men, the Church must at least provide them a living subsistence, and the Synod has aimed to pay the following scale of salaries, meagre enough:—Deacons, \$700 a year; priests under ten years in orders, \$800 a year; priests over ten years in orders, \$900 a year. Funds have not sufficed even for these salaries, and the best we have done so far is \$650, \$750 and \$850, and without more money, to the Church's shame, we shall be compelled to go back to the wretched scale of \$600, \$700 and \$800, in force when living cost a third less than now, and even these pittance would overtax the mission fund as now provided for. From \$600 to \$800 on which to maintain his family, educate his children, keep a horse and buy the necessary books for his reading. Can the sacred ministry offer nothing better than such heart-sickening penury? And what of the future? If the clergymen live and work until worn out the Superannuation Fund will give him \$400 a year at most. If he dies in harness his widow and family will get \$380 a year at most. Yet the work goes on. After the Trinity ordination the clergy will number 133, or 15 more than there were when the Bishop was consecrated. In four years nine new churches have been built, four enlarged, and five new churches have replaced older and smaller ones. This has been because of the unsparring devotion of our Bishop, supported by some loyal Churchmen and the self-denial of his clergy. But this cannot continue; Churchmen must rally to their Bishop in far greater numbers and with greater generosity if the Church as a moral force, is to keep up her struggle for righteousness in the land. The need is a permanent fund, the income of which can be applied to the manifold needs of the diocese where that need is greatest. For these purposes \$250,000 is asked. A generous Churchman has offered the final \$25,000, and an equally generous Churchwoman has freely given another \$12,000. We appeal to every Churchman and Churchwoman in the diocese to uphold these gifts." A special collection card has been issued in connection with this appeal. The names of the members of the General Committee are as follows:—President, the Lord Bishop of Montreal; vice-presidents, Hon. Senator Owens, J. H. Birks; secretary, W. S. Campbell, W. Agnew, Dr. J. G. Adams, George H. Brabazon, M.P., Geo. H. Baker, M.P., Henderson Black, J. Bradford, Lieut.-Col. J. H. Burland, G. M. Bosworth, J. G. Brock, Jas. Brierly, R. H. Buchanan, E. Buzzel, J. Stevenson, H. E. Booth, George R. Hooper, Geo. R. Harrower, Edgar Judge, E. Lafleur, Hon. Mr. Justice Lynch, Hon. Mr. Justice Greenshields, F. R. Redpath, R. W. Reford, H. E. Suckling, G. F. C. Smith, Percival W. St. George, Geo. Sumner, Walter Sadler, Fred Molson, Matthew Moody, C. J. McCuaig, W. McWood, E. C. Pratt, J. Quaille, O. R. Rowley; Lieut.-Col. J. Carson, W. F. Carsley, J. G. Carsley, A. G. B. Claxton, George Creak, G. J. Crowdy, H. E. Chandler, E. F. Currie, A. D. Durnford, Geo. E. Drummond, Huntly Drummond, A. R. Doble, T. J. Drummond, F. W. Thomson, Col. Whitehead, A. P. Willis, Lieut.-Col. E. M. Renouf, E. R. Smith, Mathew Strong, C. F. Sise, W. V. Dawson, W. H. C. Hamilton, Geo. Hadrill, H. Joyce, W. F. Lyman, H. Lockwood, Percy Molson, J. R. Meeker, D. Lorne McGibbon, H. B. Mackenzie, F. F. Perkins, W. H. Robinson, E. Goff Penny, F. Duthie, Chas. F. Dawson, Guy Drummond, Geo. C. Foster, H. S. Foster, A. J. Ferguson, A. P. Stuart, Benj. Tooke, Sir Melbourne Tait, W. H. Whitehead, Dr. H. B. Yates, H. Stikeman, R. W. Shepherd, Lieut.-Col. A. F. Gault, C. H. Godfrey, W. I. Gear, Hamilton Gault, Lachlan Gibb, E. F. Holden, Edwin Hanson, Geo. Hague, Lieut.-Col. F. W. Hibbard, Thos. Hunter, Lansing Lewis, H. H.

Lyman, E. Morgan, R. J. Mercur, J. H. Major, R. W. MacDougall, D. B. Macpherson, Hon. G. H. Perley, S. Pavier, Robert Reford, R. Wilson-Smith, F. N. Southam, Chas. E. Spragge, R. J. Tooke, H. B. Walker, Smeaton White. The Executive Committee is composed of the following:—Chairman, Mr. R. Wilson-Smith; vice-chairman, Lieut.-Colonel F. W. Hibbard; secretary, Mr. W. S. Campbell, 925 Ontario Street East. Messrs. Geo. H. Brabazon, M.P., Henderson Black, J. H. Birks, Jas. Brierly, R. H. Buchanan, Geo. E. Drummond, Guy Drummond, Geo. G. Foster, H. S. Foster, Edgar Judge, A. P. Willis, Lansing Lewis, Hon. Senator Owens, W. H. Robinson, O. R. Rowley, E. Goff Penny.

Valleyfield.—St. Mark's.—The Lord Bishop of the diocese held a Confirmation in this church on the evening of Tuesday, April 30th. Twenty-five candidates, nine male and sixteen female, were presented by the incumbent, the Rev. E. Scott. The candidates listened with fixed attention to the Bishop's forcible and suggestive address. At the close of the service His Lordship congratulated priest and people on the evidence of spiritual progress shown by the large number of candidates for Confirmation, the largest in the history of the parish, following the Confirmation of only twenty candidates last year. The Rev. Rural Dean Aschah was also present on the occasion.

ONTARIO.

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

Cananogue.—Christ Church.—The Lord Bishop of the diocese held a Confirmation service in this church on a recent Sunday morning when 38 candidates received the apostolic rite of the laying-on of hands.

Deseronto.—The Bay of Quinte clerical union held its spring meeting last at this place. This ancient clerical union was organized towards the end of the last century by the Rev. Messrs. Salten, Givins, B.P., Fuller, Padfield Grier, Archdeacon Stewart and other missionaries along the Bay of Quinte for friendly intercourse, counsel and advice. The last meeting was attended by Messrs. Beamish, Blagrove, Harris, Cole, Kirkpatrick, Fenton, Creegan, Kidd, Woodcock, Dowdell, McMorine, Spencer, Wagner, McTier, Archdeacon Carey and J. W. Jones. The special preacher was the Rev. Dr. Paterson Smyth, Montreal. The latter also read a very able and helpful paper on "The preacher and his sermon." Able papers were also read by the Revs. Mr. Fenton on notes re "Inspiration for a plain Christian man"; by Mr. Cole, on "Church Finances"; by Mr. Kidd on "The Oxford Movement." The services were held in the beautiful Church of St. Mark on the hill, and the visiting clergy were most hospitably entertained by the Churchmen of the town. Mr. Creegan presided and Mr. Defoe Wagner was chosen secretary. The Fall meeting will be held at Nanapan in October.

