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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26 ]

TORONTO, CANADA, THURSDAY, JUNE 14, 1900.

[No. 24.

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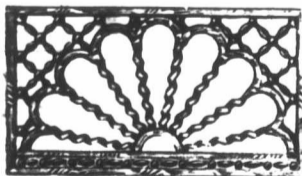
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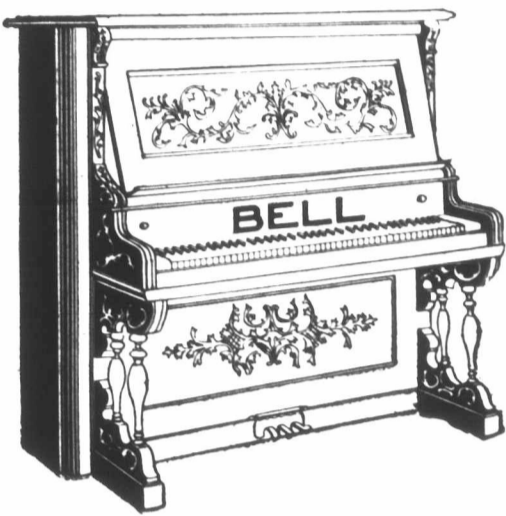


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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FIRST SUNDAY AFTER TRINITY.

Morning—Jos. iii, 7-14, 15; Acts ii, 14-22.

Evening—Jos. v, 13-14, 21, or xxiv; 1 Pet. i, 11-13, 8.

Appropriate Hymns for First and Second Sunday after Trinity, 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.

### FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

### SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 335, 336, 337.

General Hymns: 1, 21, 36, 520.

## We have removed our business offices to Room 18, 1 Toronto St.

The Perpetual Diaconate.

How can lay help be utilized in the Church? is a question which meets us every day. The clergy are not sufficient—that is clear. A writer in the New York Churchman says: "It seems to me the great need of the age is perpetual diaconate. We need many good men, who will give themselves to the work of the diaconate, and still support themselves by their business as before. These might be lawyers, doctors, teachers, bankers, or merchants. Many rectors could use from one to a half dozen of these. They would go to school-houses and chapels and preach with authority. The poor would look upon them as ministers, and their work would be effective and everything done with reverence. Thus they might build up many a parish, so it could call a rector. Frequently these men who meet those to whom they go in a busi-

ness way would reach them better than a scholarly priest. Besides, men who take a number of years to fit themselves for the ministry are not willing to bury themselves where their talents would be wasted. If they were willing to do so, there is not means to support the great number needed. The permanent deacon would only have to know his Bible and Prayer-Book. There are, therefore, scores of godly men who might do almost the work of a priest. This is the great need of this country. The deacon could help the rector in many ways, and would be absolutely under the priest, if so assigned by the Bishop, and therefore could not abuse his position. We have a very strong conviction that there is here common sense and practical wisdom. As regards the difficulties in the way, we believe they could easily be got rid of; and to the consideration of these difficulties we hope soon to turn our attention.



OUR BELOVED QUEEN—GOD BLESS HER.

Secession from Rome.

We have, more than once, referred to the secession of the Abbe Bourrier from the Roman Catholic Church, and it is well that his position should be understood, especially by those who have hankering after that Communion. The Abbe has published the letter which he addressed to the Bishop of Marseilles at the time of his secession. It is a strong and dignified document, whose positions the writer himself sums up in this fine paragraph, at the close: "I am convinced," he says, "that the Gospel alone will save modern society; convinced that the Roman Church cannot, without abjuring itself, place the Gospel in the hands of the people; convinced that the Catechism does not compensate for the loss of the Gospel. Such, Monseigneur, are the motives of the decision which I make this day, in the full enjoyment both of my reason and of my liberty. Faith-

ful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Saviour, with fidelity to His Word, and set free from the fear of men."

Religious Education in Public Schools.

We have always acknowledged that there are difficulties in the way of general religious education; but some of the objections raised to it are of a very curious character. Thus in the district of Seacombe (England), the four dissenting members, who form the minority on the board, have forwarded an appeal to the Education Department, asking that "Articles of Anglican Belief, commonly called 'the Apostles' Creed,' be immediately removed from the school curriculum, as also what they briefly call 'the Duties,' to which, by the way, the Duke of Wellington attributed the finest qualities of the English character. They do not, like the farmer of the story, object also to the Ten Commandments, because they are in the Catechism, but they go perilously near to the prejudices of that benighted agriculturist; for they say, 'We are opposed to their use in association with the Catechism and the other sections herein complained of—the Creed to wit—'which are distinctive of the Church of England.'" This is very astonishing. Certainly the Apostles' Creed is no special property of the Anglican Communion. Not only is it accepted by Methodists, Presbyterians, and Congregationalists; but, formerly, at least, it was taught by Unitarians. We do not mean that religion could not be taught without the use of the Apostles' Creed, but it is a great pity that people should not inform themselves better on these subjects before they resorted to controversy.

Flats for Poor Gentle Folk.

The question of housing the growing population is becoming a problem of great interest everywhere. In the East End of London, great improvements are being made, and houses are being built with flats for families—let at moderate rents, yet involving no loss to the proprietor. This is a most important movement, and may be extended with advantage in many places and to different classes. A plea has been made for flats for poor gentlepeople. The pleader was the wife of a clergyman, with £150 a year, and a family. A house was out of the question, owing to the narrowness of means, and the cheapest flat, except those for working-classes, is £40 a year. The very excellent suggestion is made that flats should be built and kept for poor gentlepeople only. It would certainly seem that, if artisan dwellings can be erected which will pay a fair return upon the capital expended, it ought to be possible, if only as a commercial speculation, to erect flats such as those which the wife of this clergyman with small means has suggested. But here is another of those housing problems, which are

amongst the most difficult with which we are faced by our nonconformist brethren.

#### Church Census

It is a strange fact that there is a general opposition, among English Nonconformists, to the taking of a religious census. This arises from the fear that most of the indifferent and negligent would declare themselves to be Churchpeople. No such prejudice seems to exist among ourselves, and therefore we may expect that next year we shall have a report of the relative strength of the religious bodies of whom the Dominion is composed. In the United States, the census seems to be taken by the various denominations, and we have an account of such a census recently taken in Philadelphia. Everywhere the canvassers say they met with a sympathetic reception, and all religious organizations united in this work of comity. The census enumerated 1,350,000 persons, and discovered a great host of delinquent Church members. It revealed also many who expressed preferences for a Church which had no knowledge whatever of their existence. Some churches in this way will be able to add 200 or 300 to their rolls. Something similar was attempted for a district of New York by St. Agnes' chapel, some time ago, and the systematic way in which the addresses of Easter communicants are recorded there is worthy of commendation and imitation. We in Canada might receive some guidance from this example, more especially in regard to the looking up of the strayed members of our flock. It is also well that we should know what progress we are making.

