

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, APRIL 13, 1899.

[No. 15.

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The Gospel of Life. By Westcott. \$1.75.  
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Catholic Faith and Practice. By Mortimer. \$2.00.  
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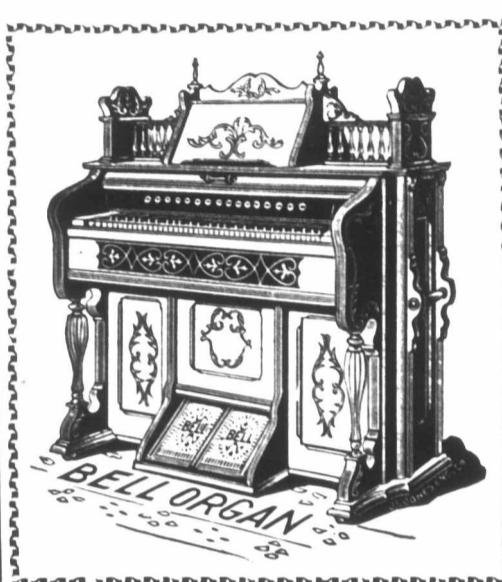
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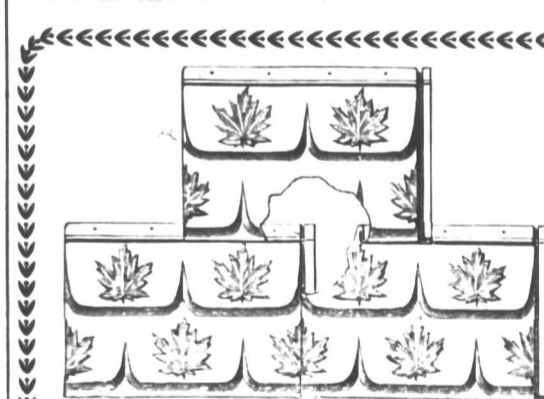
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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 13, 1899.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### SECOND SUNDAY AFTER EASTER.

Morning—Numbers 20. 1-14; S. Luke 13. 1-18.

Evening—Numbers 20. 14 to 21. 10, or 21. 10; Gal. 6.

Appropriate Hymns for Second and Third Sundays after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 215, 504, 547.

Offertory: 132, 140, 173, 219, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 222, 469, 501, 550.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.

Processional: 179, 215, 302, 306, 393.

Offertory: 307, 441, 499, 532.

Children's Hymns: 446, 565, 568, 569.

General Hymns: 447, 498, 572, 537.

## OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Third Sunday after Easter.

Numbers xxiii., 10. "Let me die the death of the righteous, and let my last end be like his."

Often struck by the sayings of prominent men. Sometimes a special fitness to character or position. Sometimes struck with incongruity. So in the case of Balaam. A pious aspiration from a rebellious prophet. The sight of the people of God under divine protection drew from him words often repeated rightly and wrongly.

i Different from the Christian point of view in the New Testament. Often overlooked.

1. Shows how shifted from primitive Christian thought. They spoke of life. We of death. Their "account" at the second advent. We at last judgment.

2. For example, St. Paul, (1) He does contemplate death. "In a strait." "Ready to be offered." But a special reason. Aged, worn. (2) Habitual thought, life. "Waiting for the coming."

3. Here the true attitude of the Christian. (1) More difficult for us after many ages. (2) Yet our Lord says—"like unto servants, etc." (3) And most salutary. Hope, Watchfulness. But more, words of text.

ii. Often used as embodying an erroneous idea. By those who have no real desire to be good, but only want to escape the consequences of evil-doing. Some such thought that of Balaam. People of God safe. May I be so? Try to see the truth and falseness of the notion.

1. Grant that death a crisis. 2. As found, so judged at the coming of Christ. 3. But may there not be a death-bed repentance? Probably the thought generally connected with text. "However we may live, we will hope, etc." 4. Let us look at this expectation, and see its fallacies. (1) There is a terrible risk. We may not have the opportunity. (2) Repentance probably more difficult in the future. The growing power of habit. Weakening of will. Repentance possible—is it likely? (3) Rests on the notion that repentance is better deferred? That an ungodly life is better or happier than a godly. Better to serve the world than God.

iii. Yet the words may be used in a good sense. 1. Recognizing the excellence of righteousness. 2. Expressing the resolve to enter upon that way. 3. The conviction that a righteous death is the end of a righteous life. 4. The aspiration: May I be faithful unto death. "Let him that thinketh he standeth take heed lest he fall." Here, then, we stand, not knowing how near may be the coming of the Lord. But whether we die or are changed, we pray that we may be found in Him, occupying until He comes, so that we may be found faithful.

## TITLES FOR HOLY ORDERS.

We have, at different times lately, received complaints on the subject of the conditions for ordination imposed by some Canadian bishops; and we quite admit that it is a subject of considerable importance from various points of view. To begin with, it is curious to note the different usages in England, in the United States, and in Canada. In England a Bishop, as in Canada, has absolute power in regard to the ordaining of

priests and deacons and the licensing of curates. As a rule, however, there is nothing arbitrary in the exercise of this power. It is requisite that a candidate shall first have some stated qualification in the way of education. For example, graduates of Oxford, Cambridge, Dublin, or Durham would be regarded as eligible, and also those who had passed through certain theological colleges, although probably not all the bishops would accept men from the same colleges. Still there would be such a clear understanding as to what a bishop would or would not accept, that there would seldom arise any suspicion of unfairness or arbitrariness on the part of the bishop. This, then, is the first requirement for ordination. The second is what is called a title, which generally means the nomination to a curacy by an incumbent, together with an undertaking to pay him a certain stipend. The canons of the English Church forbid a bishop to ordain without such a title, and, in case of his doing so, require him to maintain the person ordained at his own expense. Beyond these two requirements, the candidate must present certificates of good character and of soundness in the faith, and must pass an examination on subjects appointed beforehand. As a rule, the responsibility of the selection is thrown upon the incumbent, who gives the nomination. The bishop requires an interview with the candidate, but seldom objects to one who possesses the qualifications already mentioned. It is very seldom, we believe, that an English bishop can be suspected of arbitrariness or unfairness in these matters. In the United States the case is very different, at least in the older dioceses. Here, although not, we understand, in most of the Western dioceses, a bishop is not at liberty to ordain a candidate until he has been accepted by the Standing Committee of the diocese. We believe that many American bishops feel aggrieved at this provision, although some are satisfied at having their responsibility thus lessened. We have no present need to discuss this question, and we pass on to consider our own circumstances. The position of a Canadian bishop differs from that of an English one in this respect, that he has the responsibility of actually nominating a good many of those who are to be ordained. In England, as we have said, nominations generally come from incumbents, whereas in Canada a considerable number of the candidates are selected by the bishops. This imposes upon the rulers of the Canadian Church a kind of responsibility from which the English bishop is generally free. The bishop, in such a case, has to make the same kind of inquiries that an incumbent would have to institute in England. And here is a grave additional responsibility. Every reasonable person will sympathize with a bishop in the discharge of duties thus imposed upon him, and even



make large allowance for occasional errors of judgment. But, for this very reason, it is of the utmost importance that the bishops should be guided by principles which they can make intelligible to their people, and which will commend themselves to the general conscience. Some of these principles will be tolerably evident. For example, the bishops may properly give or withhold their sanction in the case of men undertaking the study of Divinity. Where a man is physically, intellectually, or otherwise disqualified, it is no hardship, but a kindness, to keep him from making the fatal mistake of undertaking work in which he can never hope to excel. This is a preliminary. With regard to education, a bishop should certainly accept candidates, who have satisfactorily passed through any of the accredited Church universities—that is to say, institutions under the control of the Church, and not governed by private corporations. Such institutions are King's College, Windsor, Bishop's College, Lennoxville; Trinity College, Toronto, and St. John's College, Winnipeg. No bishop could be justified in rejecting a candidate from one of these schools, unless some serious objection were urged against him. With regard to the other schools and Colleges, a bishop would have a perfect right to decide whether, in any case, the college provided such an education as he approved of. But at least he should make it quite clear whether he would or not, and what qualifications he would require in any particular case. This is the point to which we would direct particular attention. We have now come to something like a crisis in episcopal government, and the authority which will be conceded to bishops in the future will depend very much upon the judgment and impartiality with which they discharge their important duties. Here is one of the points to which our attention has been specially directed; and it would be well that the principles enunciated should be duly considered by our bishops.

#### AMERICANISM.

Students of contemporary ecclesiastical affairs have for some time been aware that Roman Catholicism in the United States is something very different from the religion so-called in many European countries and in some American countries. People who read "Our Christian Heritage," by Cardinal Gibbons, Archbishop of Baltimore, are tempted to turn back to the title page to make quite sure that they are perusing the work of a Roman Prelate, and not that of an Evangelical Divine. Speaking from memory, we should say that the removal of about a page of the whole volume would leave nothing or hardly anything that would be objectionable to an ordinary Protestant reader. It would appear that this adaptation of the faith to modern requirements does not give entire satisfaction in the Vatican, and a pronouncement has for some time been expected from His Holiness on the subject. It has now appeared, and, although its utter-

ances are far from definite, we learn that "Americanism" is not quite satisfactory. The papal letter is addressed to Cardinal Gibbons, and it declares (we are translating from the Latin), "From these things it is evident, beloved son, that those opinions cannot be approved by us, the general meaning of which some indicate by the name of 'Americanism.'" The principal representative of the new school (as appears from the papal letter itself), is the late Father Hecker, the founder of the community known as the Paulist Fathers. Hecker was a very remarkable man, born in the United States in 1810, and becoming a convert to the Roman Church at the age of 22. He studied Divinity in Germany, was ordained by Cardinal Wiseman in 1840, and returned to the United States in 1851. The society of the Paulist Fathers had as a chief object, to improve the conditions, temporal and spiritual, of the poorer Roman Catholics in New York. They differed from most of the religious orders in not taking vows and in being able to leave the order when they pleased. Father Hecker died in 1880, and his life, written in the states, and translated into French, His Holiness says, "has excited not a little controversy, because therein have been uttered certain opinions concerning the way of leading a Christian life." All that we are told concerning these new opinions is "that, in order to conciliate those who differ from her, the Church should shape her teaching more in accordance with the spirit of the age, and relax some of her ancient severity and make concessions to new opinions." His Holiness declares that all this is wrong, and that no concessions can be made. The faith is ever the same, and is faithfully preserved and infallibly declared. The papal letter is happily so indefinite that even those who seem to be aimed at will have little difficulty in accepting its statements. Archbishop Ireland, who is regarded by many Roman Catholics on this side of the Atlantic as an innovator and a latitudinarian, expresses himself as quite satisfied with the letter, and thanks His Holiness for it. The Paulist Fathers of New York are equally submissive, assuring the Holy Father that he has been misled by the French translation of Hecker's life, and by comments made upon it by a French priest; so that it is not the Americanism of Father Hecker that has been condemned, but the misrepresentation of his teaching. Whether the Vatican will be satisfied with this remains to be seen. Probably it will be thought that enough has been done by way of warning, and if things proceed no further, all will be well; but there can be no doubt that the Roman Catholicism of the United States is a very different thing from that of Spain or even of Ireland.