Kemptville.—The Right Rev. A. U. de Pencier, D.D., the Lord Bishop of New Westminster, who has been attending the recent meeting of the Board of the M.S.C.C. at Toronto, took occasion at its close and before returning to the coast to pay a visit to his old home and friends at Burrill's Rapids, the Bishop's native place.

OTTAWA.

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

Ottawa.—The Palestine Exhibition which is to be held at the Arena Rink in this city during the latter part of September has aroused the interest of every religious denomination in the city, nearly all of which have joined to make this affair a great success. The exhibition has already been held over one hundred times in Great Britain, attracting enormous crowds of people, but Ottawa is the first Canadian city to be visited, though afterwards it will be seen in Montreal, Toronto, Hamilton and other places. It is run on a very large scale and a great many local people will take part, the object being to make the people of the West familiar with the life and customs of the East, and so lead to a fuller understanding of the Holy Bible. There will be full-sized models of the Tabernacle that was used in the wilderness;

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of a cottage at Bethany where live the modern "Marys and Marthas"; a Bedouin encampment, with the modern patriarchs; the modern Sarahs and Jaels; the rich man's house with the apes and peacocks sporting themselves in the courtyard; and a Jerusalem street with nearly every trade of Palestine represented, the carpenter, the weaver, the potter, the scribe, etc. There are also models of a Palestine synagogue, Pilate's judgment court and the earthly home of the Son of God, with thousands of exhibits representing the botany, natural history, geology, antiquities, music and furniture of the Holy Land. Costume lectures will be given and realistic scenes representing a market place, shepherd life, wedding customs, etc. The Rev. Samuel Schor, the originator and general manager of the Palestine Exhibition will be in town and will give several of his interesting addresses about the Jews and their customs, and committees are being formed among the various churches for the successful carrying out of the exhibition. A meeting will be held this (Thursday) evening in the Lauder Memorial Hall, which the local clergy and others interested in the matter will attend. His Grace the Archbishop of Ottawa will occupy the chair and allotment will be made of the different courts of exhibits to the various churches.

St. Barnabas.—A large number of the congregation of this church assembled at a social gathering at the Church of England School, Kent Street, lately, to bid farewell to the rector, the Rev. J. E. Revington-Jones, and his family, who are leaving for England this week. Commander Henry Thompson, R.N., the people's warden, in the course of a few well-chosen remarks, expressed the regret of the congregation at the rector's departure and asked his acceptance of a purse of money as a small token of their good will. Commander Thompson referred to the progress the church had made during the incumbency of the rector, and stated that in the last year the congregation had increased by over 50 per cent. He wished the rector and his family health and prosperity in the future. The Rev. J. E. Revington-Jones, in replying, thanked the congregation for their many kindnesses to himself and family during the time they had been in Ottawa. The increase in the congregation was not due entirely to his own efforts, but to the grace of God working in the hearts of the people, and to the prayers that had been continually offered in the church. He wished the church every prosperity and could assure them that St. Barnabas' Church would always have a warm place in his heart. Framed photographs of the choir and altar servers were presented to the rector by the choir and servers respectively. During the evening refreshments were handed round and songs were given by Mrs. Henry Thompson and Mrs. Gray, and a violin solo by Miss Grace Heinie. A message was received from the new rector, the Rev. W. H. Bayley, regretting his inability to be present. He reached Ottawa on Saturday, the 27th ult.

St. Matthew's.—On Tuesday, the 23rd ult., the Archbishop of Ottawa paid his annual visit to this parish and held a Confirmation. The clergy presented a class of sixty candidates, of whom twenty-five were adults. On Thursday, May 2nd, Mr. R. W. Allin, assistant general secretary of the Missionary Society, gave an illustrated lecture, under the auspices of the various missionary organizations of the parish.

Hintonburgh.—St. Matthias'.—The annual concert given by the members of the Talents Guild of this church was held in the old Town Hall, Parkdale Avenue, two weeks ago, and it was a gratifying success both in attendance and programme.

TORONTO.

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

Toronto.—The Lord Bishop of the diocese preached twice at Oshawa on Sunday last, and in the afternoon held a Confirmation service.

The Assistant-Bishop of the diocese held Confirmation last Sunday at St. Edmund's in the morning, St. Hilda's in the afternoon, and at Grace Church in the evening.

St. Alban's Cathedral.—A campaign was initiated in the East York Deanery on Sunday last on behalf of the Cathedral Building Fund. The following is a list of the special preachers:—St. George's Church, Oshawa, the Bishop of Toronto; Uxbridge and Stouffville, the Rev. Canon Morley;

Port Perry and Brooklin, the Rev. Canon Greene; Cannington and Beaverton, Archdeacon Warren; Markham, Archdeacon Ingles; Sunderland, the Rev. Canon Bryan; Whitby, the Rev. Canon Walsh; Scarborough, the Rev. Canon Morley.

The Right Rev. Dr. Reeve, the Assistant-Bishop of the diocese, held a Confirmation service in the parish church at Beeton on Tuesday evening, April 30th, when he laid hands on twenty-seven candidates; on the following evening he held a similar service in St. Barnabas' Church, Halton St., in this city.

St. James' Cathedral.—A representative of a journal published in the United States in the interest of the Divine Art, entitled, "Musical America," recently interviewed the well-known and highly esteemed organist of this church, Dr. Albert Ham, who is also so prominent in the musical circles of this city from the fact of his being the conductor of the National Chorus, which is one of our best-known choral societies. Dr. Ham is also well-known as a composer, he having written a number of anthems, songs, orchestral and military band pieces, several of his compositions being widely known both on the continent as well as in England from which country he came out to Toronto about sixteen years ago. The interviewer dwelt chiefly in his talk with Dr. Ham on the subject of present-day boy choir problems, and in the course of an interview Dr. Ham is quoted as saying:—"Although I may be guilty of gain-saying what scores of musicians regard as traditionally correct, my experience in England and Canada has convinced me that the voices of our boys on this side of the Atlantic offer quite as good vocal material as can be found in the Mother Country. If we do not manage to produce the high average of results in our boys' choirs, I am persuaded that our methods, and not the raw material, are at fault." Dr. Ham says further:—"Sixteen years ago when I undertook to construct a choir at St. James' Cathedral, with the aid of a company of boys, there were prophecies levelled at me, to right and left, that the thing was impossible with Canadian youths. I listened to many unthinkable libels on the American climate, the spirit of the country, and indeed I know not what else. However, I refused to see eye to eye with the pessimists. In the Cathedral choir were a number of ladies, but after a period of drilling with my boys I found it possible to dispense with the adult women's voices altogether." Continuing on this subject Dr. Ham says:—"Boys' voices have to be worked down from the highest notes. It is fatal to the ordinary choir boy to give him ascending scales. And it is in pressing home this point that the personal demonstrations of the teacher will have their strongest effect. The boy must be made to sing, unconscious of rules. That is the only way." On being asked the usual age at which boys should commence training, Dr. Ham said: "Not much earlier than eight years for that allows the master a full opportunity to build upon whatever formation there may be, a boys' voice soon rusts, yes, much more quickly than a woman's." On Dr. Ham being asked what he thought was the commonest error in the training of boy choirs, he replied without hesitation: "To look upon voice production as something artificial." The article goes on to state that. "It is a pet doctrine with certain of the musical family that the difference in timbre of child and adult singers precludes their union under the one choral baton. Dr. Ham has proved that a fallacy for many years past. In the annual concerts of the National Chorus of 200 members he has sometimes introduced as many as thirty boys as a sup-