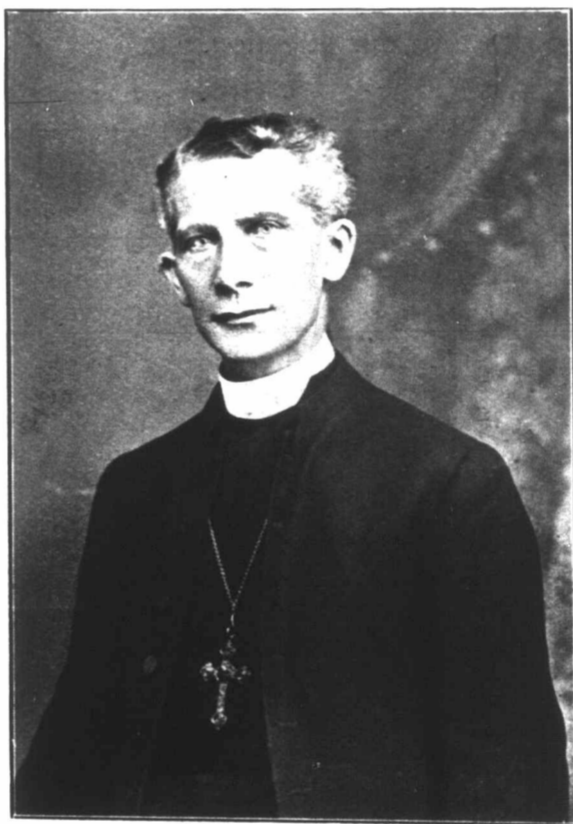
#### Home Mission Work.

How to reach the masses—is a question often asked, and the answer is by no means satisfactory. One thing seems fairly certain, that mere pulpit and platform work will not do it, and we strongly recommend to clergy and Church workers the testimony of Canon Bowers, of Gloucester, who speaks with authority out of a varied experience. He says: "After many years' experience of this many-sided work over a large area, I think that one of our greatest needs to-day is much more house-to-house visitation service, not instead of but as well as services—the old-fashioned pastoral spirit. It is this unobtrusive, out-of-sight work which more than all our pulpit and platform oratory; more than all our attendances at endless committees or organizing entertainments, makes for spiritual progress and real efficiency. Sometimes after a parochial mission or mission visit in a parish, I have heard it said, 'It is too early to speak of results but I am going to wait to see what happens, to see if it really lasts.' This is a short-sighted policy. It is not 'waiting to see what happens,' that is wanted; it is diligently following up the mission at once with regular house-to-house work—with a communicants' union or guild, a Bible-class, daily services, and edifying work, building up the souls of the people. Much mission work fails for lack of this. The Church to-day is in danger, I think, of overfeeding the few and

neglecting the many. There is a great need of a general revival of earnestness. When this comes, we shall be able to reach the number of baptisms and confirmations, and communicants may bear some proportion to the congregation, but are often seriously deficient when compared with the population of the parish. Our sphere of work is not merely the congregation but the parish, and we were ordained to cure and care for souls, not to be public entertainers. The great outside world, which goes neither to church nor chapel, is not being influenced to anything like the extent it might be, owing to the lack of systematic and diligent house-to-house visitation."

#### The Vitality of Microbes.

Science makes progress. We are learning more and more about ourselves, our bodies, our diseases, our health. One thing becomes clear—that it is very difficult to kill the microbes, so the only way (as yet known) of preventing their destructive work is to



BISHOP OF ALGOMA  
Elected Coadjutor Bishop of Ontario, but declined.

keep the body healthy, so as to resist their influence. An experiment was lately made under the auspices of the Royal Society, to determine the effect of the intense cold of liquid air upon the microbe germs of such diseases as typhoid fever, diphtheria, cholera, and the like. It has long been known that such germs are not killed by being exposed to any ordinary cold, and it is now demonstrated by this experiment, that even the intense cold, ranging from 183 to 193 degrees Centigrade, for seven days continuously, failed to injure the microbes to any appreciable extent. In addition to being subjected to the intense cold, there was a tremendous mechanical strain, but without any indications that would warrant an assumption that the dangerous germs were rendered less dangerous. Other means of destroying these seeds of evil may yet be found out. So far, we can only do our best to see that no soil is ready to receive them.

#### The Eclipse of the Sun.

If the secrets of nature are not now adequately explored, it certainly will not be because we grudge men or toil or money in the endeavour. Commenting on the total eclipse of the sun, Appleton's Popular Science Monthly says that out of about seventy eclipses of the sun which have occurred somewhere in the world within the nineteenth century, there have been only eight total eclipses of more or less duration visible on the North American continent. The others happened in places often remote from civilization and sometimes in entirely inaccessible localities, as over the ocean areas. The difficulty of transporting heavy baggage to the remote parts of Asia, Africa, or South America is such as to preclude all but a few scientists from any effort to observe eclipses. The writer was much impressed with the formidable nature of the undertaking to establish eclipse stations in places which are distant from centres of population by his own experience on the West African Eclipse Expedition, sent out by the United States Government, for the eclipse of December 22nd, 1880, to Cape Ledo, on the west coast of Angola, about seventy miles south of St. Paul de Loanda. Nearly eight months were consumed in the course of the preparations at home and in the voyage out and back. This is certainly tremendous work, and many will wonder whether it quite pays. Yet it is something to come to know all these natural phenomena, as they may be known; and we must not be in haste to say that there are no practical advantages resulting from knowledge thus obtained.

#### Visiting the Working-Classes.

It used to be said that the men, at least, of the working-classes could not possibly be visited. At ordinary visiting hours you could not find them at home; and, if you called at their meal hours, they would not forgive such a liberty. It would appear, however, that this difficulty is being got over. Thus the incumbent of St. Matthew's, Fulham, in acknowledging aid from the Bishop of London's fund remarks: "Besides the ordinary house-to-house visitation of the parish, regular visits, mostly in the dinner hour, are paid to navvies and workmen engaged on large public works in the parish, to workers in engineering workshops, to factory hands, to the women and girls employed in 'Kops' Brewery,' and to several laundries. The dinner hour work has already brought the clergy into touch with a large number of working-men, who could not otherwise have been reached by the Church, and many have now become regular worshippers in their parish church, and have joined Bible classes, and come forward for confirmation."