#### THE UNVEILING OF THE SEABURY MEMORIAL TABLET IN ABERDEEN.

A ceremony of much interest to Churchmen on either side of the Atlantic, took place in Aberdeen, Scotland, upon March 16th, and

was participated in by a large assemblage of clergy and laity. Last year a small committee was named by Bishop Williams, of Connecticut, to take the necessary steps for erecting a memorial tablet in the Longacre, Aberdeen, and for thus marking the place where Dr. Seabury, the first Bishop of Connecticut, and of the American Church, had been consecrated by the three Scotch bishops in 1784. The arrangements for the ceremony were made by Bishop Douglas, of Aberdeen, who procured also the co-operation of the Marquis of Lothian, Lord Lothian, as a friend of the late Bishop Williams, was pleased to undertake the duty of unveiling the memorial. The memorial takes the form of a polished granite tablet, and, by permission of the university authorities, it is built into the wall of Marischal College, where the university buildings have been extended into the Longacre. It bears in black letters upon the gray granite, the following inscription, which is placed beneath a Seabury Mitre in bronze, and above the seal of the State of Connecticut in granite: "This Tablet is, by permission of the Authorities of this University, erected by Churchmen of Connecticut to preserve the memory of the place in Longacre, very near this spot, where on the 14th November, 1784, Samuel Seabury, D.D., was consecrated the First Bishop of the Church in America." Prior to the unveiling ceremony, the company assembled in St. Andrew's church, the present representative of "the upper room" in the old Longacre, and thence went in procession to the place designated. Chief in the company were the Bishop of the diocese, and the Lord Provost of the city, the Marquis of Lothian, the Principal of the university, the Dean of the diocese, and Dr. Danson, rector of St. Andrew's church. When introduced by Bishop Douglas, Lord Lothian, who was loudly cheered, expressed his pleasure in consenting to come north for such an agreeable duty, and all the more as he had already partaken in the centenary celebrations of 1884, and been much impressed with the presence of the venerable prelate, now recently deceased. His Lordship then entered into a minute detail of the circumstances which led to the application of Dr. Seabury to the Scottish Bishops, and dwelt upon the prospects of constant amity and friendship between the two churches, and also between the two nations, which are of one blood and of mutual interests. Rev. Dr. Danson spoke with his usual eloquence about some of the manifold issues that flowed from the event that the tablet commemorated, and the influence that it had produced upon the expansion of the Church of England, and the higher tone throughout America. Bishop Douglas paid a lofty tribute of respect to the deceased prelate, who had so long graced the American Episcopate, and had been called upon to lay down his burden within the last few weeks; thanked the university authorities for the permission so readily granted to have the memorial placed in the wall of the university buildings; and expressed the plea-

sure which it gives to the university. William D. Geddes, Chancellor of the university, thanks for the memorial, which had been given to the university in giving the memorial, a valuable protection. He referred especially to one of their own successful ventures. While Bishop Williams was alive, and of his name and disposal, the real Bishop was the James Gammas at West Hartford, Connecticut, who, as had given shape to public feeling, and the successful Principal drew coincidence the birthplace of Americans pro window there, was to be the bury. "He concluded, "in been uttered with this memorial, interest on either at a time when were being of versity might that memorial time." At the Saints Who sung, and the with the Apos

Her Memor Price, \$1.2 1899.

Mr. Maarte or, as our fat man, who, w both in Engl land, and bot testify to the j lish. Mr. Maa of "God's Fo fiction, which tion; and if t up to his hi than some o of them is re a man who l married, and memory and she had left interesting slender mate what surpris for the read than this w the plot.

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sure which it gave him to commit the tablet to the university's protection and care. Sir William D. Geddes, as Principal and Vice-Chancellor of the university, tendered his thanks for the expression of appreciation which had been extended to the act of the university in giving a place on their walls for the memorial, and promised their honourable protection to the interesting monument. He referred especially to the position that one of their own graduates had occupied in the successful working out of the scheme. While Bishop Williams had given the weight of his name and influence to further the proposal, the real force and agent behind the Bishop was their old friend, the Rev. Dr. James Gammack, now minister and rector at West Hartford in the diocese of Connecticut, who, as secretary to the committee, had given shape and expression to the public feeling, and was to be congratulated upon the successful issue that day achieved. The Principal drew attention to an interesting coincidence that when recently visiting the birthplace of Shakespeare, he found the Americans proposing to erect a memorial window there, and one of the four scenes was to be the consecration of Bishop Seabury. "He cordially joined," the Principal concluded, "in all the expressions that had been uttered with regard to the matter of this memorial, which had excited so much interest on either side of the Atlantic, and at a time when landmarks in their midst were being obliterated, he thought the university might congratulate itself on having that memorial, which would last to all future time." At the close the hymn, "For All the Saints Who from Their Labour Rest," was sung, and the Bishop dismissed the assembly with the Apostolic Benediction.

## REVIEWS.

Her Memory. By Maarten Maartens. Price, \$1.25. Toronto: G. N. Morang, 1899.

Mr. Maarten Maartens is a Netherlander, or, as our fathers would have said, a Dutchman, who, we are informed, writes his books both in English and in the language of Holland, and both equally well. We can at least testify to the purity and excellence of his English. Mr. Maartens is well-known as the author of "God's Fool," and several other works of fiction, which have attained a wide circulation; and if the present book does not come up to his highest standard, we like it better than some of his productions, and the worst of them is readable. It is a pathetic story of a man who lost his wife soon after they were married, and who lived many years in her memory and in the fellowship of the child she had left him. It is very seldom that so interesting a story is made out of such slender materials; and if the end of it somewhat surprises the reader, it is often good for the reader to be surprised. To say more than this would be to take us too far into the plot.

The Hill Called Calvary. Address for Good Friday. By T. E. Green, S.T.D., Milwaukee: Young Churchman Co., 1899.

We are sorry that this little book did not come into our hands a little earlier, so that we might have recommended it for use in

Holy week and on Good Friday. The addresses are very good, and well adapted for their purpose, quiet, simple, and devotional.

Trimalchio's Dinner. By Petronius Arbitrarius. Translated by H. T. Peck. Price, \$1.25. Toronto: Morang, 1898.

Petronius was a poet of the time of Nero, and one of those who fell a victim to the brutality of that monster, taking his own life, instead of leaving himself to the tender mercies of his master. No complete work of his remains, but a good many fragments have been handed down, and the chief of these is known as "Trimalchio's Supper," containing an account of a fantastic banquet of the kind common with "rich fools" of that period. It is written in a debased style of Latin, and Mr. Peck has done well to render into a kind of modern American which really represents very well the style and tone of the original. Here is a specimen: Damon first of all calling for a goblet, remarked: "A day is nothing. Night comes before you can turn around. That's why I think there's nothing better than to go from your bed straight to the dining-room. It's a cold climate we have here. Even a bath scarcely warms me up. In fact, a hot drink is my wardrobe. I've had several stiff drinks already, so that I'm loaded for bear; for the wine has gone to my head." A very curious book, and Mr. Peck has removed most of the indecencies, perhaps all.

Light Amid the Shadows. Poems by Annie Clarke. Price, 50 cents. Toronto: Revell Co., 1898.

The writer of these poems, at once poetical and devout, is, as we are informed, a Canadian, almost a Torontonian, and at present resident at Victoria, B.C. She has thus personal claims upon us. But she has higher claims in this very excellent collection of poems. When we see that Miss Clarke reminds us of Miss Waring, we mean to pay her a high compliment, and those who know Miss Waring and make the acquaintance of Miss Clarke, will know our meaning and justify it. Let us take a specimen of her work which will edify as well as please:

## TRUST.

Thou hidest every tangled mystery  
In Thy dear hand;  
Thou knowest all the dark perplexity  
I cannot understand.

How Thou canst let Thy children suffer so  
Is strange to me;  
But well I know that this sharp pang of woe  
Is fellowship with Thee.

And I shall see what Thou art hiding now  
Some gladsome day;  
And I shall surely, clearly know why Thou  
Hast led Thy child this way.

Thou givest sweetness in the things that vex,  
And peace in pain;  
And even now, thro' discords that perplex  
I catch some music strain.

Lord, shouldst Thou lead along a shadowed road,  
It is with Thee;  
And darker was the path Thy love once trod  
Alone, for love of me!

The Chief Things, or Church Doctrine for the People. By Rev. A. W. Snyder, pp. 207. 12mo. 50c. New York: Thomas Whittaker.

The title of a book strikes, as it were, the keynote, and should direct the reading

throughout. This volume fully meets the conditions that its title suggests, and discusses many questions on which there is frequent misunderstanding. There is no trace of passion or prejudice in the treatment of any point, but the reasoning is calm and conclusive. The six and twenty short chapters would form most appropriate readings for a Bible class, or the groundwork of afternoon sermons. This volume belongs to the earliest in the series of "Whittaker's Library of Church Defence and Teaching," but its utility is never exhausted. For the small library of a parson it will prove a good investment for both priest and people, touching points on which the people desire information and guidance.

Magazines.—The Century Magazine.—In the current number of this magazine appear three articles written by Admiral Sampson, Major-General Greene and Mr. McCutcheon, respectively, which deal with various incidents of the late war. The first-named writer gives a very full account of the part which was taken by the Atlantic fleet in the Spanish war, whilst his military contemporary writes an account from personal experience of the capture of Manilla in the Philippine Islands by the Americans. Mr. McCutcheon contributes an article upon "The Surrender of Manilla," as viewed from the flagship of Admiral Dewey, he having been on the bridge with the Admiral during the action. Mr. R. Richardson writes on "American Discoveries at Corinth," and Mr. James Tissot contributes an interesting description of the "Holy City and its Environs." In addition to the above, are instalments of articles by Paul Leicester Ford, General Sherman, Professor Benjamin Wheeler and Marion Crawford, a couple of short stories and some poetry by Miss Wilcox and Mr. S. Phillips. The frontispiece is Cole's "Stable Interior," beautifully engraved after George Moreland.

St. Nicholas.—The first chapter of a new serial by Miss A. E. Barr is the leading feature of this month's number. It is a story for girls, and bears the title of "Trinity Bells." "Prince," in the Battle of Santiago, is the story of the adventures of a fox-terrier belonging to the commanding officer of the U.S.S. "Resolute." This is followed by "The True Story of 'Cristobal Colon,'" which was a pet cat that was rescued unhurt from the destroyed Spanish man-o'-war of that name and presented to Capt. Clark of the "Oregon." Mr. Poulteney Biglowe writes a good story describing a boy's adventures whilst canoeing on the German-Russian boundary, entitled "Lost in Russia." "The Rabbit Woman," of whom Mr. G. A. Williams writes, is a woman who actually lives at the present time, and she is a familiar figure on Broadway, New York City. The popular serials of Mr. Henty, Miss Wells and Mr. House are continued, and there are also several pieces of poetry, including the amusing "Goops," of Mr. Gullett Burgess. Mr. C. M. Relyea contributes the frontispiece, which is a dainty drawing of a pretty little girl dancing.

Dr. Hodgins' most useful and informing articles on "Popular Education in England," which he wrote in that country, and published in the Toronto newspapers, are very properly collected and published in pamphlet form, both separately and as an Appendix to the Annual Report of the Minister of Education. We are thankful to have them in this form, as we had preserved them in cutting from the newspapers and found them rather awkward to use. We are grateful to the author and to the Minister.



## The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

### NIAGARA WOMAN'S AUXILIARY.

The dates set for the Niagara W.A. annual meeting are April 18th, 19th and 20th. His Lordship the Bishop is expected to preach at the opening service in the Cathedral on the first evening, and it is hoped Rev. Provost Welch, of Trinity, and Rev. C. J. James, of St. Thomas, Hamilton, will address the public missionary meeting on the following evening. Many interested Churchwomen will doubtless attend these meetings and they may feel assured of a hearty welcome from their Hamilton hostesses.

### TORONTO WOMAN'S AUXILIARY.

Barrie.—The members of the Barrie W.A. recently had a visit from the Diocesan President, Mrs. Williamson and Miss Alice Turner of the Blackfoot Hospital. The junior auxiliary had a meeting in the afternoon at which both of the visitors gave addresses and the children showed their knowledge of the work by answering the questions asked by Mrs. Williamson, who also told them of many ways in which even the youngest could help. Miss Turner told of the progress which the hospital has made, and her vivid descriptions gave a new and stronger interest to the Blackfoot Hospital boxes which are familiar friends in many Barrie homes.

Diocesan Board.—The monthly board meeting of the W.A. was held in St. James' schoolhouse on Thursday, April 6th, in the morning only. The chair was taken by the president, Mrs. Williamson, and the opening prayers were read by the 2nd vice-president, Miss Tilley. The Auxiliary is now earnestly preparing for the 13th annual meeting which is to take place on April 26th, 27th and 28th. The provisional programme states that the meetings will commence with a celebration of the Holy Communion in St. James' Cathedral at 11 o'clock on the morning of the 26th, the Bishop of Algoma celebrating and giving an address. The afternoon of that day will be occupied with the president's annual address, the reports of the various officers and a fifteen minute discussion on the Leaflet. The evening of the same day is the junior annual meeting, and the following evening the public missionary meeting, at which the Bishop of Toronto will preside and addresses will be delivered by the Bishop of Algoma and Rev. Dyson Hague. The programme will also include various interesting papers and discussions, and the meetings will be brought to a close with a reception in St. James' schoolhouse on the evening of the 28th. During the past month the Auxiliary has welcomed four new life members in the persons of Mrs. Langtry, Miss Street, Mrs. Shuter, of Toronto, and Mrs. W. C. Allen, of Millbrook. A new girls' branch has been formed at Oshawa. The treasurer's receipts from March 9th to April 6th were \$2,459.27, of which \$255.10 went to Diocesan objects and \$205.65 to Algoma, after all pledges and expenses for the year were met there remained a balance of over \$100 and the meeting voted that of this \$50 be given to the Bishop Sullivan Memorial Fund, and \$50 to Diocesan missions. The P.M.C. for the month was \$876.86 divided as follows: Diocesan, \$816.51; Algoma, \$22.40; Northwest, \$13.05, and the balance to foreign and other objects. The extra cent-a-day amounted to \$62.79, and was voted for the improvement and extension of a parsonage at Haileybury, Algoma. The Bible reading was taken by Mrs. W. A. Baldwin, who dwelt upon the Easter lesson and showed its relation to the petition of the member's prayer, "Hasten, we pray Thee, Thy kingdom." Various letters were read and resolutions passed,

the most interesting being one of congratulation to the C.M.S. on completing its centenary on April 12th. Before the conclusion of the meeting Miss Alice Romely, a new helper who accompanies Miss Turner to the Blackfoot Hospital, was introduced to the members, and in earnest prayer committed to the Divine guidance.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Windsor.—King's College.—A brass tablet has been placed in the college chapel in memory of the late Henry Almon Ancient, who lost his life by drowning last summer. The tablet, which has been erected by the late Mr. Ancient's friends and fellow-students, bears a suitable inscription.