plementary body, the soprano of the child mingling with that of the adult woman without more than a faint tracing of distinction in timbre which for all intents and purposes, was negligible." Special mention is made of Dr. Ham's excellent work in connection with the National Chorus and of the very high place which it now takes amongst the musical organizations of this city. Appreciative reference is also made of all the self-sacrificing work which Dr. Ham has undertaken in the cause of music both in this city as elsewhere and of all the good which he has been able to accomplish in this regard. It speaks also of his friendship for the late Sir John Stainer, Sir Frederick Bridge, the organist of Westminster Abbey, and Dr. Varley Roberts, the present organist of Magdalene College, Oxford.

St. Philip's.—The Rev. S. W. H. Hornbrook, who has been for some time past curate of St. Alban's Cathedral, has been appointed curate of this church under the Rev. J. H. Teney. His place at the Cathedral will be filled by Mr. Charles Paterson Smyth, who is the son of the Rev. Canon Paterson Smyth, the well-known rector of St. George's, Montreal, who (D.V.) will be ordained to the diaconate on Trinity Sunday, May 26th.

Trinity College.—A Convocation was held in the Library of this college on Monday evening, April 29th, when a number of men took their degrees in Divinity, examination results were made known, and prizes distributed. The whole affair passed off most successfully, and a large number of people were present thereat. The names of those who participated in the ceremony were:—The Rev. Provost, T. C. S. Macklem, Vice-Chancellor of the college; Rt. Rev. Dr. Reeve, Assistant-Bishop of Toronto; the Rev. J. P. D. Llwyd, Vice-Provost; the Rev. H. T. F. Duckworth, Dean; and the Rev. E. C. Cayley, Rural Dean of Toronto; Prof. A. H. Young, registrar, and the Rev. Prof. F. H. Cosgrave. All of these wore their academic robes. The religious part of the ceremony was performed by the Rev. Dr. Llwyd, the Vice-Provost, after which Provost Macklem addressed the visitors, and, with Professors Young and Duckworth, conferred the degrees and prizes with customary ritual. Provost Macklem remarked that he came not to give advice, but to give prizes. He enumerated the students in the various divinity classes, including 30 senior and 45 junior men. Thirty-two of the latter were proceeding in Arts courses, and the remainder in the L.Th. course. Seventeen of the whole number were leaving the college, including two from McGill and three from Queen's University, who had come to Trinity for theological training after completing secular education at those institutions. The Rev. Mr. Cayley addressed the outgoing students on matters pertaining to their future welfare. As a graduate of thirty years, he felt rather envious of them, because they were starting work in the world at a time when they could contribute greatly towards the making of a nation. "This country is big, and it will be bigger," he said; "and it depends on you more than you may think whether it is going to be great, as well as big." He spoke of the three kingdoms into which the work of the Church was divided—the kingdoms of truth, of morals, and of character. The Church had been experiencing "growing pains" of recent years, and now he felt that the victory rested with the men of moderate progress. Mr. Cayley also devoted some time to the subject of Higher Criticism. The Rev. Professor Cosgrave spoke briefly on the work of the College Missionary Society during the past year. Seventeen students are leaving the college to take up clerical work, Messrs. W. S. Blyth, William Burt, John H. Dixon, S. E. Harrington, F. Herman, R. S. Jones, A. Ketterson, J. H. Hosford, P. A. Paris, C. Paterson Smyth, E. H. B. Taylor, R. S. Tippet, D. M. Rose, W. G. O. Thompson, F. G. Coombs, and J. J. Preston. The last two propose to continue towards the degree of Bachelor of Divinity. Mr. F. W. Colloton figures most prominently in the prize list, which is as follows:—Fourth year—General Proficiency, Paterson Smyth; Old Testament, Tippet; Dogmatics, Dixon; Liturgics, Paterson Smyth; Apologetics, Paterson Smyth and Tippet, equal; Patristics, Paterson Smyth; Church History, Dixon. Third year—General Proficiency, Colloton; New Testament, Colloton; Old Testament, Colloton; Church History, Colloton. All years—Hebrew, Colloton; Greek Testament, Dixon; Hamilton Memorial, Paterson Smyth; Boyle prize for essay, Colloton; Macdonald prizes for Biblical knowledge: 1. Paterson Smyth and Colloton, equal; 3. Tippet; Osler reading prizes: 1. W. B. Morgan; 2. L. A. Kingerley; 3. E. Teskey; College reading prize, W. Burt; Doolittle prize for reading, Harrington; Dixon, honourable mention. Degrees of licentiate of theology were conferred on Messrs. Taylor and

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Church Decoration

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TORONTO AND WINNIPEG

Ketterston, the general examination results for the third and fourth years being:—Fourth year—Honours, Paterson Smyth, Tippet, Dixon; First class, Paris; Second class, Taylor, Blyth, Burt, Harrington; Partial courses, Rose, Ketterston, O. F. Newton. Third year—Honours, Colloton; First class, Teskey; Second class, S. F. Tackaberry, Morgan, R. S. Montgomery, H. Snartt. Results in the first and second years will be announced later.