#### THE TORONTO SYNOD.

The meeting of the Synod of the diocese of Toronto promises to be of considerable interest. It is not that any questions are likely to arise which will cause warm discussion; but the regular work of the Church will furnish matter for consideration of very considerable interest. Happily, the days of party con-

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controversy are gone by. If we are not quite agreed on all points—if we are not even quite agreed to differ—we are yet agreed to a large extent to go our own way and to let our neighbours go theirs—so long as there is a general adhesion to the laws of the Church, the prescriptions of the Prayer-Book, and the orders of the Bishop. No questions of this kind, however, are likely to disturb the peace of the Synod. A considerable portion of the Circular of the Synod is occupied with financial matters, and this has sometimes been made a matter of complaint. But it should be remembered that this is one important part of the work of the Synod; and it has to be transacted either by the Synod itself or by some committee appointed by the Synod. The report of the Clergy Commutation Trust Fund Committee points out the effect of the alteration of the Canon last year. The Mission Board report a substantial increase to their fund—which is excellent news. The Committee of the Widows' and Orphans' Fund also give a better account of their payments. This is one of the most gratifying parts of the year's report, as it is certainly one of the saddest incidents in our recent history that the widows should be neglected or underpaid. Many other reports seem to be satisfactory in their character. Under Appendix S. there are some statements which will probably occasion remark in the Synod. The note at the end, signed S. H. Blake, Chairman, will undoubtedly cause some discussion, which, however, we will not anticipate! Among the motions of which notice is given, there is one under the names of Mr. F. E. Hodgins and Dr. T. C. S. Macklem, of considerable importance, requiring the appointment of a special committee to be called "The Committee on the State of the Church in the Diocese." This appears to be a very important subject and we hope it may receive careful consideration. But we must not further anticipate the doings of this important body. Of some things we are quite sure. The Synod will be conducted with the dignity and courtesy for which the President is conspicuous; the members of the Synod will come together animated by the desire to do their best for the Church and the diocese; and we doubt not but, by the blessing of God, things will be so ordered as to contribute to the extension of the Kingdom and the glory of its Head.

#### THE ONTARIO ELECTION.

The election of a coadjutor Bishop for the diocese of Ontario has excited no ordinary amount of attention. The circumstances are, to a large extent, peculiar. It is not merely that the Archbishop is the first occupant of the See, having held the bishopric from the time of its separation from the diocese of Toronto; it is not merely that he has occupied his exalted position for a very long period of time. Besides all this, he has displayed the greatest qualities of a teacher and a ruler, being intellectually and practically the leading spirit among the bishops of Canada. It was with much regret that the decision was finally ar-

rived at, that it was necessary to elect a coadjutor Bishop, and the matter had only to be brought under the notice of the Archbishop, when he cordially concurred in the resolution. As we have said, there was a very wide and deep feeling experienced in regard to the election, and the result is now before us. Rumour had designated the men who were likely to be elected. Two men, who would perhaps have stood foremost among the candidates, were disqualified, not so much from age as from bad health. Archdeacon Bedford-Jones, through excess of work, had been placed hors de combat, and Dean Lauder was in much the same condition. They were, therefore, not possible candidates. Professor Roper, who had been known as Professor at Trinity College, and as co-rector of St. Thomas' church, Toronto, had the suffrages of the clergy. Doubtless it militated against Professor Roper that he had removed from Canada to the United States; and we confess to having some sympathy with this sentiment. We do not wish to condemn or blame



FIELD MARSHAL LORD ROBERTS.

those who leave us for the Great Republic; but we feel that those who remain with us have the higher claim. Then Professor Worrell seemed to be the favourite with the laity; and Professor Worrell has great claims on the Church, and great ability. But this leads to another thought. It is rather a sad thing that there should be clerical candidates and laymen's candidates. Could not this be avoided by some means? Neither of these was chosen. Bishop Thorneloe, of Algoma, received the united vote. But many felt that he could not accept the proffered mitre. And he has justified this anticipation. When the late Bishop Sullivan was offered Huron, he telegraphed that the claims of Algoma were supreme. Algoma prepared for him an early grave; yet neither he nor his could regret the sacrifice; and we trust that Bishop Thorneloe may be preserved for many years to administer to his important diocese. Failing Bishop Thorneloe, the diocese turned to Dean Williams, of

Quebec, son of the late Bishop of that ancient city. Lennox Waldron Williams was born at Lennoxville, November 12th, 1850, and took his B.A. degree at Oxford, in 1883, and M.A., 1887. Ordained Deacon, 1885, and Priest, 1886, he was appointed (1885), curate of St. Matthew's, Quebec, and (1887), Rector. Last year he became Dean of Quebec. In all these positions he has been a devoted and successful parish priest, and the diocese of Ontario may be congratulated on receiving him as its Chief Pastor. Since writing the above, we hear that Dean Williams has declined to accept the position as coadjutor Bishop; therefore, the Synod of Ontario will meet again on June 20th to make another selection.

#### PRETORIA.

It is always pleasant to find that our forecasts turn out to be correct, especially when the fulfilment of them is of an agreeable character. When the surrender of Pretoria was originally announced, it was a report nearer to the truth than we came to imagine. The flight of President Kruger was the key to that event. Few, indeed, could possibly have imagined such a collapse of the Boer opposition. Of course the collapse was not entire, and we do not yet know whether it will soon be completed. Essentially the case is something like this: Undoubtedly the Boers could have held Pretoria for a considerable time. It is strongly fortified and well provisioned. It is difficult to say whether Lord Roberts would have ventured on a direct assault or storm. Indeed, it seems quite improbable that a commander so cautious, so careful of the lives of his men, should have risked any considerable loss of life in a direct assault; and in that case it would have been a case of starving out. However, the end must have come, and President Kruger knew that, and knew that such an end meant captivity for him. Accordingly, he departed; and those who were left behind had no idea of being shut up behind stone walls, although they were still willing to fight in the field; and although they have had so few successes in battle, yet in one place, a good way off to the South-East in the Orange State, they have managed to capture a battalion of British troops. This is most vexatious, and all the more so, that it is a repetition of the blunder so often committed during this war, the blunder of recklessness and incaution. Lord Roberts says he hopes soon to recover them, and this is highly probable; but they ought not to have been captured. What the further result may be, no one can tell. It must be a terrible blow to the Boers of the Transvaal to lose their capital city, Pretoria, as well as Johannesburg, the centre of their wealth. But they have done wisely in saving these spots from the desolation which would have resulted from a siege. It has been suggested that they may still carry on a guerilla warfare in the region about and beyond Lydenburg; and this is quite possible. But for what purpose and with what final results? When the Spaniards, in the case of a conflict

during the Peninsular war, it was in the assurance that the French would soon or ultimately be driven out, and Spain would become their own again, and so it was. But no such hope can now be entertained by the Boers of the Transvaal. When they dared to cross swords with the great British Empire, they knew that they were thoroughly prepared for the war, and Britain was not; and they hoped, by their superior strength, to drive the British armies into the sea, and so discourage any further attempts. When this idea was not realized, they began to cherish the hope of intervention, by which means at least something like independence might be secured to them. This hope, too, is now gone; and they must know that, whilst they may still kill and be killed, the end cannot be far off. It is of no use speculating; we must wait and see. In the meantime we present to our readers portraits of those most intimately connected with the war, and above them all Her Majesty, the Queen. Next to her comes Lord Roberts, the champion and hero of the work, whose name will go down to posterity with those of Marlborough and Wellington. Then Kitchener, second only to Roberts—and Buller, who has fought many hard and some successful fights, and White, who gallantly held Ladysmith, until he and his chivalrous band were on the borders of starvation; and last of all, the man who is, perhaps, at present, to the English people, the most interesting figure of all, the defender of Mafeking, the gallant, persistent, triumphant General Baden-Powell.