Yarmouth.—Trinity.—Wardens, J. M. Lawson and W. A. Godfrey.

Truro.—St. John's.—Wardens, J. B. Moorman and W. H. Buck.

### QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—Holy Trinity Cathedral.—The Rev. Lennox Williams, rector of St. Matthew's church in this city, has been appointed rector and dean of the cathedral church. He has accepted the living, under the following conditions, which he set forth in a letter to the Bishop, written on the Feast of the Annunciation. They are as follows: 1st.—Free seats and the abolition of pew rents as soon as it is legally possible, and the introduction of the envelope system. 2nd.—The appointment of the assistant minister to be entirely in the hands of the rector. 3rd.—The stipend of the assistant minister to be not less than \$900 a year. 4.—That I undertake the work, to quote Your Lordship's own words, without any hampering condition, it being quite understood that all will rally around me to have all the services and customs as I, in my judgment, believe to be best. The appointment of Mr. Lennox Williams to the vacancy is an excellent one in every way, and the congregation of the cathedral church are to be much congratulated upon the wisdom of their choice. The new dean is the son of the late Bishop Williams of Quebec, and is much beloved both for his own as also for his father's sake. He was born November 12th, 1859, and was educated at Bishop's College School, Lennoxville, and St. John's College, Oxford. He took his degree at Oxford in 1883, and in 1887 proceeded to his M.A. degree. He was ordained a deacon in 1885, and a priest the following year. In the first-named year he was appointed curate of St. Matthew's, in this city, and two years later became rector of the church, so that he has spent the whole of his ministerial life up till now in one parish. At the annual vestry meeting the congregation appointed Colonel Edwin Jones their warden, and elected as delegates to Synod, Judge Andrews, J. Dunbar, Q.C.; C. P. Champion, and St. George Boswell.

St. Matthew's.—The Rev. L. Williams, at the Easter vestry meeting, held on Easter Monday, announced the fact of his having accepted the appointment of the rector and dean of the cathedral church, and the announcement was received with sincere regret by his people. "It was moved by Mr. Joseph Winfield, and seconded by Mr. E. Pope, and resolved, "That our rector, Rev. Lennox W. Williams, having accepted the rectorship of the cathedral church of Quebec, we desire to put on record our deep regret at his removal from us and our most grateful appreciation of the wisdom and loving devotion which has characterized

his work during the thirteen years that he has laboured amongst us. We wish him God speed and pray that he may receive the continual help and guidance of the Holy Spirit in his new sphere of work." It was moved by Mr. J. Hamilton, and seconded by Mr. W. H. Carbray, and resolved: "That we congratulate the congregation of the cathedral church, the mother church of this city, on the fact that Rev. Lennox Williams is to be the rector, and we recommend him to their kind help and co-operation, feeling sure that they will have from him the same large-minded consideration as from his lamented father, and we wish them as happy and as peaceful an experience as we have enjoyed under his pastorate." Mr. Robert Campbell explained that St. Matthew's had not yet been accorded the right of a self-sustaining church to have a voice in the appointment of its rector. He therefore moved: "That this meeting is of the opinion that it is most important that the parish of St. Matthew's should be put on the same footing as other self-sustaining parishes with regard to the appointment of its rector, and, therefore, requests its delegates to move in the Diocesan Synod to amend section 10 of Canon 8, in order to bring the parish under the terms of Canon 13." The motion was carried unanimously. The following were elected: Wardens, J. Hamilton and R. Campbell; lay delegates, J. Hamilton and Captain W. Carter.

St. Peter's.—Wardens, E. T. D. Chambers, and J. Brooke; lay delegate, E. T. D. Chambers.

Trinity.—Wardens, T. H. Mahoney and W. D. Sewell; lay delegate, C. Knowles.

St. Paul's.—Wardens, E. H. Taylor and J. Piper; lay delegate, G. Robinson.

### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—Christ Church Cathedral.—Wardens, P. R. Gault and W. J. Learmount; lay delegates, Sir Melbourne Tait and S. Carsley.

St. George's.—Wardens, J. Crathern and G. E. Drummond; lay delegates, A. F. Gault and R. White. Receipts, \$17,232.43; expenditure, \$14,849.76.

Trinity.—Wardens, E. H. Buttins and J. Mitchell; lay delegates, C. Garth and A. Baile. The financial report was a very satisfactory one, the wardens reporting a balance in hand of over \$500. The vestry voted the sum of \$100 unanimously, as a donation to the rector in addition to the rent of the rectory.

Grace Church.—Wardens, W. D. Blake and D. T. Hunt; lay delegates, W. McWood and C. Manning.

St. Martin's.—Wardens, S. Bethune and J. R. Meeker; lay delegates, S. Bethune and J. P. Cleg-horn.

Church of the Advent.—Wardens, R. A. Dickson and W. A. Matley; lay delegates, J. W. Marling and A. Teppitt. The Rev. A. Doull, at present one of the curates of Leeds parish church, has been appointed curate of the parish, and will arrive at Montreal from England shortly, to take up his new duties.

St. Stephen's.—Wardens, H. Walsh and S. McCrudden; lay delegates, T. R. Clark and A. Stark.

St. Matthias.—Wardens, P. J. Brown and H. E. Suckling; lay delegates, F. W. Evans and Colonel Freeman. Arrangements were made for enlarging the church and erecting parish rooms.

St. Simon's.—Wardens, J. E. Hayman and J. Armstrong; lay delegates, T. Light, senior, and C. H. Timm, senior.

St. Mary's.—Wardens, people's warden, A. W. Ross (re-elected); the appointment of rector's warden deferred; lay delegates, R. A. Dickson and C. E. Gault. The church and grounds are now entirely free from debt.

St. Jude's.—Wardens, T. Forgrave and N. Wight; lay delegates, T. S. Moore and R. Lockhart.

Church of the Redeemer.—Wardens, Professor

Dougados and M. L. Gault and D. L. St. Stephen's Church. C. E. Cooke; lay Palmer.

St. Thomas.—W. Calvery; lay delegate man.

St. Barnabas.—Walker; lay delegate Dawson.

Church of the A son and W. A. W. and W. Perry.

St. Luke's.—W. Lamb; lay delegate.

St. John the Ev- den and W. H. Wolferstan Thoma All Saints.—W. Swift; lay delegate.

Cowansville.—Tr and W. N. Gibson J. Mackinnon.

Sweetsburg.—Ch T. Duffy and Dr. Hon. T. Duffy at

Huntingdon.—S and A. C. Stewart and C. Dewick.

Upper Lachine. Birch and J. G. Brock and W. R.

Grenville.—Wa for Grenville, an for Calumet; lay R. Hamilton, N.

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Chambly.—St. Howard and W. W. Wonham an

Glen Sutton.—The annual vest held in this chu

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February 12th by the Rev. E

sulted in spirit St. Johns.—S and H. Black; Wood.

Hemingford and S. Hadley Figsby.



Dougados and M. Etienne Pondon; lay delegates, L. Gault and D. Lepage.

St. Stephen's Chapel.—Wardens, G. Carson and C. E. Cooke; lay delegates, J. Oliver and C. Palmer.

St. Thomas.—Wardens, P. Upton and M. Calvery; lay delegates, W. Drake and R. Hardiman.

St. Barnabas.—Wardens, T. Riley and F. J. Walker; lay delegates, J. Horsfall and G. W. Dawson.

Church of the Ascension.—Wardens, J. Waterston and W. A. Willis; lay delegates, W. R. Salter and W. Perry.

St. Luke's.—Wardens, J. S. Snasdell and E. Lamb; lay delegates, J. Elliott and E. Lamb.

St. John the Evangelist.—Wardens, E. F. Hebdien and W. H. A. Eckhardt; lay delegates, Wolferstan Thomas and A. G. B. Claxton.

All Saints.—Wardens, J. W. Cole and W. Swift; lay delegates, M. S. Berry and W. Wilson.

Cowansville.—Trinity.—Wardens, Dr. J. Lauder and W. N. Gibson; lay delegates, E. Buzzell and J. Mackinnon.

Sweetsburg.—Christ Church.—Wardens, Hon. T. Duffy and Dr. H. Leroy Fuller; lay delegates, Hon. T. Duffy and Mr. Sheriff Cotton.

Huntingdon.—St. James'.—Wardens, C. Dewick and A. C. Stewart; lay delegates, D. M. Robinson and C. Dewick.

Upper Lachine.—St. Paul's.—Wardens, H. W. Birch and J. G. Brock; lay delegates, J. G. Brock and W. Robertson Ross.

Grenville.—Wardens, A. Pridham and W. Wade for Grenville, and A. Brigden and N. Whinfield for Calumet; lay delegates to Synod, A. Pridham, R. Hamilton, N. Whinfield and E. Dawson. The rector, the Rev. S. Mallinson, was unanimously granted two months' leave of absence in the summer in order to give him an opportunity of visiting his parents in England.

Chambly.—St. Stephen's.—Wardens, J. W. Howard and W. B. Austin, Sr.; lay delegates, W. Wonham and J. W. Howard.

Glen Sutton.—Church of the Good Shepherd.—The annual vestry meetings of the parish were held in this church on Monday evening, and in Christ church, West Potton, on Tuesday evening. The Rev. I. H. Lackey, incumbent, in the chair. Very satisfactory financial reports were presented at both meetings. At Glen Sutton a debt of \$122.65 for church repairs was cleared off, towards which the Ladies' Guild had rendered material assistance, and for which they were tendered a hearty vote of thanks. At West Potton, where seven years ago, when the present incumbent came to the parish, there were no Church people, and nothing raised for Church purposes, \$60 was contributed the past year, including a payment of \$30 on a new organ. At the meeting it was decided to build a horse shed, towards which the greater part of the funds required was subscribed at the meeting. The following officers were all re-elected and re-appointed: At Glen Sutton.—Wardens, Messrs. C. J. Jones and A. T. Stowe; delegates to Synod, Messrs. William Francis and J. E. Kirkpatrick. At West Potton.—Wardens, W. McClusky and A. Leach; lay delegates, H. F. Adams and A. T. Stowe. A twelve days' mission, from February 12th last, was conducted in the parish by the Rev. E. T. Capel, rector of Sutton. It resulted in spiritual blessing to many souls.

St. Johns.—St. James'.—Wardens, J. B. Stewart and H. Black; lay delegates, E. R. Smith and Dr. Wood.

Hemingford.—St. Luke's.—Wardens, T. Figsby and S. Hadley; lay delegates, W. Farre and T. Figsby.

Hallerton.—St. John's.—Wardens, J. Collings, jr., and M. Cookman; lay delegates, J. Collings, sr., and J. Ellerton.

Ormston.—Christ Church.—Wardens, C. Kirkland and J. Boyd; lay delegates, Dr. Fulton and G. Rowe.

St. James'.—Wardens, J. Cottingham and A. Geddes; lay delegates, W. Rice, sr., and J. Liggett. Receipts, \$1,455.81; expenditure, \$1,406.

Valleyfield.—Wardens, D. F. Smith and Dr. Sparrow; lay delegates, J. N. McKernan and D. F. Smith.

Beauharnois.—Wardens, D. R. Goodfellow and J. G. Kammerer.

Knowlton.—St. Paul's.—Wardens, S. F. Belknap and F. A. Knowlton; lay delegates, S. W. Forster and S. F. Belknap.

Bondville.—Church of the Good Shepherd.—Wardens, H. A. Martin and A. P. Hillhouse; lay delegates, W. M. Hillhouse and W. Fanning.

South Bolton.—Trinity.—Wardens, D. T. Bloggett and H. G. Lane; lay delegates, D. T. Bloggett and L. W. Youngs.

Brome.—St. John's.—Wardens, C. W. Patch and H. G. Shufelt; lay delegates, C. H. Chandler and A. A. Hunter.

Pigeon Hill.—St. James'.—Wardens, G. Primmerman and I. Jenkins; lay delegates, P. W. Tittemore and J. C. Beeman.

Phillipsburg.—St. Paul's.—Wardens, R. Burley and J. Rosenberger; lay delegates, G. Jones and G. Montgomerie.