Report of the Church of England Deaconess House, March 28th, April 26th.—The month has been in some ways an uneventful one, everything has given away to study, but now that the Wycliffe examinations are over we hope to carry out a more varied programme. Ten of our students entered for examinations, the subjects taken being,—English Bible, Old Testament, Christian Doctrine, Liturgies, Pastoral Theology and Church History. Four first-class honours were taken, and six second-class. Yesterday our students returned after a brief interval of rest, and are already engaged in district nursing, visiting, Bible study, domestic economy, etc. Other subjects such as Missionary Study Class, and Literature Classes will be formed later. Five of our number enter upon their hospital training on June 1st. This year the field of action will be the Western Hospital, where the Lady Superintendent has promised that they shall have special attention given them. Miss McCallum reports a good attendance at her Young Women's Classes. Some items are of special interest in this connection. One of the members was confirmed on a recent Sunday evening by Bishop Reeve in All Saints' Church. Miss Ruth Quigley, another of the class, has offered herself for Indian work, and she left last Thursday for the Sarcee Reserve, Calgary, where she will work under the Ven. Archdeacon Timms. This is the third member of the class to go forward this year to missionary work. Those left behind are very interested in their friends at "the front," and are working diligently to send out a bale to Miss Annie Parks at Lac La Ronge, Sask. The North-West is more importunate than ever in its demands. We are now seeking three workers to fill vacancies, and besides these already mentioned we have had requests from Vancouver and Los Angeles. The interest of our city clergy is also awakening, and there are indications that there will be more demands than heretofore for trained women workers for Jerusalem itself, or in other words, our own immediate vicinity. If growing needs are to be supplied we must have a larger number of students. By deputation work (kindly arranged by our Senior Associates) we hope to reach suitable candidates for missionary service, and also through our yearly report which will be ready within a few days. It is attractive in form and ought to be a good advertisement in this direction. Suggestions whereby it might reach some other areas would be heartily welcomed.

Medical Department.—Nurse Grosart reports that during the month nine obstetrical cases have been attended, 167 visits paid in the district, assistance given at three operations, and 43 surgical dressings attended. In the dispensary ninety-nine patients have been attended to, twenty-three new prescriptions filled, twenty-six surgical dressings done, and six operations performed. Clinics have been held on Tuesday for women, and Saturday for children, preceded by a service consisting of prayer, praise, and a short address. Many of the children love these services, last week one of them begged to be allowed to come although the doctor had discharged her as cured! A small fee of 50c. is charged for the use of the operating room, and 10c. for medicines. Last week two of the patients' mothers doubled this fee, saying how grateful they were for the help given. In one case the fee for medicine was returned, as the patient is a poor widow from the West Indies, who has to keep herself and two little girls on \$2 per week, which she earns with her needle. She was grateful for the help given, and also for a glass of milk and some food, coming as she did straight from her work, and in an exhausted condition.

Movements of Diocesan Evangelist.—Since his return to Toronto on March 1st, from Apsley and Haultain Missions, The Rev. J. Bennett Anderson during March and April has been conducting quite a number of crowded cottage meetings at the lower end of the New Mission, and is still working to establish a new Mission for a parish later on in the northern part of the parish of Norway, and also doing much visiting in houses on and around the avenues now being built, where over a dozen more cottage services have been held since the second week in March. These services will, (D.V.), be continued in the one-roomed cottage hall every Sunday and Wednesday evening during May and June or longer in the one-

roomed cottage, where about seventy can be seated, rented on Greenwood Avenue, between Danforth and Salmon Avenues, where the evangelist preached for the first time last Sunday evening, April 28th, and (D.V.) promised to preach every Sunday evening, or arrange for some one else to take his place when occasionally called away to the country for short evangelistic Missions, in the diocese. As the rooms in cottages were not large enough to seat the people attending, the evangelist has written to His Lordship the Bishop and Mission Board earnestly requesting that a portable church or mission hall be erected soon as possible, say, on Danforth Avenue, between Woodbine and Greenwood, or on Salmon Avenue, half-way between Greenwood and Woodbine Avenues. The Rev. J. Bennett Anderson also asks that a tent for summer months might be lent or given him for much needed evangelistic work. From 136 Robert Street, Toronto.

P.S.—Sunday midnight, tired but cheerful, after happy because useful day, including long walks, Sunday morning, preaching in St. David's, Teachers' Prayer Meeting, close of Sunday School, St. Monica; evening, cottage hall for new Mission opening. During the past few weeks the evangelist has preached for his brother clergy nearest his present work in East Toronto, including the Rev. Canon Dixon, Trinity East; the Rev. G. I. Taylor, M.A., St. Bartholomew's; the Rev. W. L. Baynes-Reed, L.Th., St. John's; the Rev. John Bushell, M.A., St. Clements; the Rev. Robert Gay, St. Monica's; the Rev. H. A. Bracken, M.A., St. David's, and next Sunday morning week will (D.V.) preach for the Rev. E. A. Vasev, in St. Edmund. The last three brethren are the new rectors inducted during past fortnight. Mr. Editor your diocesan evangelist is very much cheered in having the Christian and human sympathy and confidence of brother clergy, the above-named are nearest his present work in the east side of our beloved city of Toronto.

West Toronto.—St. John's.—The adjourned Easter vestry meeting of this church was held on Monday evening, the 22nd April, in the basement of the church, the rector, the Rev. T. Beverley Smith, presiding. The new parish house and church club rooms will be formally opened on Wednesday evening, May 1st, by His Lordship, the Bishop of Toronto. Addresses will be delivered by the Rev. D. T. McKerrill, of Victoria Presbyterian Church, and the Rev. Canon O'Meara, D.D. The Sunday School will be opened the following Sunday by the Rev. R. A. Hiltz, general secretary of the Dominion Sunday School Association. The annual boys' club concert will be held in the parish hall early in May.

Church of the Redeemer.—The following particulars regarding the Rev. Canon Septimus Jones and Mrs. Jones, who celebrated the 50th anniversary of their wedding day on Monday, April 29th, will be read with interest. On that day, as has been before mentioned, they received a host of callers at their home at No. 32 Prince Arthur Avenue, in this city, surrounded by their surviving children and grandchildren, the occasion being marked by a family reunion and congratulations galore, were showered upon them. Canon Jones was for over thirty years one of the leading clergy of the Diocese of Toronto. He founded the Church of the Redeemer, of which he continued rector until a serious illness in 1902 compelled him to retire. During his ministry in Gaspé, Quebec; Philadelphia, Cobourg, Belleville and Toronto, he built five churches. His business ability and strong common sense made him a power in the Synod, while his unflinching charity and kindly disposition endeared him to large congregations. Canon Jones is the seventh son of the Rev. James Jones, who was one of the missionary heroes who came to Canada in the first half of last century and laboured in the Eastern Townships of Quebec. Canon Jones was largely instrumental in founding Wycliffe College, Toronto, in which institution he lectured for several years gratuitously on the subject of Apologetics. He was an intimate friend of the late Archbishop Bond. Canon Jones, who was born at Portsmouth in England in 1830, is now almost eighty-two years old, and not only retains his mental powers unimpaired, but also his musical ability, playing the violin beautifully. He is one of the few living Canadians who can recall the royal procession through the streets of London on Queen Victoria's Coronation Day. Mrs. Jones, who is a few years younger than her husband, was Miss Eliza Bruce Hutton, a member of an able family. Her father came to Canada in 1830, and became Deputy-Minister of Education. Few people are privileged to enjoy the high regard, esteem and affection in which the Rev. Canon and Mrs. Jones are gener-