**HOMILETICAL HINTS ON THE COLLECTS.**

By Rev. Prof Clark, LL.D., Trinity College.

Collect for the Second Sunday after Trinity. In the Sundays after Trinity we lose something of the historical continuity which is preserved in those Sundays which commemorate the events in the life and work of Christ. Yet there is, apparently, a certain connection between the Collects and the Gospels and Epistles. As with the earlier Collects of the year there is here an adaptation from the Latin, but with more alterations than are usual. Let us consider.

- i. The manner of address.
  - 1. A special commemoration of the Divine care—the never-failing help and governance of God.
    - (1) We need governing and guiding. "It is not in man that walketh to direct his steps." We err and stray.
    - (2) But also strength and help. Even when we see the path clearly, we are often powerless to walk in it. And His grace sufficient.
    - (3) This care never-failing—ready at all times and in all circumstances.
  - 2. The special class cared for; Those brought up by God in His steadfast fear and love.
    - (1) Not meaning that He is not ready to care for all.
      - (2) But only by the awaking of fear and love are men prepared for His help.
      - (3) And this fear and love not a mere passing emotion, but an abiding principle.
- ii. The Prayer.
  - 1. For protection by God's good providence.
    - (1) Protection from spiritual evil. The petitions in the Lord's Prayer illustrate this: Lead us not, etc.
    - 2. For perseverance in the graces already generated—"a perpetual fear and love of Thy Holy Name." Thus the whole prayer is connected and knit together.

**REVIEWS.**

Magazine Notes and Queries is a publication which takes the lines of the English periodical of the same name, only that the American magazine is a much handsomer one. Moreover its contents are excellent and indispensable for all persons of antiquarian leanings.

The Literary Digest is a very excellent publication, most useful to those who wish to follow the contents of the great magazines, and yet have not time to read them all. The periodical seems now rather more favourable to England which is pleasant.

The Critical Review for May is simply first rate. Students of theology and philosophy will find all important new books on the subjects carefully examined. Among those noticed in the current number are Hutton's History of the Church in England, Paulsen's System of Ethics, Kittel's Book of Kings, and other books of weight and interest.

The Christian Forum is a new publication which promises well. We shall watch it and report upon it. The Methodist Magazine for June is as good as ever. We specially recommend Mr. Geoffrey Droge's article on the War in South Africa. The



GENERAL LORD KITCHENER.

Homiletic Review for June has its usual variety and fullness of articles. It is most helpful in all its departments.

**The Churchwoman.**

This Department is 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.

**TORONTO WOMAN'S AUXILIARY**

Unusual interest was attached to the monthly meeting held in St. James' schoolhouse on Thursday morning, June 7th. No less than four missionaries from Japan being present. Miss Paterson, for many years Diocesan Dorcas secretary, and well known as the fountress of St. Mary's Bible Training Home, Matsumoto, Japan, has returned to Canada, and she has with her one of her native helpers in the home, Hide Ishimora San. This Japanese lady is prepared to address meetings, and Miss Paterson commends her to the kind hospital-

ity and consideration of all W.A. workers. Rev. Mr. and Mrs. Kennedy, now home on furlough, were also present. Mr. Kennedy spoke briefly and expressed his willingness to assist as far as possible in arousing interest in Japan during his stay in Canada. The monthly reports presented by the diocesan officers showed indications of progress. Mrs. Willoughby Cummings reported one new branch of girls at Uxbridge, and urged the members to endeavour during the summer months to form new branches in parishes where the chain of senior girls and junior branches is not now complete. Mrs. Cummings expects to visit several of the missions in the Northwest during July, and will be prepared to give accounts of the work and progress there on her return. The newly elected treasurer, Mrs. George Webster, reported receipts for the month, \$606.93, and expenditure \$1,071.61. The Parochial Missionary collections amounted to \$155.10, divided as follows: Diocesan missions, \$135.55; Algoma, \$7.10; Northwest, \$9.45; Foreign, \$3. The Extra-Cent-a-Day Fund for the month was \$41.85, and was voted towards the building of a new and much needed church in the Minden district. A letter from Rev. W. L. M. Broughall told of the effort which the settlers of this locality are making to secure a suitable edifice, and His Lordship the Bishop warmly endorsed the appeal. The junior branches seem more progressive since the annual meeting, one new branch has already been formed at St. James', Penetang, and one is to be formed at Christ church, Cavan. Much has been said about "holiday work" for members of the Auxiliary, one very practical and possible work for many would be the interesting of children in missions, the forming of junior branches or devising better methods for carrying on work in branches already established. Mrs. G. A. Kuhring, the only member of the Toronto W.A. who was present at the recent Ecumenical Conference in New York, gave a short address, telling in an interesting manner some of her impressions of the men and the meetings which have been a subject of world wide interest. The rector of St. James' was present during part of the meeting, and invited members of the W.A. to attend the farewell meeting to be held in Trinity College on the evening of June 26th for Rev. C. H. Shortt and Rev. Egerton Ryerson. The annual report of the Diocesan Auxiliary has been published, and is being distributed throughout the diocese. It contains the minutes of the annual meeting, the reports presented at that meeting, tabulated branch reports, and a complete list of members in the diocese. It is a useful handbook of 104 pages. Copies may be had on application to either of the secretaries, a charge of 15 cents being made to those who are not entitled to free copies of this report.

**Home & Foreign Church News**

FROM OUR OWN CORRESPONDENTS.

**NOVA SCOTIA.**

**Frederick Courtney, D.D., Bishop, Halifax, N.S.**

Bridgetown.—The Rev. E. Underwood, who has been curate for nearly seven years to the Ven. Archdeacon Kaulbach, has been appointed rector to this parish, and has commenced his duties. The parishioners of St. John's, Truro, presented him, before his departure, with a valuable gold watch, suitably inscribed, and an address, expressing their appreciation of his faithfulness and efficiency, and their continued interest in his welfare.

The Very Rev. Dean Partridge, D.D., D.C.L., and Hon. F. W. Borden, M.D., D.C.L., by appointment of the Board of Governors, represented King's College at the centenary celebration of the University of New Brunswick, and received the honorary degree of LL.D.

## MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—The funeral of the late Mrs. George Hague was held from her late residence, No. 107 Redpath street. A short service was held at the residence, and at the church of St. James the Apostle. The Lord Bishop of Montreal, Rev. Canon Ellegood, and Rev. C. G. Rollitt, conducted the services. A large number of the many friends of the deceased attended the funeral.

St. Martin's.—The Rev. G. Osborne-Troop has resigned the rectorship of this parish, which is to take effect on the 1st of October next, as the Finance Committee do not approve of the free seat system.

## ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Rev. J. H. H. Coleman, curate of St. James' church, has been given the rectorship of Edwardsburg. Rev. David Jenkins, missionary-in-charge of Thomasburg and Roslin, has accepted the mission of Pittsburg. The mission of Bancroft is in charge of Rev. T. W. Creggan, late in charge of the mission of Millford. The united parishes of Stirling and Frankford have been put in charge of Rev. C. Metzler, Edwardsburg.