Waterloo.—St. Luke's.—Wardens, A. Robinson and A. Wilson; lay delegates, A. Robinson and G. Young. Receipts, \$1,761.74; expenditure, \$1,872.81.

Mystic.—St. George's.—Wardens, J. Capsey and W. Pendleburg; lay delegates, W. Rockus and J. F. Rollitt.

Magog.—St. Luke's.—Wardens, J. R. Wilcox and B. Verity.

Farnham.—St. James'.—Wardens, W. L. Hibbard and G. E. Lond; lay delegates, G. E. Lond and C. E. Traver. The financial statement was a most satisfactory one.

Stanbridge.—St. James'.—Wardens, H. Beatty and C. J. Chandler; lay delegates, M. C. Cornell and J. Perry.

Bedford.—St. James'.—Wardens, R. J. Martin and F. D. Walsh; lay delegates, Dr. Struthers and E. W. Morgan.

Dunham.—All Saints'.—Wardens, E. T. Curley and T. F. Wood; lay delegates, J. S. Baker and T. F. Wood.

Armand East.—Stewart Memorial Church.—Wardens, Major Westover and N. Hakey; lay delegates, Major Westover and P. Young.

Lacolle.—St. Saviour's.—Wardens, H. Haycroft and E. O'Connor; lay delegates, J. Braithwaite and J. Stuart.

Novan.—St. Thomas'.—Wardens, R. B. Derick and J. Robinson; lay delegates, S. B. Derick and A. F. Derick.

Clarenceville.—St. George's.—Wardens, U. P. Young and A. T. Hunter; lay delegates, T. Hunter and A. T. Hunter.

ONTARIO.

J. F. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

Portsmouth.—The Rev. F. W. Dobbs, rector of this place, which is a suburb of Kingston, celebrated his 84th birthday recently. The reverend gentleman is still active and in the enjoyment of good health.

Kingston.—St. George's Cathedral.—In spite of the many disadvantages under which this congregation is labouring, the Easter Sunday services were of a very bright and hearty character. Large numbers communicated at the 7 and 8 o'clock celebrations, which were held in the Synod Hall. The 11 o'clock celebration was in Ontario Hall, over the city buildings, where the Sunday services have been held since the destruction of the cathedral, and again the number of communicants was large. The members of the lately-formed Sanctuary Guild had done all in their power to make both halls as churchlike as possible, and to render the temporary altars worthy of the great service. Generous members of the congregation have lately given a brass alms-basin and four brass altar vases, and these were used for the first time on Sunday. A further gift has been that of a very handsome ante-pendium of white silk, richly embroidered. The Church Woman's Aid Society and other energetic members of the congregation have been working diligently for the last few months making the new violet cassocks and the surplices for the choir, and glad were we to see our choir once more vested. Too much praise cannot be given to Mr. R. R. F. Harvey, the painstaking organist and choirmaster, who in the face of great difficulties, has kept his choir together, which, to the number of forty, rendered on Easter Sunday a new and very beautiful setting to the Communion Office, and at evensong sang Tours' "Magnificat," and "Nunc Dimittis," and the anthem, "Behold, I Show You a Mystery," and at the close of evensong the "Te Deum" (priests and choir facing the altar), in a way which left little room for criticism, even from the cathedral congregation, which has been taught by the experience of the last few years to look for perfection in its services. At the other Anglican churches, also, the congregations were large, and appropriate music was sung by the various choirs. The Lenten offerings of the Sunday school children towards the Restoration Fund of the cathedral were very large.

Napanee.—St. Mary Magdalene.—Easter Day will long be remembered here as the occasion upon which a vested choir, for the first time, took its place in the chancel. The choir, consisting of twenty-five men and boys, rendered their part of the service, morning and evening, in a manner which called forth a spontaneous outburst of praise and commendation from all in the parish. The services, both morning and evening, were well attended, the seating capacity of this large church being taxed to its fullest extent. The offertories amounted to over \$80. Our good rector was the happiest man in Canada that day, and we have no doubt but that our parish will find that the truest road to success is to set forth the beautiful ritual of our Church, as it is intended to be, and a united laity will not be required to be asked to liberally support a Church service which they love. Great credit is due to Mrs. Wilkinson for her untiring work in arranging for the vestments, which, under her, were the offering of the Ladies' Guild. Mr. Dudley Hill's Boys' Brigade furnished the choir boys, and their remarkably good behaviour in the church reflected great credit upon him, whom they all have learned to love and respect. Our organist, Mrs. Burrett, proved herself not only a good musician, but we think to the surprise of even herself, such a perfect choir trainer, that after about three weeks' drill, she presented on Easter Sunday a choir that would do credit to any city church.



Bath.—St. John's.—An address of congratulation, which has been signed by over one hundred ladies of the congregation, has been forwarded to England to Mrs. Evans, of this town, who was a passenger on board the ill-fated "Castilian," in which they congratulated her upon her providential escape. The address is accompanied by a nicely-worded letter from the churchwardens and sidesmen.

New Boyne and Lombardy.—There were splendid congregations both in St. Peter's, New Boyne, and Trinity, Lombardy, on Easter Day. The communicants numbered 104. In New Boyne the rector dedicated a very handsome Bishop's chair, which was purchased from the Carnovsky Wood Manufacturing Co., of Kingston.

Barriefield.—St. Mark's.—Wardens, A. J. R. Medley and G. V. Stuart; lay delegates, A. Hova, E. J. B. Pense and J. A. Wilmot. Receipts, \$1,040; expenditure about the same.

Bath.—St. John's.—The Rev. E. T. Evans held five services on Easter Day in this church, and at various home stations. At 6 a.m. about sixty-five made their Easter Communion in the parish church.

Tamworth.—Christ Church.—Wardens, W. D. Mace and G. Harkness; lay delegate to Synod for a period of three years, W. D. Mace. Receipts, \$600; expenditure about the same. A handsome marble font, costing \$75, has been placed in the church.

Marlbank.—St. Matthew's.—Wardens, H. Allen and W. J. Hinchey.

Cataraqui.—Wardens, T. Weston and H. J. Simpson; lay delegate for ensuing three years, W. Waddington.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Ottawa.—St. Barnabas'.—Messrs. Brymner and Maynard were re-appointed and re-elected churchwardens, respectively. Revenue for past year was \$2,107.78, which was sufficient to meet every obligation, no outstanding liabilities of any sort being left over. The following resolution was carried unanimously: "That this congregation desires to place on record its deep sense of thankfulness to God for the general mission held in Ottawa in November, 1898, and for the share this parish had in it; and we respectfully ask our rector to be so good as to express to the Rev. Father Huntington, Superior of the Order of the Holy Cross, Westminster, Maryland, who was our missionary on that occasion, our appreciation of his loving efforts on our behalf and our hope that as time goes on we may be able in some measure to reach upwards towards the high standard of faith and practice he then set before us. We hope that in the not far distant future we may have the pleasure of welcoming Father Huntington to our parish again, and we pray God's blessing may attend him always in his noble work for souls."

Christ Church Cathedral.—Mr. A. Dorey, organist of Emmanuel church, Montreal, has been appointed organist of this cathedral church. He will leave Montreal shortly to take up his new duties at the capital.

Clayton.—The sum of \$1,100 has already been subscribed towards the new church, which is to be erected in this parish as soon as \$2,000 has been collected for that object. It is hoped that this sum will be fully subscribed by the autumn of this year.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Alban's Cathedral.—No vestry meeting was held in connection with this cathedral church on Easter Monday last, its affairs being regulated by the members of the chapter. The Lord Bishop of the diocese will (D.V.), hold his next general ordination here on Trinity Sunday, May 28th. Candidates for the Order of Priests or Deacons will receive copies of the St. Quis and Letters Testimonial on application to the Rev. A. J. Broughall, 99 Bellevue avenue, Toronto. The examination will begin on Thursday, May 25th, at 10 a.m., in the Synod Office rooms.

St. James'.—The following officers were elected for the ensuing year: Churchwardens, Messrs. James Scott and A. S. Irving; lay delegates to Synod, Messrs. J. K. Kerr, J. G. Hodgins, R. N. Geoch and Colonel Grasset.

St. Bartholomew.—Wardens, Richard Pastas and William Moore; lay delegates to Synod ex-Aid, T. Allen, R. Walker and W. H. Canmit. The church debt now only amounts to \$275.

St. Matthew's.—Wardens, Joseph Taylor and C. C. Norris; lay delegates, J. A. Ewan, Noel Marshall and W. F. Summerhayes. Receipts for the year amounted to \$3,380.31.

St. Barnabas.—Wardens, Messrs. Burns and Peake; lay delegates, Messrs. Donaldson and Jones.

Church of the Epiphany.—Wardens, H. Mortimer and W. A. Ashdown; lay delegates, Messrs. Pinkerton, Hutcheson, and Wedd. Receipts, \$2,872.48. The sum of \$670 was devoted to missions.

St. Mary Magdalene.—Lay delegates, Messrs. Thompson, Dymond, and Lightbourne. Receipts, \$4,120.87; expenditure, \$4,078.15.

St. Mary the Virgin.—People's warden, G. R. Mackenzie; lay delegates, G. G. Mackenzie, G. B. Kirkpatrick and S. T. Sheppard. Receipts, \$2,300.03, which was \$77.90 over the total amount of disbursements.

St. Anne's.—Wardens, J. Barlow and S. W. Matthews; lay delegates, R. H. Coleman and C. F. Wagner. Receipts, \$3,219.90; expenditure, \$3,162.15.

Church of the Messiah.—Wardens, W. Stone and W. S. Battin; lay delegates, W. S. Battin, Richard Reynolds, and J. Patterson.

Church of the Ascension.—Wardens, T. D. Delamere and J. B. Fitzsimmonds; lay delegates, R. Bickerstaffe, C. E. Ryerson and T. Langton. Receipts, \$3,400.50; expenditure, about the same.

St. Phillip's.—Wardens, H. Smith and M. Sheppard; lay delegates, J. T. Jones, M. Sheppard, and W. D. Macpherson. Receipts, \$3,039.00; expenditure, \$2,997.94.

St. Stephen's.—Wardens, W. W. Nation and J. A. Alley; lay delegates, E. B. Temple, W. Cooke, and W. A. Browne.

St. Margaret's.—Wardens, C. Phillips and J. Gardiner; lay delegates, Beverley Jones, H. T. Beck and J. R. Code. Debt on church reduced by \$414, after paying the year's expenses.

Grace Church.—Wardens, E. Still and J. S. Earber.

Church of the Redeemer.—Wardens, D. T. Symons and F. J. Campbell. Receipts nearly \$6,400; expenditure about the same.

All Saints'.—Wardens, W. Logan and S. Trees; lay delegates, W. H. Lockhart Gordon, James Haywood and J. L. Morrison. Receipts about \$11,000; expenditure about the same.

St. Simon's.—Wardens, H. H. Pellatt and Dr. E. H. Kertland; lay delegates, A. Maclean Howard, F. E. Hodgins, and T. E. Moberley. The Easter offerings amounted to over \$1,500, and the church debt will be reduced by that amount.

Holy Trinity.—Wardens, W. H. Tippet and C. J. Agar; lay delegates, J. Ince, J. A. Worrell and S. G. Wood. Receipts, \$5,038.55.

Trinity.—Wardens, C. R. Cooper and G. Stagg; lay delegates, C. H. Beavis, C. A. Carter and E.

W. Trent. Receipts, \$2,665; expenditure, same. Amount collected for missions, \$518.62.

St. George's.—Wardens, R. W. Barker and R. B. Street; lay delegates, H. Murray, G. F. Harman and C. R. W. Biggar. Receipts, \$5,780, a balance of \$138 over expenditure.

St. Mark's, Parkdale.—Wardens, F. Mingay (re-appointed), and S. W. Black; lay delegates, Messrs. Gounlock, Comock and Holland. Receipts, \$2,211.09; expenditure, \$2,195.72.

St. Peter's.—Wardens, A. Dixon and R. C. Montgomery (re-elected); lay delegates, R. H. Tomlinson and F. J. Stewart. Receipts, \$5,445.94; expenditure, \$5,507.51.

St. Paul's.—Wardens, T. Mortimer and R. B. Harcourt; lay delegates, S. Caldecott, J. R. Roaf and W. B. Evans. Receipts, \$4,616.52.

St. Thomas'.—Wardens, W. D. Gwynne and T. Merritt; lay delegates, D. W. Saunders, J. H. Patterson and J. R. Cartwright. Receipts, \$5,839.37; expenditure, \$5,531.97.

St. Luke's.—Wardens, S. Pettit and G. W. Greene; lay delegates, Clarkson Jones, J. A. Young and E. G. Fitzgerald. Receipts, \$5,090, being about \$200 in excess of the expenditure.