ally held by all those who know them. Their surviving children are:—Miss E. Fanny Jones, who is prominent in the Woman's Auxiliary; Mrs. Edmund Gunther, Miss Kathleen Jones; James Edmund Jones, barrister, and Henry Septimus Jones of Calgary. A charming memento of the golden wedding was a double card, containing on one page a reproduction of the photograph of the newly married couple when on their honeymoon in 1862, and on the other a picture of the old couple seated writing in the living room of their Muskoka cottage.

M.S.C.C.—Under the joint auspices of the M.S.C.C. Prayer and Study Union, and the Sunday School Commission, it is proposed to hold a series of Summer Schools. These schools will be held at Ottawa, (Ashbury College), June 24-29; Dunham, P.Q., June 24-29, (organized by the Diocese of Montreal); Port Hope (Trinity College School), July 2-6, and at Collingwood, July 9-13.

Programme.—I. Study Classes: 1. Text book for Mission Study Classes, "The Island Empire of the East," by the Rev. J. Cooper Robinson. 2. Text book for Sunday School Study Classes: "Butler's Churchman's Manual of Sunday School Methods." Lectures will also be given on special subjects. II. Courses of Lectures: 1. New Testament Missions. 2. Post Apostolic Missions. III. Conferences. IV. Open-air Talks. V. Sermons and Addresses.

Notes.—I. Special features will be: 1. Conferences for the discussion of Missionary and Sunday School subjects. 2. Normal Classes for the training of teachers and leaders. II. General subjects will be taken by all the members. The school will divide for those features of the programme that apply specially to Missionary or Sunday School work. III. Registrations will be limited strictly to the capacity of the buildings. IV. Programmes in detail will be issued for each school. V. The sessions of the Collingwood School will be held in the Parish Hall, and the members provided with accommodation in the town.

Recreation.—Each afternoon will be kept free for recreation of various kinds. The location of the schools provides abundant opportunity for this.

CALEDONIA.

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

Prince Rupert.—The annual vestry meeting of the church here was held lately in St. Andrew's Hall, Bishop Du Vernet presiding. R. L. McIntosh and W. E. Burritt were re-elected church wardens. The five sidesmen elected for the year were: H. S. Cambie, F. S. Long, W. Grant, J. Shirley and E. H. Honeyman, and the five appointed by the Bishop were Col. Davis, J. M. Christie, E. V. Evitt, C. C. Purdy, W. J. Kenough. The financial statement for the year was presented and found to be very satisfactory.

Correspondence

PRAYER BOOK REVISION.

Sir,—May I commend to those who object to the revision of the Prayer Book these wise and pertinent words of the Bishop of Bombay: "There must be the living Church, to express its living devotion in living forms for living people under the guidance of living authority, with that possibility of change, which is the condition of all life." James Simonds.

CATHOLIC COMMUNION.

Sir,—Allow me the privilege of expressing my profound appreciation of the Christian courage of "Spectator" in his notes in to-day's issue on the blessed truth of the absolutely equal right of access on the part of all believers to the Table of our Lord. I agree entirely with what he so forcibly says. It has been the growing conviction of years on my own part that the Holy Communion is the great sacrament of unity, and that if the Church of England is truly Catholic and Apostolic she should thankfully welcome to the heavenly feast all who believe in and worship our Lord Jesus Christ in spirit and in truth. Our beautiful communion service knows moral and spiritual conditions only of approach to the Holy Table. We have no monopoly of the sacraments, just as we have no monopoly of the Bible, nor

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CANADIAN CHURCHMAN.

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of our Divine Redeemer. The unsearchable riches of Christ are the common inheritance of all who love Him in sincerity. He was reproached with receiving sinners and eating with them. How much more would He spread His Table for those same sinners drawing near unto Him in repentance unto life. It is as true of the Church as of the individual that, "if any man have not the Spirit of Christ he is none of His."

G. Osborne Troop.

St. Martin's Rectory, Montreal, 18th April, 1912.

CALGARY INDIAN MISSIONS.

Sir,—Will you allow me once more to appeal through your columns for a capable man and wife to assist us in our work in an Indian Boarding School. The man is required to take charge of the boys out of school hours and should have knowledge of farming. His wife should be able to act as mother to the boys, and undertake the preparation of meals with the assistance of the girls. I shall be glad to hear from anyone willing to take up this work, and will be glad to give full particulars of work and salary to suitable applicants. The man should be a spiritually-minded man and a good disciplinarian. I would also like to hear of one or two single men for farmers and of two good women helpers.

J. W. Tims, Calgary.

PATRONAGE.

Sir,—In a letter in your paper under date 11th April, Mr. Ransford gives some explanation of a proposed canon which "in the case of exchanges provides for obtaining the consent of the Bishop, the two rectors concerned, and the congregations affected." This timely explanation is given to reassure "the laity" as to their interests being "duly safeguarded," and the Bishop also, who, the writer contends, "will be able to breathe freer" when he realizes that the proposed canon includes his approval before any change can be made, all of which is, of course, just as it should be. So with the canon itself I would not presume to meddle, but the question I would venture to ask is, Could we not have a clearer definition of the words "laity" and "congregation"? Who are included and who are excluded by these terms? Will the interests of the whole or only a part of the "congregations" be thus safeguarded if no legal claim to a recognized place in any congregation, or to be included in the term "laity," be accorded to the women who attend the services of our church, who are its best parochial workers, and often the largest financial contributors to its support? From what I know of him in the past I venture to predict a man so broad-minded and so keenly alive to a sense of fair play will, if the subject of giving to women a voice and vote in the vestries of their parishes be brought up at our next Synod, Mr. Ransford will be one of its staunch supporters. If five Canadian dioceses have already included us as part of their "laity" and as duly certified members of their "congregations," why should Huron exclude us? Thanking you for the space you again courteously accord me as a subscriber to your paper of at least thirty years, faithfully yours.

H.A.B.

MEN'S CLUBS.