Kingston.—The sermon at the opening of Synod was preached by the Rev. Rural Dean Bogart, in St. Paul's church, Monday evening, June 4th, at 8 o'clock. Tuesday morning, Holy Communion was celebrated at 10 o'clock by the Ven. Archdeacon Bedford-Jones. After the service, the Synod opened in St. George's Hall. The attendance was unusually large. The treasurer presented his report, giving a resume of the finances for the year ending April 30th. The Audit and Accounts Committee, and the official auditors, reported the accounts correct, the securities in excellent shape, interest unusually well paid up, with a growing rest account to fortify against impairment of capital. The consolidated fund is \$379,043, an increase of \$11,712; in mortgages, \$206,500; in debentures, \$98,110; real estate, \$30,698; in stocks, \$22,500; in cash, \$15,700. The revenue was \$18,487, a gross income of 4.45 per cent., giving 4 per cent. clear, after putting  $\frac{1}{4}$  of 1 per cent. to rest fund and paying expenses. The Bishop's fund is \$57,555; the income was \$3,044. The trusts in the consolidated fund are: Clergy superannuation, \$4,250; diocesan augmentation, \$11,484.56; clergy trusts, \$135,894.66; divinity students, \$3,000; Gainsford mission, \$971.95; Gainsford parochial, \$4,859.47; McLaren trust, \$500; sustentation, \$17,900; Widows' and Orphans', \$13,109; rectory lands, \$177,233.95; rest, \$2,012. Debit balances: See house, \$2,484.17; mission fund, \$1,800.42; Widows' and Orphans', \$1,193.07; rectory lands fund, \$248.44; assessment fund, \$438.92. Credit balances: Clergy superannuation, \$207.13; clergy trust fund, \$726.59; divinity students' fund, \$367.21; episcopal fund, \$114.65. R. V. Rogers, Reuben Wright, and F. J. C. Tighe were the scrutineers to receive lay delegates' certificates.

At this point, the church bells began ringing, guns firing, and whistles blowing, and the Archbishop announced that according to official reports Lord Roberts was in Pretoria. Then all rose, sang the Doxology, and National Anthem, and cheered for Her Majesty and Lord Roberts.

The officers were re-elected, as follows: Canon Spencer and R. V. Rogers, secretaries; E. H. Smythe, treasurer; Rev. S. Tighe, and R. J. Carson and Allan Turner, Audit and Accounts Committee.

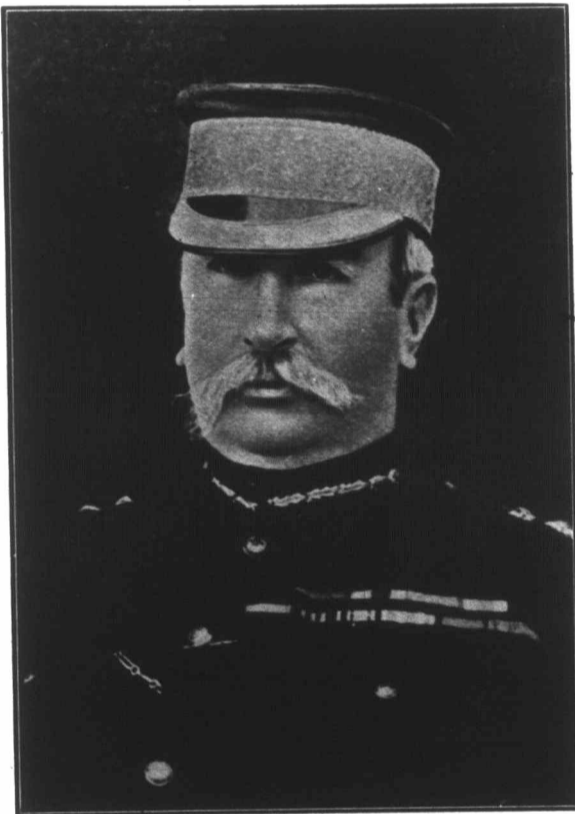
Mission Board Memorial.—Among the memorials received was one from the Board of Management of the General Mission Board, complaining of the lack of interest among the laity in mission work,

mission papers and mission progress. The ladies were the chief support of the work.

The Synods of Toronto and London asked for conference with this diocese regarding an ecclesiastical Synod for Ontario alone.

The report of the registrar upon conveyances, parish registers, appointments, changes in the clergy, removals and deaths was presented and adopted. A question arose over the status of Rev. W. A. Gustin, late curate in Belleville, now removed to Toronto. It was claimed that he was still a clergyman of this diocese, and would arrive to share in the proceedings and to vote. This would imply that he was absent upon leave-of-absence. This, the Archbishop said, was not the case. He could not give leave to an unbeneficed clergyman, one not licensed to charge in the diocese; he had to resign his curacy. A reference to his being transferred to Toronto diocese was expunged from the report. This afternoon Rev. J. R. Serson reported for the clergy trust fund, that the income was \$5,435, of which \$4,505 was paid out in annuities, and a surplus remained of \$1,289, sufficient to add three new beneficiaries; Rev. W. Roberts, Archdeacon Carrie, Rev. J. H. Nimmo.

Rev. A. Jarvis reported for the Widows' and Orphans' Fund, showing a capital of \$13,100, with \$1,193 overdraft. Rev. V. Jones objected to the



GENERAL SIR REDVERS BULLER.

increase of the overdraft, and a short discussion took place.

Archdeacon Carey read the rectory lands' fund report. It showed that \$7,036 was received for the consolidated fund. The amount paid the clergy amounted to a net amount of 4 per cent. on the capital.

Rev. E. Loucks presented the report of the Episcopal Fund Committee. The income was \$3,044.15, and the balance of last year totalled \$3,265.49. The Archdeacon was paid \$2,800; capital on hand, \$1,411.64, less \$221.34, making a balance of \$1,190.30. Prof. Worrell, for the divinity students' fund, reported \$357 on hand. The students are Messrs. Code, Donnelly and Tighe.

Dr. Walkem submitted the report of the canvass of Mr. C. J. Hutton. Already the amount promised is \$29,307.50, of which \$14,404.50 had already been paid in. When small places, like Selby, Adolphustown, Newboro', and other villages were reported as having contributed over \$1,000 each, there was loud applause.