St. Cyprian.—Wardens, Messrs. Prince and Porter; lay delegates, Messrs. Ward, Blain and Drover. Receipts, \$1,158.01; expenditure, \$1,025.23.

St. John the Evangelist.—Wardens, R. McCausland and James Wilson, the latter being re-elected. Receipts, \$3,787.40; expenditure, \$3,947.96.

St. Matthias.—Wardens, J. Crawford and D. C. Moseroll; lay delegates, J. Foote, I. J. Cooper and James Cartwright. The annual reports presented were of the most encouraging nature. After May 1st, the Rev. H. R. Quinn, at present one of the clerical staff of St. Thomas' church, will be curate of this parish.

St. Paul's.—A brass tablet has been placed in the chancel of this church, to the memory of the Rev. J. G. D. Mackenzie, M.A., who was incumbent of the parish between 1845 and 1856. Mr. Mackenzie afterwards held the position of Government Inspector of High Schools for the Province of Ontario, and died in 1873.

St. Martin's-in-the-Fields.—Wardens, E. G. E. ffolkes and A. A. Mackey; lay delegates, I. Doane, T. Needham and A. A. Mackey.

Deer Park.—Christ Church.—Wardens, W. R. Williams and W. Muston (re-elected); lay delegates, Dr. Parkin, J. Armstrong and M. Willmott. Receipts, \$1,724.12; expenditure, \$1,701.93.

East Toronto.—St. Saviour's.—Wardens, Messrs. T. Tapper and H. Jeckel.

Norway.—St. John's.—Wardens, F. V. Philpott and S. H. Over. It was decided to augment the rector's salary by the sum of \$100.

Toronto Junction.—St. John's.—Wardens, G. H. Webb and T. Rowten; lay delegates, B. Byers, B. W. Murray and J. Constantine. Receipts, \$1,425.80.

Weston.—St. John's.—Wardens, W. Burridge and J. K. Keebler.

Leslieville.—St. Clement's.—Wardens, W. Montgomery and Dr. Passmore. Receipts, \$1,284.95; expenditure, \$1,284.84. The rector's salary was increased by \$100.

Eglinton.—St. Clement's.—Wardens, F. Ruthven and F. Grundy; lay delegates, Messrs. Howson and Waugh. Receipts, \$973.46; expenditure, \$1,004.37.

York Mills.—St. John's.—Wardens, J. Heaslip and S. Wilkinson; lay delegate, J. I. Davis. Receipts, \$365; expenditure, \$366, there being in addition a deficit of \$65. Outside collections for missions amounted to \$150.

Alliston.—St. A. of the Ontario pit (costing \$350). It makes a great the church. The vestry was most counts of every se Rev. Rural Dean for these marks 0.

Beeton.—The se vacation has been ler, of Trinity Col

Woodbridge.—C Swallow, rector, a easter vestime church are in a v being a balance c maining in the b sung year are A Peters.

Peterborough.—Stevenson, former resigned the cur Saturday, April through Europe. was presented by containing \$180. munications of a Rev. Herbert Sy ceive attention fr

Pinkerton.—St. Dixon has just days' mission in anything but fav fact, the attenda The numbers inc seats had to be 1 There was a ser Sunday, at whic Dixon also gave John's church, much appreciated been the means and the prayers Dixon, that he mental in the up

JOHN PHILIP DI

Grand Valley.—at this church are year they fairly standing the v weather, the pul table were beau flowers, bearing spring. The Re Mattins and Eve munion at whic the morning the very instructive "The Lord is r from Psalm exv tion to the advan giving from a pr cizing the tende holiday than a F part of the serv was especially sl ful anthems of " and "This is tl rendered at bot night Mammatt whole service v untary by Camj very fair at bo heartily, and he Mr. W. C. Bow remarkably well highest praise.



Alliston.—St. Andrew's.—Mr. Morris, manager of the Ontario Bank, presented a beautiful pulpit (costing \$35), as an Easter gift to this church. It makes a great difference in the appearance of the church. The financial report at this year's vestry was most encouraging, showing all accounts of every sort paid, and \$55 in hand. The Rev. Rural Dean Carroll is to be congratulated for these marks of interest in his faithful work.

Beeton.—The services here during the Easter vacation have been conducted by Mr. James Miller, of Trinity College, Toronto.

Woodbridge.—Christ Church.—The Rev. W. F. Scallow, rector and rural dean, presided at the Easter vestry meeting. The finances of the church are in a very satisfactory condition, there being a balance of \$60 over all expenditure remaining in the bank. The wardens for the ensuing year are Messrs. T. F. Wallace and H. Peters.

Peterborough.—St. John's.—The Rev. E. V. Stevenson, formerly of the city of Toronto, has resigned the curacy of this church, and left on Saturday, April 8th, for a three months' tour through Europe. On Monday, April 3rd, he was presented by the congregation with a purse containing \$180. During his absence, all communications of a business nature addressed to the Rev. Herbert Symonds, Peterborough, will receive attention from him.

Pinkerton.—St. Luke's.—The Rev. H. C. Dixon has just closed a most successful seven days' mission in this parish. The weather was anything but favourable, but notwithstanding this fact, the attendance was large at all the services. The numbers increased each day so that extra seats had to be provided for the last three nights. There was a service for men only at 3 p.m. on Sunday, at which the church was filled. Mr. Dixon also gave three Bible readings at St. John's church, Cookstown, which were very much appreciated. It is felt that the mission has been the means of a great blessing to this parish, and the prayers of many people will follow Mr. Dixon, that he may long continue to be instrumental in the up-building of the Church of God

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Grand Valley.—St. Alban's.—The Easter services at this church are usually bright and hearty, but this year they fairly eclipsed former years. Notwithstanding the very inclement and unseasonable weather, the pulpit, reading desk and Communion table were beautifully decorated with pot and cut flowers, bearing evidence to the hope of the coming spring. The Rev. J. Fletcher officiated at both Mattins and Evensong, as well as at the early Communion at which a large number were present. In the morning the reverend gentleman preached a very instructive sermon from St. Luke xxiv, 34: "The Lord is risen indeed;" and in the evening from Psalm cxviii, 23, 24, drawing especial attention to the advantages of the joys of Easter thanksgiving from a proper observance of Lent, and criticizing the tendency to make Good Friday rather a holiday than a holy day. But it was in the musical part of the services that the joyful side of Easter was especially shown. With a full choir the beautiful anthems of "Christ Our Passover," by Chappel, and "This is the Day," by E. N. Hall, were well rendered at both services. To which was added at night Mammatt's "Deus Misereatur," and the whole service was concluded with a splendid voluntary by Campbell. The congregation, which was very fair at both services, joined in the services heartily, and helped much to make them enjoyable. Mr. W. C. Bowen, the organist, performed his part remarkably well, and his efforts are deserving of the highest praise.

Guelph.—St. James'.—The Lenten services have been well attended. On Good Friday the Rev. E. A. Vesey, of Georgetown, preached at the three hours' service. The Easter services were very hearty. The communicants numbered 165, and the offertories for the day amounted to about \$265. Of this sum \$10 was the contribution of the Sunday school children towards the Indian work in Athabasca. The Rev. Canon Baker preached at the morning service. As this was the first service he had been able to take part in since New Year's Day all were glad to see him looking so well.

Port Maitland and South Cayuga.—The vestry meetings showed a satisfactory financial condition—all obligations having been met and a small balance remaining in the wardens' hands. The amount raised for the Apportionment Fund exceeds by about \$10 the sum required. Mr. H. P. R. Docker was elected delegate to the Synod, and the former wardens were re-elected. During the year a 60-foot addition to the shed at Port Maitland has been built and paid for, and funds are in hand for a smaller addition to the one at South Cayuga. Through the zeal of Miss E. Crawford, one of the Sunday school teachers at St. John's church, the children themselves have raised a creditable sum to start a Sunday school library. A vote of thanks was passed to Dr. Johnson of Toronto for the gift of memorial stained glass windows.

Hamilton.—Christ Church Cathedral.—Receipts, \$7,202.28; expenditure, \$7,074.92.

St. John the Evangelist.—Wardens, A. W. Connor and C. W. Ricketts. Lay delegates, B. J. Throup and M. Newman. Receipts, \$1,986.94; expenditure, \$1,978.50.

Church of the Ascension.—Wardens, A. Brown and A. Powis.

St. Peter's.—Wardens, W. Hadzell and S. Hull.

Omagh.—Christ Church.—Wardens, R. W. Fox and R. Biggar; lay delegate, F. B. Lindsay.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Stratford.—Home Memorial Church.—The members of the Ladies' Aid Society of this church assembled at the residence of their rector, Rev. D. Deacon, M.A., R.D., recently, and presented Mrs. Deacon, president of the society, with a handsome silk quilt, accompanied by an address, as a mark of appreciation for her valuable services to the society. After the presentation a pleasant time was spent in social intercourse.

Stratford.—St. James'.—The annual vestry was very largely attended. The rector, the Rev. D. Williams, read a very complete statement, reviewing the work of the past year. He reported 419 church families, 310 on Sunday school roll, with average attendance of 232, and 28 Sunday school classes. The numbers of baptisms, confirmations, marriages, etc., were much larger than in previous years. A financial committee of seven members was appointed to assist the wardens in financial matters. Messrs. Barnsdale and R. R. Neild are the wardens for the new year, and Judge Barron, Sydney Smith, Q.C., and H. M. Johnson, delegates to Synod.

Sebringville.—A very satisfactory vestry was held in this parish, the rector, the Rev. Rural Dean Deacon, presiding. The wardens reported the church debt reduced to \$195. The officers for the incoming year are: Wardens, Geo. Hamilton and W. H. Coulton, and lay delegate, Dr. Paul. A Ladies' Aid Society is to be started in the near future. Hymns A. & M. have been adopted instead of those previously in use.

Millbank.—The vestry meeting this year was probably the largest ever held in the parish. Proceedings commenced with Divine service at 2 p.m. and an address on last year's work, and a gen-

eral review of Church work outside the parish. A satisfactory financial report was rendered. The officers for next year are: Wardens, Adam Morrow and Robert Tanner; lay delegate, Robert Tanner. The vestry is to meet again on June 1st to consider the erection of a new church.

Aylmer.—Trinity.—The annual vestry meeting of this church was held on the evening of Easter Monday in the schoolroom, and it was very well attended. In his opening remarks the Rev. J. W. Andrew, the incumbent, referred to a mission work which had been inaugurated at Port Bruce, and which is already giving promise of satisfactory results. In connection with the finances, he desired to express his hearty thanks to the ladies of the congregation, who had, during the five years of his incumbency, practically cleared off a debt of \$500, and that, too, without any adventitious aids in the shape of entertainments of any kind. In fact, through their various organizations, the ladies had during the past year raised altogether over \$200. Wardens, Messrs. Ambridge and Marshall (re-elected); lay delegate, Mr. A. Bisset Thom. Among resolutions passed was one expressing sympathy with his family in the death of Mr. Edwin Hutchinson, who had for over forty years been a consistent, faithful and zealous member of the Church.

Galt.—The Rev. Canon Richardson, M.A., of London, concluded his series of Lenten sermons on Good Friday evening. The attendance was large and the interest encouraging. On Easter Sunday Divine service was held at 8 a.m., 11 a.m. and 7 p.m. There were two celebrations. The rector officiated at all the services. The church was simply, but tastefully decorated, and the services were all well attended. The Easter offerings amounted to nearly \$300.

Galt.—Trinity.—Wardens, J. Wood and J. McCartney; lay delegates, R. S. Strong and J. Wood. Receipts, \$3,794.57.

Paris.—St. James'.—Wardens, W. Dewar and H. Stroud; lay delegates, H. Stroud and J. Jefferson.

Brantford.—Grace Church.—The Easter services and vestry meeting in this church were of an eminently satisfactory character throughout, and showed a flourishing condition of Church life. A large number of communicants gathered, both at the early and midday celebrations of the Holy Communion, and the choral services were very well rendered, the choir showing very careful training. The activity of the newly-organized Ladies' Chancel Guild was evident in many particulars, notably in the improved appearance of the choir through the addition of Eton collars for the boys. St. John's Mission had again made strenuous efforts during Lent and the Sunday school pyramid boxes added the large sum of \$112 to the large Easter offertory, and the Churchwardens' report at the vestry meeting showed the debt on the building reduced by \$530 during the year, leaving only \$580 still owing. This is a remarkable showing for this young and poor (?) mission. St. James' and St. Paul's missions also had bright and encouraging services. The total offerings of the parish for the year amount to about \$7,000—meeting all expenses. The King's Daughters of the parish have taken in hand the reduction of the mortgage debt on the church, and their zeal promises to fire the whole congregation.