Sir,—I should be grateful if the clergy in the cities having experience of Men's Clubs in connection with the Church would kindly let me know on postcards what their experience suggests as advisable on these points:—(i.) Should the club room be open all the year or only in fall and winter? (ii.) Should they be open morning, afternoon and evening, or only for the evening? (iii.) What fee is usually charged and should it be strictly enforced, i.e., non-payers be expelled? (iv.) Should there be any rule as to those who use the club attending services? (v.) Should there be a rule as to expelling members who are found to be undesirable?

Edward C. Paget,
Dean of Calgary.

UNITED WORK.

Sir,—Earnest men cannot but be grateful to "Spectator" for giving utterance to the growing desire for closer communion with our Protestant brethren. A great deal is often said about corporate re-union, but such a happy consummation of our dearest wishes cannot possibly be brought

about until we all know more of one another's methods and ways. There must be more spiritual sympathy and less mistrust between them and us before any terms of union can even be thought of. But apart from such a question, it is high time that we all recognized the necessity of Christianity presenting a more united front against the world, the flesh and the devil. In every community every church should stand as not only a single power against the forces of evil but altogether an aggregate of powers working with a conscious sense of union and united effort.

E. W. Pickford.

M.S.C.C. CYCLE OF PRAYER.

Sir,—I am a correspondent who uses this cycle and appreciates its many beautiful prayers and desire to call attention to a few expressions which require some revision: (1) "Missionary brethren and sisters" in the member's prayer. The Bible word "brethren," which is prominent also in the Prayer Book, should be sufficient in this prayer. (2) "Build again their ancient churches" (Day 4). Elsewhere the prayers speak of one church, one body of Christ, and one Church should suffice in this prayer. (3) "Bishops and pastors" (Day 13). If the word "pastor" means Bishop, as the learned tell us, is this a prayer for Bishops only? or, if all God's ministers are meant, would it not be better to use "Bishops and clergy" (as in Days 17, 25) or "Bishops and fellow-workers" (as in Days 21, 22). (4) "Every mission and church in that land" (Day 17). The other prayers so constantly speak of one church, it is difficult to see why this one speaks of "every church." On the whole the cycle is excellent, and these criticisms are few and not grave, but they are offered in the hope that they may lead to amendment in these few particulars and make the cycle as perfect as possible.

T.G.A.

BOOKS RECEIVED.

- A Short Introduction to the Old Testament**, by Spencer. Renouf Publishing Co., Montreal.
The Sorrow of the World, by Paget. Renouf.
Out of the Ivory Palaces, by Wakeford. Renouf.
Steadfastly Purposed, by Wakeford. Renouf.
Devotional Psalter, by Robinson. Renouf.
The Army of God, by Macy. Renouf.
Short Memoirs and Last Addresses of Canon F. W. Williams. Mowbray & Co.
Thoughts on the Temptation of Our Lord, by Rev. F. W. Isaacs. Mowbray & Co.
Morven. The Musson Book Co., Toronto.

A Dictionary of English Church History.

This important work is being published by Messrs. Mowbray, having for some time been in preparation by Canon Allard, of St. Edmund Hall, assisted by Gordon Crosse, M.A., of New College, Oxford. The desire has been to provide true history, not history written from a point of view, and in a single volume, at a moderate cost. The project met with warm sympathy from Dr. Browne, Bishop of Bristol, and the late Dr. Collins, Bishop of Gibraltar, and in carrying it out the editor has secured the co-operation of between 60 and 70 writers who are the highest living authorities on the subjects with which they deal.

The Man of Galilee, by Elton R. Shaw. Shaw Publishing Co., Grand Rapids, Mich. \$1.00.

The style of this book is simple, the letterpress good, and the tone reverent. But it contains nothing that is not also found in any of the numerous elementary books on the life of Christ, and it is difficult to see why it was written. The spelling might be improved in the case of some words:—Fulfill, fulfillment, condusive, centurian, shazzan, Farrer (the Dean), Shammac (the Jewish teacher), Galileans, sepulchers. The author's statements are often loose and unfounded. "From thenceforth (i.e., after the first 30 years) He (Jesus) was to be the example of mankind." Was He not an example before that? The author says, Jesus "touched the coffin" of the widow's son, and "slept on the cushion of the steersman" at sea. He also says "these details (of the Saviour's temptation) interest us only in their relation to Christ and their effect on Him"; so, also, he says the transfiguration "was to be pondered over by them (who saw it) and them only." Surely the temptation and transfiguration of Christ have a message and a

meaning for all men. The author says his book is "not intended to add anything to the knowledge of Bible students."

The Passion of Christ, by Rev. Dr. James S. Stone, of St. James' Church, Chicago. Longmans, Green & Co. 4s. 6d.

This is a book of 385 pages by a vigorous independent thinker who examines afresh the story of our Lord's passion and the various questions to which it gives rise. The tone is always reverent, and the style is always lucid and interesting. He says his twofold object is to exalt Christ's cross, and at the same time to claim the freedom to examine the whole story and the questions arising therefrom for himself. He considers the various words used in describing the Lord's atonement, and minutely reviews the story of physical suffering and the Gospel records thereof in the light of modern criticism. Pilate and the other actors in the Lord's crucifixion are vividly portrayed, the meaning and purpose of the "seven last words" of the dying Saviour are well weighed; the darkness, the earthquake, the rending of the veil—all come under review. Thirty pages are devoted to the Holy Communion as the appointed memorial of the Lord's passion. The place of the passion in the apocalypse and the individual believer's appropriation of the atonement conclude this thoughtful awakening treatise on a subject which has engaged some of the world's greatest thinkers and is a subject of undying interest to fallen man. The letterpress is good but would be much improved if the work had been divided into chapters, each with its proper title, instead of a continuous narrative of nearly 400 pages. This defect is partly supplied by numerous helpful marginal titles.

BOOKS FOR BOYS AND MEN.

I have a small amount in the Free Distribution Fund, thanks to the generosity of a lady in Victoria, B.C. I shall be glad to hear from any clergyman or parent who could make good use of some White Cross literature. Please specify whether for boys or men. Further contributions towards this fund will be greatly appreciated and judiciously applied. Help to save the boys.

George Backhurst,
Hon. Sec. White Cross League,
Port Greville, N.S.

BOOK REVIEW.

The Book of Habakkuk.—By Rev. George G. V. Stonehouse, B.D. Rivingtons.