Dr. Smythe explained the reason St. George's Cathedral was only credited with \$16. The Rev. Mr. Hutton visited the congregation shortly after the church was burned, and consequently the contribution was small. The following subscriptions

were received by parishes: Clarendon Mission, \$309; St. John's, Portsmouth, \$601.50; Sharbot Lake, not finished, \$511; Wolfe Island, \$517; Trenton, not finished, \$600; Wellington, not finished, \$221; Lyn, \$439; Newboro', \$1,566.50; Sterling, \$1,043; St. George's Cathedral, not finished, \$1,600; St. Thomas', Belleville, not finished, \$1,500; St. Mark's, Deseronto, \$1,030; St. John's, Belleville, \$532; St. James', Kingston, \$1,473; Bath and Odessa, not finished, \$356; Adolphustown, \$1,252; Madoc, \$1,210; Westport, \$911; Lyndhurst, not finished, \$1,155; Roslin, \$1,248; Shannonville, \$500; Selby and Napanee Mills, \$1,325; Camden East, \$1,135; Tamworth, not finished, \$1,137; Gananoque, \$1,231; Napanee, \$1,555; St. Peter's, Brockville, \$2,008; Holy Trinity, Brockville, not finished, \$1,626; Christ Church, Belleville, not finished, \$625; other subscriptions, \$18,075; total, \$30,067. The report was adopted.

Superannuation Fund.—The report of the superannuation fund showed a balance on hand. Rev. S. Tighe presented the report of the Finance Committee, and recommended that the arrears of assessment of Christ's Church, Belleville, be reduced from \$85 to \$50, in payment of which the delegates of that church be allowed to take seats in Synod.

Judge Macdonald reported regarding the decrease in membership of the Synod. This Mission Board report was read by Archdeacon Jones. The total collection of the year was \$3,605. Next year \$7,186 will be required.

E. J. B. Pense presented the report of the committee upon coadjutor's stipend, showing a probable revenue of \$1,460 from the episcopal fund. The amount pledged from various sources was \$3,000 per year.

Rural Dean MacMorine presented the report on the state of the Church, which was very satisfactory. The total value of Church property in the diocese was \$691,000, insured for \$276,730. The Kingston Rectory Fund showed receipts of over \$5,000.

Rev. A. Jarvis moved to amend the Widows' and Orphans' Fund, and Rev. J. Jones moved to amend Canon XVI. by requiring every clergyman holding a curacy in the diocese to pay into the fund annually not less than 2 per cent. of income.

Wednesday.—At this morning's session, Dr. E. H. Smythe presented the report of See House Committee, showing collections amounting to \$7.16, and a debit balance from last year of \$2,206.91, and other expenses; the overdrawn balance is now \$2,484.17. Rev. Rural Dean Emery presented the report of six rural deans, showing the state of the Church and the improvements in the parishes during the year. The Domestic and Foreign Mission report was read by Rural Dean MacMorine. Contributions of \$1,967.31 were shown, of which amount \$333.55 was for the Alice Rogers memorial.

Rev. A. L. McTear moved that the Committee on Seniority of Clergy prepare and publish in the journal a list of the clergy in seniority, according to ordination. Carried.

The elections to the Provincial Synod and the Mission Board took place in the afternoon: Mission Board—Lay delegates: Judge McDonald, Edward J. B. Pense, Judge Wilkinson, R. S. O'Loughlin, Henry Briscoe, W. B. Carroll, R. J. Carson, J. R. Dargavel; clerical delegates, Prof. Worrell, Canon Grout, Rural Deans MacMorine, Bogart, Revs. F. D. Woodstock, S. Tighe, and W. W. Burton.

Provincial Synod—Clerical delegates: Canon Grout, Archdeacon Bedford-Jones, Dean Smith, Canon Spencer, Prof. Worrell, Rural Dean MacMorine, Rev. A. Jarvis, Canon Burke, Rev. H. B. Patton, Archdeacon Carey, Rural Dean Wright, Rev. R. S. Forneri; substitutes, Rural Deans Bogart, Emery and Loucks, Revs. Messrs. G. R. Beamish, Seerson, and W. Lewis; lay delegates, Judge McDonald, Edward J. B. Pense, Judge Wilkinson, Dr. E. H. Smythe, Q.C.; Dr. R. T. Walkem, Q.C.; J. R. Dargavel, Dr. R. V. Rogers, Q.C.; Henry Briscoe, R. J. Carson, W. B. Carroll, Major Halliwell; substitutes, J. R.

Rev. R. K. Roper, D. D., Kingston, 30; Prof. Worrell, 25; Bishop Thorneloe, 1. Lay vote—Prof. Roper, 19; Prof. Worrell, 25; Dean Carmichael, 1. At this point, motions to adjourn until to-morrow morning and to have the sixth ballot the last to-night were defeated.

The sixth ballot: Clerical vote—Prof. Roper, 34; Prof. Worrell, 25. Lay vote—Prof. Roper, 17; Prof. Worrell, 30.

Rev. C. J. Hutton moved, seconded by Judge McDonald, "that it is advisable that the clergy and laity should hold a separate conference, elect a committee of seven each, and in this way decide on an arrangement which would facilitate the election of a coadjutor." The motion was carried, and forthwith the conferences were held.

After a conference between clergy and laity, the name of Dr. Thorneloe, Bishop of Algoma, was decided upon, and he was elected at 2 o'clock in the morning.

Thursday.—There was much surprise at the morning session of the Synod, when it was announced that the Bishop of Algoma had declined to accept the office of coadjutor Bishop. The following message was received by Canon Spencer from Bishop Thorneloe, dated Huntsville, June 7th: "I cannot see my way clear to abandon the north, to which the whole Canadian Church, by its chief Synod, has called me. The authority which appointed me can alone relieve me."

This, of course, was a refusal of appointment.

At 11 o'clock, when the Synod had assembled, Canon Spencer requested the clergy and lay delegates to again hold private and separate conferences to make further propositions. The two bodies adjourned immediately. The lay delegates had been but a short time in session when they sent word to the clergy that Prof. Worrell would receive their unanimous support. This proposition was rejected by the clergy by a vote of 35 to 22. The lay delegates' committee then asked the clergy for a proposal, with the result that shortly after 1 o'clock the clerical committee advanced three names.

Number who voted: 12. Number of votes necessary for election, 24. Result of vote: Prof. Roper, New York, 23; Prof. Worrell, Kingston, 21; Right Rev. Bishop Thorneloe, of Algoma, 9. Very Rev. Dean Smith, Kingston, 5; Rev. Prof. Albutt, Lennoxville, Que., 2; Prof. Body, New York, 2; Archdeacon Bedford Jones, 2; Rev. W. W. Burton, 1.

Lay vote: Number of parishes, 92; number of parishes which voted, 49; number of votes necessary for election, 25. Result of vote: Prof. Worrell, 25; Prof. Roper, 19; Bishop Thorneloe, 1. Again no election was declared, and the Synod adjourned till 8 o'clock.

At 8 o'clock a third ballot was taken, but this also resulted in no election. The result was: Clerical vote—Prof. Roper, 30; Prof. Worrell, 24; Canon Spencer, 1. Lay vote—Prof. Roper, 18; Prof. Worrell, 30.

At 9.20 a fourth ballot was taken, resulting as follows: Clerical vote—Prof. Roper, 30; Prof. Worrell, 25. Lay vote—Prof. Worrell, 30; Prof. Roper, 16; Bishop Thorneloe, 2.