St. Jude's.—A ten day's mission has been held in this thriving church at the close of the Lenten season, conducted by the rector, the Rev. T. A. Wright. The services were well attended throughout, and the fruits were visible in the Easter services, which were bright and earnest, with large congregations. The town has been growing rapidly in the direction of St. Jude's, which is the centre of a large population, and finds its accommodation inadequate for the growing needs.

Ingersoll.—St. James'.—Wardens, C. C. L. Wil-son and S. King; lay delegates, J. Crawford and W.



Beekes. After paying all expenses for the year and the cost of extensive improvements in the basement of the church there is still a large balance left in hand. The finances of the church are therefore in a most satisfactory condition, and the congregation have every reason to congratulate themselves upon this pleasant state of affairs. Every organization in connection with the parish is also prospering greatly.

Durham.—Trinity.—Wardens, Henry Parker and Robert Hutton; lay delegate, H. Parker. A very encouraging financial statement was made. It will be fifty years next November since Trinity congregation was formed. The first service was held by the Venerable Archdeacon Mulholland, M.A., of Owen Sound, in Edge's mill. The congregation intend to begin almost at once to prepare the church building for the jubilee next November. The Archdeacon has promised to join in the services if his health will allow him to come to Durham.

#### ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

Fort William West.—St. Thomas.—This little Mission has recently had presented to it by the kindness of the St. Matthew's branch of the W.A. of Quebec a handsome set of Communion vessels in a neat oak box. There is the nucleus of a nice little congregation of faithful Church people here who are ministered to by the incumbent of St. Luke's, Fort William. In order to give services even in the afternoon it is learned that the incumbent of the latter town is obliged to forego giving much needed attention to the Sunday school of St. Luke's, the parish church where a large number of pupils look to the Church for instruction in faith and morals. Up to the present time much difficulty has been met with in securing the necessary number of teachers for Sunday school work. It is now a necessity, if the Church is to hold her young people, that better provision be made in teaching, and the presence of the incumbent is urgently needed during the session of the Sunday school. It is to be hoped that the Bishop will be able to relieve the East Fort of this Mission, at least for the present, and have it worked in connection with St. James', Oliver. This could be done easily now, as the missionary of Oliver is, for the time being, living at West Fort.

Fort William.—St. Luke's.—Fine weather, good music, liberal offerings, and full congregations characterized the services in this church on Easter Day. The Good Friday offering for the Jews, under Bishop Blyth, upwards of \$10, has been the best collected for this purpose in the history of the parish—that is since 1895.

#### British and Foreign.

Since 1869 nearly £150,000 has been expended in church building in Belfast.

Sir E. Green has subscribed £1,000 towards the cost of the York Minster repairs.

In the year 1911 the Scotch University of St. Andrew's, which is the oldest in that country, will celebrate its quinqucentenary.

The Rev. James Chadburn has endowed a cancer ward with the sum of £5,000 in the new hospital for women in London in memory of his wife.

The sum of about £72,000 has been expended in necessary works in connection with the restoration of Peterborough Cathedral during the past sixteen years.

A new chancel to accommodate 150 persons has been added to Clontarf parish church, and was

recently opened by the Archbishop of Dublin. It cost £1,500.

The mosaics in the second quarter dome at the southeast angle of the dome space in St. Paul's Cathedral have just been completed. The subject is the Resurrection of the Saviour.

St. Chad's, Kirkby, near Liverpool, is being enriched by the placing of a large glass mosaic representation of the Institution of the Holy Communion set in a beautiful frame work.

A new Clergy School for graduates of the two universities is to be established in Birmingham, on strictly Protestant lines. The Bishop of Worcester is invited to accept the office of visitor.

The Bishop of St. David's has appointed Canon Lewis, canon residentiary and vicar of St. David's to be archdeacon of Carmarthen in the place of the Very Rev. S. Price, dean-designate of St. Asaph.

The Rev. Dr. Moule, principal of Ridley Hall, Cambridge, has been elected Norrisian Professor of Divinity at Cambridge University in the room of Dr. Robinson, now rector of St. Margaret's, Westminster.

The Bishop of Ossory has appointed Canon Jacob to be treasurer of Feron Cathedral, and the Rev. J. J. M. French to be canon of Clone. The good-service pension held by the late Dean Cooper has been given to Canon Burnett.

The enthronement of Dr. Watkin Williams as Bishop of Bangor will take place at Bangor Cathedral on April 11. The Archbishop of Canterbury has announced his intention, according to ancient custom, to attend and perform himself the ceremony.

The 90th anniversary meeting of the East London Church Fund was recently held at the Mansion House, London, the Lord Mayor presiding. The annual report stated that the year's receipts had amounted to the sum of £20,000, which exceeded the largest income hitherto received by that society.

A bequest, amounting to the sum of £1,137 2s. 3d., has lately been placed to the credit of the parish of Kilrush, Wexford county, in the books of the Church Representative Body. It has been left to that parish by the late Mrs. Barrett Leonard for the augmentation of the Sustentation Fund of the parish.

The Rev. C. G. Lang, who succeeded the Bishop of Newcastle-on-Tyne as vicar of Portsea, will increase his staff of curates to fifteen after next Trinity Sunday. The population of the parish is 42,000, and it is one of the three largest parishes in England, Great Yarmouth and Aston near Birmingham being each about the same size.

Since its formation in 1804 the British and Foreign Bible Society has paid away £12,500,000 in connection with the translation and circulation of the Holy Scriptures. Upwards of 151,000,000 copies of the Bible and New Testament or portions of them, in 340 different languages, have been issued during the past 95 years from its various depots.

The "Old Blues' Thankoffering Fund," which was started a year ago to enable those who have been educated at Christ's Hospital to express their gratitude for benefits received by furnishing and decorating the chapel on the Horsham site, now amounts to over £2,700. An anonymous donor has forwarded £1,500 to the treasurer for an organ.

Pope Leo has sent to Queen Victoria a beautiful statue of the Saviour. A copy of this remarkably fine piece of sculpture is now being made for Westminster Abbey. The gift will serve to increase the growing cordial relations between the Vatican and

St. James'. The statue represents the Christ standing upon a globe, the right arm uplifted and the left resting on a cross. Ross and Zenario, the noted Roman sculptors, did the work, which has been pronounced a triumph of the plastic art. When the Pope saw the finished work he was so pleased with it that he determined to have copies made for other European sovereigns who are his friends. The original, however, was sent to the Queen, for whom only he had at first intended to give it.

#### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### PALM SUNDAY.

Sir,—It has often been remarked how entirely the Church of England has avoided any reference to "Palm Sunday" in the Prayer Book. In the Epistle for the Sunday before Easter our thoughts are quite turned away from the triumphal entry into Jerusalem to his true triumph in first having "emptied Himself of His glory" and "taking upon Him the form of a slave, obedient unto death—the death of the cross" even, and as being "therefore" exalted so that "every knee should bow at the same of Jesus." So also is the same underlying thought in all the Epistles for the week. The same non-reference to the entry into Jerusalem was observed in the lessons down to the time of the adoption of the new Lectionary. In this there was a change made by prescribing as the first of the alternative second lessons for evensong St. Luke, xix, 28, in which no mention is made of "branches" or "palms" as is the case in the parallel passage of St. John, chap. xii. Why was not this latter passage selected? There seems to be but one answer, that it was designed to keep up the turning of the thoughts away from the idea of there being any real "triumph" in the entry to Jerusalem. For St. Luke dashes all joy that might arise by recounting how "some of the Pharisees from the multitude called out, "Master, rebuke Thy disciples." Then the weeping of the Saviour over the faithless city; and lastly, the spectacle of His Father's desecrated house. What a mere lightning flash of triumph! But, if we are inclined to see a triumph, of what real worth was it? The same multitude that shouted "Hosanna" on Sunday, shouted "Crucify Him" on Friday, and hooted around His cross. Has not our English Church done best, then, in putting out of sight an event that is really insignificant—because only a short breath of fickle popular applause—and pointing us rather to what was really a triumph, a more complete victory than any ever achieved by earthly hero. Does not any observance, or any custom, that would break in upon the plan of the Church's direction of our thoughts seem like "a purple patch?" Let me call attention again to the deliberation shown in the action of the Church of England in giving the name to this last Sunday in Lent. It is not "the sixth Sunday in Lent," but "the Sunday next before Easter."

W. E. C.

#### SOLITARY COMMUNIONS.

(Continued from last issue.)

Sir.—(d) As to the absolution which follows this general confession, it is precatory, and is certainly meant to be declared on behalf of "all the people" who have joined in the confession, and not exclusively for those who have "drawn nigh"—for the Rubric says, "Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this absolution." The people who do not "intend to communicate" but

have joined in the confession, have benefit of the prayer in the same extent as they have. It is difficult to say how far they are next to consider that they come to pass that our "Communion" in our mid-day celebration. People have been taught communion—and opposed weekly and daily to communion. On the other proportion of persons willing to accept the communion. To these the Communion is afforded approach, then and surely those who from desire to communicate have no right to failing communion and earlier hour. It is the intelligently and will that the practice of and edifying. When congregation, of their have determined to be on any Sunday, at who "intend then to simple process of ev that occasionally, and day celebrations may tending to communion the mid-day Eucharist not only the weak persons who are unwilling. The trouble is that concluded that "fast at least inadvisable, as upon others who be cease of their liberty, munion." Remember where there are few, ing to communicate crowds of communion morning.

#### A MISSIONAL

Sir,—During the there were four luns here in the townsh had 57 men working the others each had men spent upwards; far from any place as far as I can ascend adjacent townships. Finlayson were married. I cannot speak with parts is active at present for ten years to come from all parts, you single, and they have solicitous for their machinery; can not minister to these satisfied with the entirely neglects the working classes. Algoma, Ottawa a joint action might Huntsville.

#### PRESENT S

Sir,—A great "Present State of are told that its. It is difficult to say the bounds of government. It is sincerity. Mr. R of his conviction.



have joined in the confession in this service, should have benefit of the prayer of absolution to the same extent as they participate in the benefits of absolution in the daily prayers of the Church. We are next to consider the conditions on which it has come to pass that occasionally we find "Solitary Communion" in our "advanced" churches at the mid-day celebration. In these congregations the people have been taught the propriety of "fasting" communion—and opportunity is offered to them weekly and daily to so partake of the Holy Communion. On the other hand there is a certain proportion of persons aged, weak or sick, or unwilling to accept the practice of "fasting" communion. To these the opportunity to receive the Communion is afforded at mid-day, and when they approach, then and there they are welcomed. Surely those who from circumstances or from a desire to communicate at mid-day are free to do so, have no right to fault others who prefer "fasting" communion and make their communions at an earlier hour. It is the people themselves who have intelligently and willingly accepted the instruction that the practice of fasting communion is good and edifying. When it comes to pass that a whole congregation, of their own free will and intelligence, have determined to receive "fasting," there may be on any Sunday, at mid-day, no persons present, who "intend then to communicate." This is the simple process of evolution by which it happens, that occasionally, and very occasionally, our mid-day celebrations may find present no persons "intending to communicate." Should we pre-empt the mid-day Eucharist, we should be shutting out, not only the weak and aged, but also all those persons who are unwilling to communicate "fasting." The trouble is that certain persons have rashly concluded that "fasting communion" is wrong or at least inadvisable, and wish to thrust their opinions upon others who believe and practice in the exercise of their liberty, the principle of "fasting communion." Remember also, sir, that in the churches where there are few, and occasionally, none intending to communicate at a mid-day celebration, crowds of communicants will be found in the early morning.

CHAS. E. WHITCOMBE.

A MISSIONARY FOR LUMBERMEN.

Sir,—During the winter now drawing to a close there were four lumbering camps operating east of here in the township of Finlayson, one of which had 57 men working there when I visited it lately, the others each had about as many; and these 200 men spent upwards of four months in the woods far from any place of divine worship, and unvisited, as far as I can ascertain, by any clergyman; in the adjacent townships on the north, east and south of Finlayson were many other lumber camps, of which I cannot speak with certainty. Lumbering in these parts is active at present, and likely to continue so for ten years to come. These shantymen come from all parts, young and old men, married and single, and they have families and friends who are solicitous for their welfare. Is there no diocesan machinery; can no travelling missionary be found to minister to these people? Surely we cannot be satisfied with the condition of our Church, when it entirely neglects this large portion of the male working classes. Three dioceses adjoin here, Algoma, Ottawa and Toronto. Amongst them some joint action might be taken.

Huntsville. G. S. WILGRESS.

PRESENT STATE OF THE CHURCH.