The volume is substantially a dissertation which won the Senior Kennicott Scholarship in the University of Oxford, and may therefore be supposed to have the approval of the authorities of that university. From the standpoint of criticism the work would probably be regarded as conservative, and it gives us a synopsis of various critical views which have been held. There is a literal translation, and there are rather full notes on the Hebrew text. We welcome the latter particularly as it is difficult to find in any readily accessible form critical notes on the Hebrew text of most of the different books of the Old Testament, such as are so numerous for the New Testament. From the detail of the position taken by the author we must, however, dissent. It appears highly unscientific to our mind to solve difficulties by amending the text and by hypotheses of composite authorship, and to belittle the traditional view. The author places the book some years later than we are disposed to do, and he seems to eliminate the possibility of direct prediction through supernatural revelation from the discussion of the book. To us it appears that Habakkuk predicted the Chaldean invasion before any political movement had made it at all probable, or even possible that it would occur. It was "a work they would in no wise believe." In this connection Habakkuk's prayer seems to join on to this circumstance. The "midst of the years" is the time between the original prophecy and its fulfilment. The prayer for revival with its remembrance of God's past dealings is due to the changed attitude of Habakkuk who had apparently begun by interceding against God's people, and as a result of the revelation at the beginning of chapter 2, turned his prayers into intercessions for them, resolved to trust God to the uttermost. We dissent entirely from Mr. Stonehouse's interpretation of the "Torah," and we believe that Josiah's attempted reformation was part of the answer to Habakkuk's prayer. We are not disposed to accept the idea that the Fount song of chapter 2 refers primarily to the Chaldeans.

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Colonel Archibald Gracie of the American Army, the sole Washington survivor of the wreck of the "Titanic," returned thanks publicly to Almighty God on Sunday, April 28th, in St. Thomas' Church in that city for his miraculous escape. The whole of the congregation rejoiced with Mrs. Gracie and himself and an appropriate service was held. The Colonel, at the suggestion of his rector, the Rev. C. Ernest Smith, D.C.L., delivered an address to the parishioners and friends on the feeling which is uppermost in his mind that his marvellous escape was due to prayer. His subject was, "A Powerful Illustration of the Efficiency of Prayer." It will be remembered that Colonel Gracie actually went down with the ship.

British and Foreign

It is impossible to estimate the power for good of a bright, glad, shining face. Of all the lights you carry on your face Joy shines farthest out to sea.

The Bishop of Edinburgh has appointed Mr. Charles H. Brown, advocate, as Chancellor of the Diocese, in succession to the late Sheriff Reid, K.C.

Men talk about the indignity of doing work which is beneath them, but the only indignity that they should care for is the indignity of doing nothing.

A wooden cross, fourteen feet high, has been erected at St. Dunstan's Abbey, Fond du Lac, where it is proposed to hold open-air meetings in the field in front of the building. These will specially be for foreigners.

The Bishop of Salisbury has received a gift of a framed photograph of the interior of St. Botolph's, Bishopsgate, and a number of books from his old Bishopsgate parishioners in memory of his work amongst them.

The building of a new church at Pontypool, Monmouthshire, has been greatly facilitated owing to the coal strike, many of the colliers in the parish who are out of work having given their labour gratis to the work of excavation and of laying the foundations.

At a meeting of the Liverpool Cathedral Committee recently it was announced that Mr. F. J. Harrison had given a donation of £5,000 additional to his previous gift of £4,000. Mr. Harrison's family have subscribed among them £30,000 to the Cathedral Fund.

The wooden screen which was placed in the Church of the Holy Trinity, Kilmarnock, is now finished. It forms a beautiful addition to an already beautiful church. The finely carved teak wood of which it consists was found in a local antique dealer's shop.

The Bishop of Winchester has devoted the gift presented to him by the clergy he ordained as Bishop of Southwark and others to the adornment of the chapel in Farnham Castle. Stained glass has been inserted in the East window, and in addition to various improvements to the structure, a new altar frontal and a beaten copper alms dish have been provided for the sanctuary.

In January last the Archbishop of Canterbury entered upon his tenth year as Primate. His translation from Winchester in 1903 was the first for 570 years, John Stratford having been translated in 1333. The first translation from Winchester to Canterbury was that in 1005 of St. Alphege (more correctly Elfeah) who suffered martyrdom at the hands of the Danes exactly 900 years ago.

The American House of Bishops at their recent session in New York elected the Rev. Herman Page, D.D., who for the past twelve years has been the rector of St. Paul's, Chicago, to the Bishopric of New Mexico, and the Very Rev. George Biller, junr., Dean of Calvary Cathedral, Sioux Falls, S.D., to the Missionary Bishopric of South Dakota. The latter is an Englishman and he came out to this country when a boy.

Just before the service took place at which the Right Rev. Dr. Tucker was consecrated second Missionary Bishop of the District of Kyoto, Japan, the new Bishop was presented by the Rev. George Willis, on behalf of the foreign staff of the District of Tokyo, with a full set of episcopal robes, as also a carrying case, and in addition also a copy of the Holy Scriptures, and the Rev. I. Dooman, representing the foreign staff of the

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District over which Dr. Tucker now rules, presented him with a gold pectoral cross.

At Passentide the Resurrection Fathers of Mirfield, held a most successful mission in St. Paul's Church, Brooklyn, N.Y., and through the generosity of Mrs. Edmund Burke Lombard, Henry Hudson Kitson's statue in bronze, "Christ on the Cross," has been placed upon one of the columns of the nave, as a memorial of the two missions of the Resurrection Fathers, in 1911 and 1912.

Queen Mary loves best of all the quiet life at Buckingham Palace. She does not accompany King George to race meetings, as she takes not the slightest interest in the turf. Moreover, she regards gambling as one of England's greatest curses. The hours Queen Mary enjoys most are those spent supervising the work and amusements of her children. Although they spend practically the whole of their time indoors at Buckingham Palace, she sees to it that they do not suffer from this sedentary mode of life, and insists on regular hours of exercise, as well as for work and recreation. A brawny Highlander, who is always in native costume, is the children's instructor in Swedish drill. The splendidly carpeted corridors on the upper floor of the palace are the track for many an impromptu race between the young princes. When tired of games they turn their attention to their pets, an aviary of foreign birds and a squirrel house being their favourite haunts.

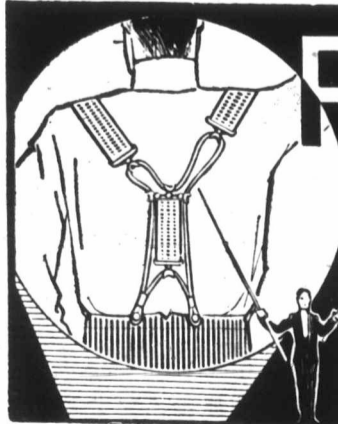
The fragment of an old British cross, richly carved, discovered close to Dacre during recent excavations for the waterworks or the village, was placed in St. Andrew's Church, Dacre, at the celebration of the Holy Communion at the Feast of the Annunciation of our Lady. Dedicatory prayers were said by the vicar, the Rev. F. Hasell, and a brief address was given by Rev. Canon Hasell, Dalemain, who referred to the connection of the Celtic Cross with the British monastery at Dacre on the site of the present church, mentioned in the Venerable Bede's "Ecclesiastical History," as standing in the village,

A.D. 698, presided over by the Right Rev. the Abbot Suillbert. The Canon said that it was fitting on this great Festival of the Church, this relic should find a resting place in the chancel. It would bear testimony to the great truth of the Incarnation so well taught in that ancient monastery and, thank God, still taught in the old parish church. He trusted that further fragments of the cross might be found at some future time. They were valuable links with the ancient church of our forefathers.