A fifth ballot was immediately called, with this result: Clerical vote—Prof. Roper, 30; Prof. Worrell, 25. Lay vote—Prof. Roper, 19; Prof. Worrell, 29; Dean Carmichael, 1. At this point, motions to adjourn until to-morrow morning and to have the sixth ballot the last to-night were defeated.

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GENERAL SIR GEORGE WHITE.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Arnprior.—His Lordship, the Bishop of Ottawa, confirmed thirty-one candidates in Emmanuel church, on Sunday morning, May 27th. This being the second confirmation within a year, Arnprior is making a creditable showing in bringing her young people to a realization of the sacramental life. Church affairs look very bright in this parish. The contributions to the Mission Fund this year exceeded those of the previous year by ninety-five per cent.; and the result of a canvass recently made on behalf of a debt on the mission property at Mattawa was \$86, cheerfully given to the canvasser. Extensive improvements are being made to the parish church, namely, the excavation of the basement and rearrangement of the furnaces; the building of a spire, also of a porch to the west entrance, and an organ chamber. The interior of the church is to be strapped, lathed and plastered, painted and decorated; and reseated in oak, with various minor alterations. The present entrance at the south west angle, underneath the tower, will be converted into a baptistery, every inch of the seating capacity of the church being needed for

this growing congregation. Messrs. Casavant Bros., of St. Hyacinthe, Que., have received the contract for the building of a new pipe organ, the cost of which will be \$1,785. It is hoped that the whole work will be so completed as to enable the rector, the Rev. T. J. Stiles, to reopen the church and dedicate the new organ on the first anniversary of his incumbency, November 25th. The picturesque village of Galetta, an outstation of Arnprior, is to be benefited by the erection of a new brick church next summer. The site has been most kindly given by Mrs. George White, and \$865 subscribed towards this object. The plans and specifications have been prepared for this, as for the work at Emmanuel church, by Architect Watts, of Ottawa. Electric light has been placed in the rectory and almost the whole of the interior painted, grained and papered. This is a banner year for the parish, and the prospects for the future are bright and inspiring.

Carleton Deanery. At the rural-decanal meeting on May 2nd, which was held at Bell's Corners, the Rev. W. H. Stiles, rector of March, was nominated rural dean. The bishop has signed his approval of the nomination, and will make the appointment at the Synod.

Ottawa, St. John's. On Sunday morning last the bishop ordained in this church to the priesthood, Rev. C. A. Heaven and Rev. R. H. Steacy, and Mr. George Code to the diaconate. Rev. Rural Dean Houston, of Cornwall, preached, and the ordination service was conducted by the Bishop of Ottawa, assisted by the Dean of Ottawa, Canon Leonard, Rural Dean Houston and Rev. Robert Orr.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Alban's Cathedral.—On Sunday morning last the Bishop held an ordination in the Cathedral. The following were ordained priests, Revs. Harold McCausland, George Egerton Ryerson, Wilmot B. Broughall. The following were ordained deacons, Revs. J. W. Walker, E. L. Howe, D. F. Owen, W. J. Bram, W. J. Carpenter, Wm. Henry Hunter, E. R. James, H. S. Mussen. The Rev. Provost Macklem preached a most impressive sermon, which was listened to with great attention by the large congregation present.

All Saints.—After Sunday school, on Sunday last, Miss Archer and Miss Rackham waited on Miss Rubidge, who has been treasurer of All Saints' Sunday school for some years, and presented her on behalf of the Sunday school with a beautiful toilet set of ebony and silver, suitably engraved. It was much appreciated by Miss Rubidge.

Rev. W. L. Armitage preached to the Foresters at All Saints' church on June 3rd.

Balmy Beach.—At a meeting of the congregation last week, Mr. W. A. Lyon, chairman, the following committees were appointed for the ensuing year: Rector's warden, Mr. F. Roberts; people's warden, Mr. E. Macrae; sidesmen, Mr. W. A. Lyon, Mr. Alfred Haywood, Mr. W. G. Lyon, and Mr. J. Watts; visiting committee, Rev. Mrs. Dixon, Mrs. Simpson, Mrs. Watts, Mrs. Weyford, Mrs. Haywood, Miss Tubby, and Mrs. Williams. Services will be held on Sunday and Thursday evenings during the summer months at the pavilion tent, corner Queen street and Balsam avenue.

Wooler.—St. George's Church.—On Tuesday, June 5th, the corner-stone of this church was laid by the Venerable Archdeacon, of Peterborough, assisted by Rev. Rural Dean Webb, of Colborne; Rev. A. G. E. Westmacott, of Brighton, and Rev. George Scott, the missionary in charge. The people of the village of Wooler and the surround-

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n Tuesday, ch was laid terborough, f Colborne; n, and Rev. rge." The e surround-

ing country attended in large numbers, and took part in the service, joining heartily in the hymns and prayers, after which addresses were delivered by the clergy present. For many years past services have been held in this village, but as there was no church building, the services have been held in an Orange Hall, which was not only some little distance from the village, but also unsuitable for the sacred purpose to which it was put. Now, however, the Church's work has, we trust, been put on a firm footing by the erecting of a permanent place of worship. The building of the church is proceeding rapidly, and it is expected that it will be completed and opened for Divine worship by the 1st of September. The building is to be of red brick, of Gothic architecture, and will seat about 150. The site chosen is one of the very best possible, in the midst of the village, and accessible to the members of the congregation. After the ceremony of laying the corner-stone, all adjourned to the Town Hall, where a dinner was provided by the ladies of the congregation, to which ample justice was done by the large number in attendance. The receipts of the day amounted to \$120, which goes towards the building fund.

Norwood and Westwood.—On Wednesday, June 7th, a special service was held in Christ Church, Norwood, by the Ven. Archdeacon of Peterborough, assisted by Rural Dean Webb, of Colborne, and Rev. Herbert Symonds, of Ashburnham, for the purpose of introducing to his new charge the Rev. J. McKee McLennan (formerly of Cookstown), who has just been appointed to this mission. Prayers were said by the rural dean, after which addresses were delivered by the clergy present. Rural Dean Webb introduced the new pastor, and spoke of the excellent work accomplished by him in the past, and bespoke for him a hearty co-operation by his people in the new work he has entered upon. The Ven. Archdeacon spoke of the duties of the pastor to the people, and of the people to the pastor, showing how necessary it was that all should take their part if the Church's work was to be well done. Rev. H. Symonds expressed the great pleasure it gave him to be present, because of his intimate connection with the missionary, who had just left them (Rev. J. Bushell). He had feared that if the parish had been left vacant for a time, the good work done by Mr. Bushell might have languished, but now he was sure that the outlook for Norwood was brighter than it had been for some time. Before the close of the service Mr. McLennan bespoke for himself and wife the earnest prayers of the people, and their hearty sympathy, assuring them of his determination to strive to be a true and faithful shepherd of the souls committed to his care. The whole service was most impressive and helpful. Query: Why cannot we have such services whenever and wherever a clergyman is appointed to a new parish? It is true we have the formal induction to "rectories," but largely because of the "temporalities" connected therewith. But ordinarily, a clergyman is appointed to a parish or mission by the Bishop, and he goes to his new work unattended, a stranger to the people, and they strange to him. Yet by having such a service as this, not only is the "ice broken," but the people are made to realize that the Church outside of their own parish takes an interest in their welfare, and the hands of the clergyman are strengthened as his brother clergy come to welcome him, and wish him God-speed in his new work.