Sir,—A great deal has been written on the "Present State of the Church in Canada," and we are told that its failures (?) lie with the clergy! It is difficult to restrain oneself and keep within the bounds of good feeling and good sense at this statement. It seems, too, to be put forth in real sincerity. Mr. Ransford certainly has the courage of his convictions and the manliness to sign his

own name to them. I am, however, free to confess that his quotations from Cowper as suppositiously applicable to the clergy, hard working and devoted as they are, brought the hot blood of "righteous indignation" to my face, for I can truly say, that through a long life I have failed to reach any one of Mr. Ransford's, or of Cowper's conclusions regarding them. As negative evidence in favour of these godly men, observe, as I have to my great satisfaction, how few of them have said one word at the really dreadful charges so freely hurled against them; this alone answers them, in the best—the Christ-like way. The trouble is not in the clergy alone; it is not alone in the laity—it is in the individual soul, without personal effort, individual holiness, no man shall see the Lord. Our clergy cannot carry us, spiritually, be they never so holy. Discouraged by their poverty and trials with us, in our failures to uphold and support them, they may be, but I believe that God will look upon their labour and their love, and will bear everyone of them through. I deprecate to the last degree the apparent effort to belittle and undermine the saving influence of the clergy. Let us beware lest our Great Mother (the Church), through our fault, be evil spoken of, and forced to the exceeding bitter cry, "I was wounded in the house of my friends."

PICTOU.

Family Reading.

IN SPRINGTIME.

The rains fell fast through all the night  
On roof and trees and marshy plains;  
They never ceased from dusk till morn  
To rattle 'gainst the window-panes.

When daylight came soft winds began  
To stir the trees on yonder hill;  
The rain clouds broke before the rays  
The sun sent out on mead and rill.

All nature throbs and glows with pride  
Since storm clouds brought their welcome showers;  
A newer life beats everywhere  
Midst woods and fields, in budding flowers.

The earth is glad, fresh odors rise  
From trees and flowers before the door;  
I fling the shutters open wide  
And let their fragrance in once more.

I gaze upon the woods and fields  
As silver mists like ghosts arise,  
They seem to come and grow so fast  
Till their white locks touch yon blue skies.

The aged oaks that many years  
Stood firm against each stormy ill,  
Hold out their long and bending boughs  
With dripping leaves, defiant still.

The cattle crop the velvet grass  
Still wet with beads of last night's rain;  
They toss their heads before the breeze  
That sweeps o'er them from land to main.

'Tis springtime sure; I feel the spell  
That broods o'er each resplendent thing—  
The birds are here with cheering songs,  
The bee is out on happy wing.

And now when gentle gladness holds  
A festive time in sky and earth,  
A thrill of rapture strikes my soul  
And wakes it for an holier birth.

That when my day of life is done,  
With its dark skies and blinding rain,  
My feet may press the shining shores  
Where springtime keeps eternal reign.

JUDGE NOT.

Who are you that you should dare to judge another? Is your own life blameless? Perhaps your brother has wronged you most grievously. Granting that you have done so nearly right as you know how; it may be that your brother cannot see as you see. Or it may be that he sees and is too weak to acknowledge his fault. If he does not realize that he has need of pardon, then I would say, only pity him the more.

How infinitely sad to possess the power to wound others, and yet to be unconscious of that power. When we are disappointed in our friends and can find no reasonable excuse for their conduct, let us leave them to the Father. God made every human heart and has patience to bear with it, shall not we? What depths of Divine tenderness in the words of the Saviour, "Neither do I condemn thee; go, and sin no more." Where the Eternal Son is shining, the shadows of sin abide not; there we shall understand why He permitted such things to be. We go not simply to meet a just God, but a loving Father, our Father, full of mercy and compassion for His wayward children. "Blessed are the merciful, for they shall obtain mercy."

THE JOURNEY OF LIFE.

Too sadly has it been felt by all who have ever allowed themselves to feel at all, that life is like a rough road, crossed by torrents, bounded by threatening mountains, shadowed by darkling woods; that it has its patches of sunlight, and its broad tracts of shadow; that now and again it is breathed upon by the soft breezes of the summer morning, and gladdened by the voices of joyous birds, but that then not less surely the darkness of night and the terror of the storm! Man's physical conditions remind him too surely of an onward march—sometimes up the sunny hillslope to the commanding crest, and then painfully down its steep side, when failing powers and increasing weakness conduct him to the gloomy valley at the base. As man's body, so much more his mind; as his mind, so his spirit; only that mind and spirit will not be content to follow regularly the body's eager march or slackening paces—will sometimes hang back from the one or advance boldly beyond the other; will never be content to accept the apparent close of bodily life as the close of their own; will never rest satisfied by a mere surrender to the darkness and sadness of the grave.—Canon Knox-Little.

NEED OF THE BIBLE.

What the Bible has been and is can be understood only when we consider man in the totality of his moral and spiritual needs. He has needed the Bible, he needs it yet, and he forever will need it. The Bible means man's psychologic demand for certainty, that he is a moral imbecile unless he can be confident that something is right, that there is something which is worthy of the name of authority. If the higher criticism should put the Bible out of court, so that we not only cease to kiss it, but to regard it as a moral guide, we must find something which will take its place. If we admit that science is to become the source of moral authority in the future, it will be realized as such only if it becomes in some degree tabu, and insists that some things are worthy of being done and others not worthy. It must say this or it cannot have any moral sanction or any spiritual power.



## GOD KNOWETH BEST.

By these things men live, and in all these things  
is the life of my spirit."

I craved that which seemed pleasant food,  
And childlike wept when Thou didst it deny;  
I mourned, I pleaded, I looked up to Thee,  
I thought, O Lord, Thou didst not heed my cry.

But now I know that had I gained my will,  
And hadst Thou given that which I thought good,  
It had been only poison to my soul,  
Like fruit of Eden, fair but deadly food.

Thou gavest but a bitter drink instead,  
And yet it is a draught of life to me;  
Some drops I find therein from Thine own cup,  
The sacred cup of sad Gethsemane.

Bitter it is, yet I believe it good,  
And I am glad to take what Thou dost give;  
If thus alone my spirit may have life,  
Send, Lord, the cup, and let my spirit live.

## LOFTY IDEALS.

It is strange what mistakes men make in  
the practical guidance of their lives. One  
might think, to see how men strive and  
struggle for gold, that life must be a failure  
without it; and yet all human experience is  
continually emphasizing the truth that a  
man's life consisteth not in the abundance  
of the things which he possesseth. If God  
should call any of you to great wealth, en-  
joy it; use it wisely; use it well. But do not  
over-estimate the good it will do. Do not  
despise it; do not trifle with it. Do not go  
away and say that I have condemned its ac-  
quisition; that I have done nothing but assail  
and attack men of business and men of  
wealth. That is not the case. I appeal to  
your reason, your conscience, your sense of  
fairness and honour. And I implore you,  
who are thrown into the midst of this hard  
struggle from day to day, to go through it  
resolved that, whether you succeed or fail,  
whether you grow rich or remain poor, you  
will keep faithful to lofty ideals of honour  
and uprightness; that never will you defile  
yourself with that which has not been honest-  
ly and fairly won.—Rev. A. Jenkinson.

CHRISTIANS TRUE TO THEIR  
TITLES.

What would happen if Christians were  
true to their title, not in the letter, but in  
the spirit—not satisfied with a Sunday reli-  
gion, but seeking first the Kingdom of God?  
What if Christianity were everywhere not a  
profession, but a rule of life, a reality, and  
not a sham? Why, if Christ were thus in  
our hearts, we should have Christ in our  
homes, and in our businesses. There would be  
no abuse of authority, disobedient children,  
faithless husbands, and weeping wives. In  
our intercourse with each other we should  
be trustful and not suspicious, genial and not  
reserved, considerate to all, unkind to none;  
not forming our friendships nor estimating  
our companions by considerations only of  
income, or rank, or cleverness, but prefer-  
ring nobility of character, integrity, the true  
Christian gentleman, who is to be found in  
the cottage as well as in the castle, who will  
not do a mean action, will not lie, nor take  
a bribe; the true Christian lady who needs  
no carriages and horses, but only the orna-  
ment of a meek and quiet spirit—maybe  
like the gentle, lowly Ruth, who was but a  
gleaner in the harvest fields. Society would  
mean something more than "our set," "my  
party," and conversation would be something  
higher, and wider, and worthier of the best  
member that we have, something better than

That barren coinage, current among men,  
Mere verbiage, the tinsel clink of compliment.  
In our business we should hear no more  
false pretences that competition justified  
fraud, and that it was impossible to be  
honest. We should see no more of unfair  
samples, forged brands, adulterated foods;  
but while every man sought to gain by trad-  
ing, as our Lord commands, we should ever  
remember the rule which He commands,  
"That no man go beyond and defraud his  
brother in any matter."—Dean of Rochester.

## THE REALITY OF JOY.

Ought every Christian to be happy? Yes;  
and may be so, provided that he seeks in the  
right quarter for his joys. Brave old Paul,  
who never uttered a whimper or a whine,  
sent from Nero's guardhouse this cheery  
message: "Rejoice in the Lord alway; and  
again I say, rejoice." He was too wise to  
exhort us to rejoice in money, for wealth is  
a shifting sandbank; or in health, for it is a  
variable possession; or in the society of our  
households, who may be snatched away at  
any moment. Our souls' joys, to be solid,  
must rest on something immovable. The  
one permanent, unchangeable joy is to have  
Christ Jesus in the heart and to serve Him  
in daily life, and to walk in the sunshine of  
His love.

## WHAT ALL THE WORLD IS DOING.

What is all the world doing at once? My  
answer is, building. I admit that a large part  
of them, probably the great majority, do not  
know it and have never thought of it. Yet  
building they are, and have ever been, and  
ever will be. Aye! and not only are they  
builders but they are builders of that  
which they love the best and in which they  
have the nearest interest; they are builders  
of themselves. In this great  
and universal trade there are no trades  
unions and no strikes. There is no distinc-  
tion of employer and labourer. Bankruptcies  
and failures, I fear, there are many. Be that  
as it may, let every man, high and low, rich  
or poor, young or old, the loftiest genius and  
the veriest dunce, the most careful husband-  
man of the gifts which God has entrusted to  
him and the most profligate and abandoned  
gambler—let them all know that at all times  
and in all conditions and circumstances they  
are builders, and are builders of themselves.  
Just as trees make their largest growths in  
periods, not, perhaps, of their infancy, but  
of their early spring, so mental and moral  
actions, over and above what they are in the  
very process of thought and deed, leave be-  
hind them as portions of the actual character  
of the agent, the largest actual results.  
Everyone, at the end of the action, is in him-  
self different from what he was at the begin-  
ning; and if the act be done in youth, the  
difference in him between what he was and  
what he is, is then the widest. Do not tell  
me in reply that the difference is small and  
imperceptible; for thus it is from moment to  
moment, in being well or ill, in its being  
light or dark, in all the processes which in  
the mass make up the experience of life, with  
the fruits of that experience.—W. E. Glad-  
stone.

## THE MYSTERY OF PAIN.

Everyone who has seen much of human  
suffering must have noted that it is almost  
invariably least mysterious to the one who  
has to bear it. . . . Pain as a spectacle  
is somehow or other an entirely different  
thing from pain as an experience. Here, it  
seems to me, cynicism is falsest. The spec-

tales of pain forced upon Job in the death  
of his sons was more likely to torture him  
into unbelief than any experience of pain  
that life could bring. The one who lost  
faith, in this poem, was the one who, with  
the tenderest heart to feel, stood, as it  
seemed, between the dead and the dying,  
herself left out of the scheme of suffering,  
left only to contemplate it from without;  
without that key, that clue to its possible  
meaning, which is given in God's grace to  
most spirits on whom the burden and the  
weary weight of all this unintelligible  
world falls in strokes of pain. Sometimes,  
I will confess, in thinking on this problem,  
I have seemed to grow conscious of a new  
argument for the Incarnation—an argument  
I cannot clearly state. I have wondered  
whether if even God might not need, shall  
I say, to realize from within; to stand with-  
in this mysterious network of throbbing  
nerves, and taste as man tastes the actual  
cup of our mortal pain. Always to stand  
without, contemplating this life of ours  
hedged about with suffering, would, one sup-  
poses, be intolerable to the Infinite Love,  
burning to identify itself with its creatures,  
and to seek the relief which springs from  
making their experiences its own. For it  
is ever true that they that have suffered  
are least afraid of it. They that have suffer-  
ed least behold the mystery of pain, and re-  
ceive none of its incommunicable secrets of  
revelation. These are they who lose faith,  
for pain cannot be understood from without,  
only from within.

## HINTS TO HOUSEKEEPERS.

Meat Balls.—Add to one small bowlful of  
finely chopped cold meat a cupful of fine bread  
or cracker crumbs, a little chopped onion and  
celery, a little gravy mixed with the crumbs  
to moisten them. Season with pepper and  
salt, shape into cakes and fry light brown.  
Serve hot with baked potato.