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The death of the Rev. A. W. Huton has served to call attention to the famous "Bow Church," Cheapside, of which he was rector. St. Mary-le-Bow was one of the first churches erected by Wren on the site of a very ancient church. There is a curious balcony beneath the clock, which is a relic of the days when the Kings of England and other great estates "attended the jousts and tournaments held in Cheape." It was erected by Wren to replace the "scaffold" that formed the Royal box for these festivities. This scaffolding was originally a wooden structure "like unto a tower," which in 1331 collapsed, whereby Queen



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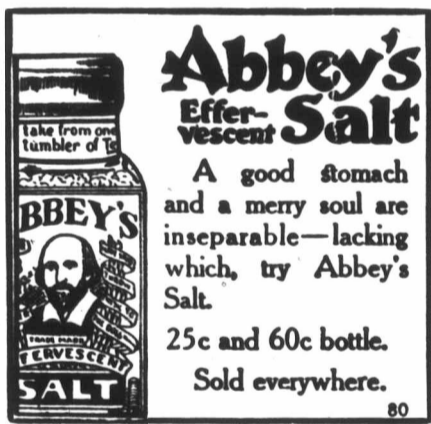
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arches. Several of the old columns have been partially walled up, but some of the Norman pillars with the arches above are still to be seen. In the reign of William the Conqueror the church was styled "St. Marie de Arcubus."



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Children's Department

CAUGHT IN THE FLATTERER'S NET.

"Who knows anything about the flatterer's net?" asked Mrs. Blake, when the Pilgrim's Progress evening came around again, and the meeting was at Alice Blake's home.

Alice looked up, her cheeks flushing, and the bright tears flashing in her grey eyes. "You know that I do," she said softly.

Mrs. Blake smiled and laid a kind hand on her young daughter's arm. "That touches a pretty tender spot, Alice," she said, "and you needn't tell about it unless you want to."

"I do want to," said Alice, with just a bit of a choke in her voice; "it will do me good to tell it, and maybe it will do the others good to hear it."

"You remember, Miss Howard promised the first of the term that she would give one of Miss Alcott's books to the one who stood highest in English after the examinations. You know all about it, for you have heard me talk about it from morning till night for weeks past, and you know, too, how anxious I was to win. Not only because I wanted the book, though I like Miss Alcott, and all her works very much, but because I wanted the honour of being first."

"Well, I've always made pretty good grades in English, and the first of the term I did do very well. The girls all noticed it, and began saying, 'Good for you, Alice,' and 'There's no show for us when Alice is around,' till I—well, I got too sure of myself, that's all."

"We had the final examination yesterday, and I intended to spend the evening before in hard study, but Emma Waters had a party and the girls were all bound I should go. 'You don't need to study,' they said. 'You know more than all the rest of us already.'"

"And so I went; and yesterday I missed three questions; and to-day—Miss Howard—gave—the prize—to Carrie Lane. I suppose I ought to be glad," Alice went on, while the tears flowed freely, "for Carrie is a good little thing, and has worked hard. But I felt just like Christian caught in the flatterer's net."

Good Dr. Blake reached out his long arms and took his daughter into them.

"I do like girls that are brave enough to call their faults by their names," he said: "You are not the first, by any means, who has been caught in the flatterer's net, and if you learn to keep out of his way in future it will be worth more than a whole set of Miss Alcott's books."—The King Builders.

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come every now and then to make life a burden to the inhabitants.

The Siberian dress completes the comfort of the citizens of this Arctic city. It consists of two suits of fur, an outer and an inner suit. The inner suit is worn fur side inward, the outer, fur side outward. With his hood down, and just enough space left to see out of and to breathe through, the Verkhoyansker is vastly more comfortable in a temperature of eighty below than many an American in his cloth overcoat in a temperature of five above zero.

A BLOW AT THE WHITE PLAGUE

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annual temperature of less than three degrees above zero, Fahrenheit, and a winter minimum of the remarkable temperature of eighty-five below.

Verkhoyansk is in the north latitude sixty-seven degrees, on the great Arctic plain, scarcely more than one hundred and fifty feet above the level of the sea. Probably there would be no town there if it were not necessary to Russian governmental purposes to have an administrative centre for a region where many thrifty Yakuts, the fur-traders, carry on their operations.

The average temperature of the winter in Verkhoyansk is fifty-three degrees below zero, Fahrenheit. The rivers freeze to the bottom, and the small trees have been known to snap and split from the force of the frost.

Yet, with all this, Verkhoyansk is, it is claimed, not a disagreeable place of residence, and is preferred by the Russian officials to many more southern and warmer posts. Its atmosphere in winter is always clear, and for the little time that the sun is above the horizon, its beams are unobstructed. The air is still, too; no blizzards or drifting snowstorms

The winter, indeed, is more enjoyable than the summer, which is hotter, than might be expected. The average temperature of July in Verkhoyansk is fifty-nine above zero, and very hot days are not uncommon. The earth becomes green, and vegetation thrives, though only the surface of the ground is thawed. At Yakuask, which is further south than Verkhoyansk, but not much warmer in winter, the mercury rises in July to one hundred degrees.—Harper's Weekly.

A large number of beautiful memorials of various kinds were placed in the different churches in Chicago at the Easter festival.

Gorging Is Suicide

In these words a prominent graduate of Harvard Medical School, E. R. Moras, M.D., calls attention to the habit of "overeating," which is resulting in the shortening of so many useful lives.

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In St. James', Wilmington, N.C., the people made a thankoffering on Easter Day of over \$3,000 for general missionary purposes, and this in addition to about an equal sum for diocesan purposes. At Easter also there was presented in this church a cross which has been worked into the floor of the chancel to mark the

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resting place of the late Right Rev. Dr. Thomas Atkinson, the third Bishop of North Carolina.

On account of his advancing years and the infirmity which arises therefrom, His Lordship Bishop Archdale of Killoloe, will shortly resign his episcopal charge. Dr. Archdale is 81 years of age.



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