Stuffed Kidneys.—Split the kidneys length-  
wise, leaving enough meat and skin on one  
side to serve as a hinge. Rub well inside  
with melted butter, and broil them, back  
downwards, over a bright fire for about nine  
minutes. Have ready a stuffing of bread  
crumbs, cooked salt pork, parsley and but-  
ter, seasoned with pepper, salt and onion  
juice. Heat in a saucepan, set in another of  
boiling water, stir in the juice of half a lemon,  
fill the kidneys with the mixture, run a tooth-  
pick through the outer edges to keep in the  
stuffing, pepper them and serve.

Breaded Eggs.—Slice cold, hard-boiled  
eggs, pepper and salt, and dip each slice in a  
beaten egg, then in cracker dust. Leave in a  
cold place for about an hour, and fry in deep  
fat to a rich brown. Dish and garnish with  
parsley and serve with tomato sauce.

Baked Omelette.—Stir five tablespoonfuls  
of sifted flour into three pints of milk; strain  
it through a sieve; add the yolks of eight  
eggs well beaten, and just as it goes into the  
oven, spread on the whites, beaten stiff. Bake  
quickly.

Sweet Cream Sponge Cake.—Two eggs  
broken into a teacup. Fill the cup up with  
sweet cream and beat till light. One cup of  
sugar, one and a half cups of flour, two tea-  
spoonfuls baking powder, flavouring and a  
pinch of salt.

When sweeping a carpet, if salt be scat-  
tered over it in place of tea leaves, an im-  
provement will be noted. The salt brightens  
the colours and leaves no stains.

Soap should always be purchased some  
weeks before using, and put aside to dry.

Beautiful hands are  
Shapely and fair  
But are often cast  
And are brown as

Useful hands that  
Life's duties one  
Hands that are will  
Till the reaper's

Lifting the burdens  
To bear through  
Brushing the dead  
From out the tan

Gentle hands, betw  
The weary face  
Beautiful hands, th  
For sorrow "the

Hands whose touch  
Dear hands thou  
Whose magic thrill  
Whispers, "We

Warm, human han  
So close within  
Though clasped, so  
Still speaks in lo

Telling the tired b  
It sang in years  
Beautiful hands ar  
Where the heav

How hot it w  
had chosen the  
street, but even  
almost unbearable  
only have know  
the city I shou  
errands till a ce  
to herself. "But  
I can get out  
sunlight."

The army of  
busy, were for t  
ing idle in the  
ments, waiting  
closing hour.

Her purcha  
stood waiting fo  
she heard a co  
between two  
ing at a short

"How is  
Betty?"

"Not well a  
says if the  
cooler, she w  
but each one o  
haunts her mo  
now she has  
times during t

Then the fir  
kind voice, "I  
little extra mo  
Helen off to t  
weeks! Just t  
be like if you  
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"Here is y  
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standing near  
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Alice woul  
more, but, h  
lingering, gat  
and went on  
the blinding



Children's Department.

BEAUTIFUL HANDS.

Beautiful hands are not always white,  
Shapely and fair to see,  
But are often cast in a humble mould,  
And are brown as brown can be.

Useful hands that are ready to take  
Life's duties one by one,  
Hands that are willing to reap and glean  
Till the reaper's work is done.

Lifting the burdens we find so hard  
To bear through life's long day;  
Brushing the dead leaves sorrow drops  
From out the tangled way.

Gentle hands, between whose palms  
The weary face may lie;  
Beautiful hands, that softly tell  
For sorrow "the reason why."

Hands whose touch remains for years;  
Dear hands though folded low,  
Whose magic thrill within our soul  
Whispers, "We loved you so."

Warm, human hands that once we held  
So close within our own;  
Though clasped, so cold, their silent clay  
Still speaks in love's low tone.

Telling the tired heart the song  
It sang in years gone by,  
Beautiful hands are always found  
Where the heaviest duties lie.

USING A DISAPPOINTMENT.

How hot it was! Alice Hunter had chosen the shady side of the street, but even here the heat was almost unbearable. "If I could only have known how hot it is in the city I should have put off my errands till a cooler day," she said to herself, but here is North's, so I can get out of this scorching sunlight."

The army of clerks, usually so busy, were for the most part standing idle in their various departments, waiting longingly for the closing hour.

Her purchases made, Alice stood waiting for her change, when she heard a conversation going on between two of the clerks standing at a short distance.

"How is your sister now, Betty?"

"Not well at all. The doctor says if the weather were only cooler, she would gain strength, but each one of these hot days exhausts her more than the last, so now she has to lie down several times during the day."

Then the first speaker said in a kind voice, "How I wish I had a little extra money so I could send Helen off to the country for a few weeks! Just fancy what it would be like if you and I could take her away to some cool—"

"Here is your change!" And Alice looked up with a start to receive the money held out to her. She took a good look at the two girls who were talking, and knew instantly that the pale, gentle-looking girl was Betty, while the energetic, brown-eyed young person standing near was the one who had made the wish.

Alice would have liked to hear more, but, having no excuse for lingering, gathered up her parcels and went out to face once more the blinding glare of the sun.

"I can stand it better now, though," she thought, "for if I hasten I shall be able to take the 3.15 train, and soon be home."

Four o'clock found her walking through the cool woods that lay between the station at Waverley and her home. What could be more delightful after the heat of the city! On the left lay the lake, that to-day was not even ruffled by the gentle wind; on the right stretched the great forest with its miles of trees, growing so close to the water's edge that the flicker of their leaves was reflected on its blue surface.

The house was reached, Alice went directly to Aunt Adams' room.

"Here I am back again; and, aunt, if you want to find out just how lovely this spot is, go into the city for a time. The heat there is exhausting."

"Yes, I am sure it is, Alice. I am glad your father leaves town to-morrow, for he is very tired."

Mrs. Adams, Alice's great-aunt, had come to them seventeen years before, when Alice, a blue-eyed baby of a few weeks old, had been left motherless. The tie between the two was a strong one, and, next to her father, nobody was so dear to Alice as Aunt Adams.

The next morning they were all astir early, as Mr. Hunter was to leave that day on business that would keep him from home for six weeks. Before going there were many things to be seen to and directions to be given, so everyone was kept busy.

Alice drove to the station with him, and, as they neared the end of the drive, Mr. Hunter said, "I should hesitate about going away for so long a time, Alice, but I know you will not be lonely, with Edith and Marjory coming to-day. Keep them as long as you can, and write often to your old father. Now, good-by, deary. Keep cheerful."

The train stopped but a few seconds, so the parting had to be short.

On the way home from the station, Alice stopped at the post-office where she found a letter from Edith. It was short, and, after reading it, her first thought was, "I am glad father did not know of this."

Alice was an only child and very dear to her father. It had been a comfort to him to know that her two cousins were to spend the summer at Waverley, as they in a measure would make up for his absence. But here was this unwelcome letter saying that the unexpected arrival of friends made it impossible for the girls to leave home.

Of course Alice told Aunt Adams immediately.

"I'm so sorry, aunt. It is bad

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enough to have father away, without this happening."

The long day seemed endless to Alice, who could not settle herself at anything, in the afternoon she wandered about the house, going at last into the rooms which had been prepared for Edith and Marjory.

Everything was in order; flowers in the vases, the girls' favourite books on the shelves, a tiny fire laid in each grate ready for the touch of a match should a chilly evening come—everything ready. "And now," said Alice, "there is nobody to enjoy it all. Father is gone, and there are six dreary weeks to look forward to. I'll just lock these doors and not look in once all summer!"

Turning the keys, she went down to Aunt Adams, who sat quietly sewing.

"I forgot to tell you, Alice, that while you were out of the room this morning, your father left an envelope for you in his desk. He asked me, in case he forgot to speak of it, to tell you, as it contained some extra money, which you may need during the girls' visit."

As Alice went to the desk, she said to Mrs. Adams, "I don't see why people have so many disappointments; they surely do no good."

"That depends, child, on the use you put them to. If you let them make you impatient and rebellious, they certainly do no good, but a great deal of harm. I have often found, by looking closely, that disappointments may be taken in such a way as to prove blessings."

Taking out the envelope, Alice saw written across it: "A little extra money, from father."

Where had she heard the words? Suddenly she remembered, and with the remembrance came an idea. She told Mrs. Adams the conversation she had heard between the two clerks, and said, "Do you think we could invite those two sisters here, aunt? Just imagine what it would mean to the sick one! The two rooms are all ready, you know. May I? Are you willing? And the voice that had been so doleful all day was now full of energy: "I know father would approve, and we could make them so happy!"

Mrs. Adams looked thoughtful for a time, and then said, "Here is what we will do, Alice. We will go into the city together to-morrow morning, and I will make a few inquiries; then if I am satisfied, you may invite the sick girl and her sister to come. Will that do?" and Mrs. Adams smiled lovingly at the girl.

"Do? Why, it's just the loveliest plan in the world! Good-by disappointment! I shall put you to such pleasant use that you will not recognize yourself as the thing that has been making me so sad all day!" and the happy girl laughed merrily.

The city was hotter than ever the next day, but Mrs. Adams and Alice were too busy to think of it. They went at once to the big store, where Alice soon pointed out Betty, who looked worn from the continued heat. Then Aunt Adams went at once to the busy office, where her sweet, womanly

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face and old-fashioned courtesy secured interview with firm who engaged. Fortunately, he knew about Betty Harlow, Helen, and was Mrs. Adams' promise to arrange it if it came about.

Betty was not a little disappointed to appear in offices.

She could not find out what Alice had done after a few questions. Her explanation, she said, had become so Adams gently took her chair, and before long while the tremor.

"I can never be enough!" The girl made a third try, turning in the Helen Harlow comfortably settled in her pink room. Edit

The plan was to go out to Waynesville, returning to the city each morning for two weeks. Her should be all spent with Helen.

A letter from Alice, cordial approval, out a doubt on her mind, Alice decided her guests.

The white cheeks soon turned the brightest pink; her delight was kind that showed radiantly happy.

Every morning her work she put in a basket of fruit for Alice to "your who really by I guessed the plan through which friends."

When Septe girls returned in mind and heart. But what had for Alice? I tell you:

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"Then the proved a answered Mrs

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face and old-fashioned, beautiful courtesy secured her an immediate interview with that member of the firm who engaged the clerks. Fortunately, he knew a great deal about Betty Harlow and her sister Helen, and was delighted with Mrs. Adams' project. It all seemed to arrange itself, so easily did it come about.

Betty was much surprised and not a little dismayed at a summons to appear in one of the private offices.

She could not at first comprehend what Alice meant; but when, after a few questions and much explanation, she did understand, her face became so white that Aunt Adams gently forced her into a chair, and began fanning her, while the trembling lips said:

"I can never, never thank you enough!" The next day Alice made a third trip into the city, returning in the afternoon with Helen Harlow, who was soon comfortably settled in the pretty pink room Edith was to have had.

The plan was that Betty should go out to Waverley every evening, returning to her work in the city each morning, and later, when her two weeks' vacation came, it should be all spent in a happy rest with Helen.

A letter from Mr. Hunter gave cordial approval, and then, without a doubt or a worry on her mind, Alice devoted her time to her guests.

The white roses in Helen's cheeks soon deepened into the brightest pink; and as for Betty, her delight was of the speechless kind that showed itself only in a radiantly happy face.

Every morning as she went in to her work she carried a dainty basket of fruit or flowers from Alice to "your brown-eyed friend, who really by her kind words suggested the plan to me, Betty, through which we have become friends."

When September came the two girls returned to the city, clearer in mind and stronger in body. But what had these weeks done for Alice? Let her own words tell you:

"Aunt Adams," she said, as they sat on the porch together after their guests had gone, "I have learned this summer what a sacred trust money is, and I have found out that the best way to enjoy it is to share it with others."

"Then the disappointment has proved a blessing, indeed," answered Mrs. Adams, happily.

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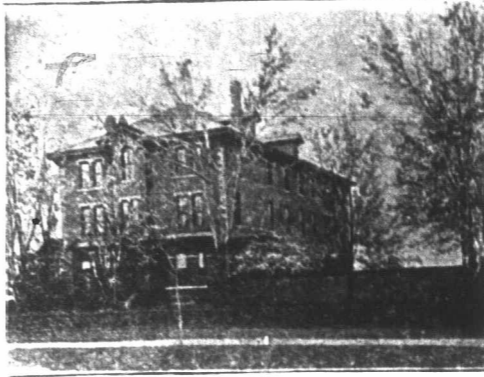
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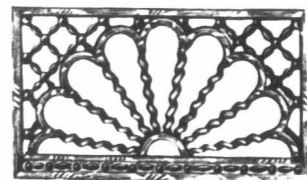
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