Confirmations.—During the past week, the Bishop held confirmations in Cobourg, Grafton, Centreton, Bowmanville, Oshawa and Whitby.

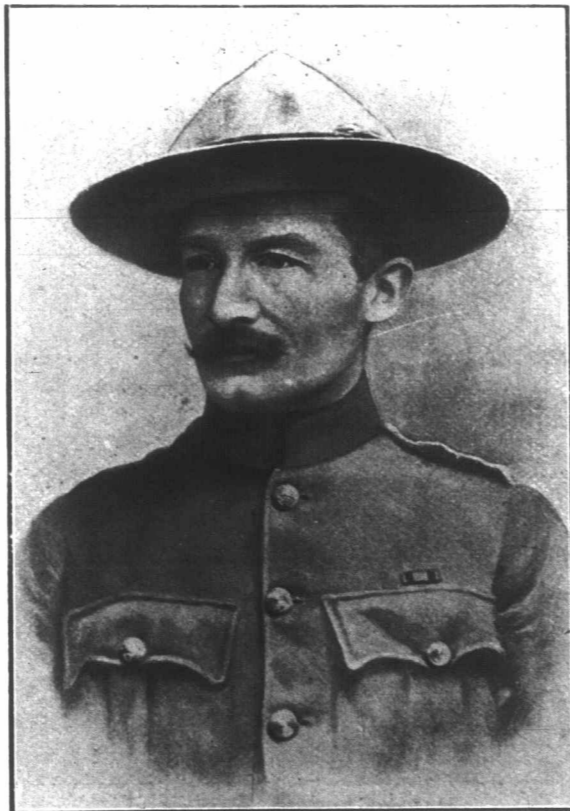
Peterborough.—Here, as elsewhere, with a great outburst of enthusiasm, the citizens celebrated, on Thursday, May 31st, the recent British successes in South Africa. A thanksgiving service was held in St. John's, and though held at short notice was much appreciated and was joined in by ministers

of the Presbyterian and Methodist churches, only one among the very many indications of the kindly feeling which prevails in this town between the different religious bodies. Before the 57th Battalion left the drill shed, to take part in the celebration, a prayer of thanksgiving was offered by the chaplain, Rev. J. C. Davidson, and the Doxology was sung, led by the band. On Sunday, May 20th, the Battalion paraded to St. Andrew's church, the regular service being (with the Bishop's approval), led by the chaplain, and heartily joined in by the officers and men, who were supplied with printed forms. At the conclusion of the service, Rev. J. G. Potter preached an effective sermon, and closed with the prayer for unity.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Guelph.—St. James'.—The Rev. Ihsan Ullah, of the diocese of Lahore, India, gave a most interesting address, recounting the circumstances and difficulties of his conversion from Mohammedanism, in the school-room on Wednesday evening, May 30th. Mr. Ullah has a very graceful and courtly manner, and speaks well. His addresses are touchingly simple and attractive. A visit from him to any parish could not help but bear good



MAJOR-GENERAL BADEN-POWELL.

fruit, as he gives an explanation of some phases of Eastern life not often touched upon, and has the faculty of stirring up considerable enthusiasm in missionary work. Any communications addressed to him, in care of Rev. Dr. Hackett, Montreal Diocesan Theological College, would be forwarded.

At the last meeting of the rural deanery of Lincoln and Welland, which met at Niagara-on-the-Lake, the Rev. R. L. Weaver, M.A., was introduced and welcomed, and in view of the fact that the Rev. R. McGinnis has been accepted by the D. & F. M. S., and is to sail early in July for missionary work in Japan, by a standing vote, the following motion was carried: "The brethren assembled, having enjoyed the friendship and intercourse of the Rev. Mr. McGinnis, feel great personal regret that he is so soon to leave us and the diocese for a distant land. Yet believing that he is a chosen vessel of the Lord, we would bid him a loving farewell and God-speed in the new work and labour of love to which he has been called; and therefore commend him to God's most mighty protection, both here and there, praying that he and his estimable wife may be preserved both in body and soul through our Lord Jesus Christ." After the motion was read and passed, nearly every mem-

ber rose and gave expression to their personal regret in parting with Mr. McGinnis, but we all felt that our loss would be for Japan's gain, and as a plan is on foot of uniting the churches in this neighbourhood into a missionary circle, and electing Mr. McGinnis, who is known to us all, as our personal representative in the foreign field, and of working together for his support, it was thought that his going out would in this way draw out the interest of these churches after him, and so greatly increase their personal sympathy and support in the foreign mission cause. After the motion was passed, we all knelt down together and prayed that God would bless the cause of missions, and our brother, who was so soon to leave us, and that the Holy Spirit would guide, encourage and sustain him in his work in Japan. Mr. McGinnis is a graduate of Wycliffe College, Toronto, and has been in charge of Homer Virgil and Grantham for the past three years. Lawrence E. Skey, secretary of deanery.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Port Stanley.—On Sunday, June 3rd, His Lordship, the Bishop of Huron, consecrated Christ Church, which for some time past has been free from all legal incumbrance. The day proved favourable, after a continuance of rain for three previous days, and the sacred edifice was filled to its utmost capacity nearly all the audience being composed of Church people, some from a distance. Owing to the Bishop having arranged to hold confirmation on the evening of the same day in Christ Church, London, the service at Port Stanley began at 10.30 a.m., when His Lordship was met at the door of the church by the incumbent and wardens, who presented a petition praying that the Bishop would consecrate the edifice; and, after offering prayer, the Bishop proceeded to read the 24th Psalm, the congregation responding, alternatively. A consecration hymn was then sung by the choir, and the rest of the prayers offered by the Bishop; when, at His Lordship's request, the incumbent read the decisive sentence, setting apart the edifice for sacred purposes, in connection with the Church of England in Canada, for all time coming. This was followed by the usual morning prayers, and the ante-communion service, in which His Lordship took part; after which the Bishop preached a highly evangelical discourse, appropriate to Whitsunday, and the consecration of the church. A liberal offertory was presented at the close of Divine service, which was most impressive throughout, and one long to be remembered in the parish of Port Stanley. During the taking up of the offertory, Prof. Dunn, of St. Thomas, rendered a sacred solo entitled, "De profundis," accompanied by the organist of the church.

Owen Sound.—The Rev. G. C. Wallis, B.D., of St. James' Cathedral, Toronto, preached in St. George's church last Sunday week, morning and evening.

St. Thomas.—The Rev. W. A. Graham, of Shelbourne, is now incumbent of this parish, having exchanged with the Rev. Wm. Hinde, who is now in charge of the parish at Shelbourne.

Huron College.—Following are the results of the annual examination in divinity:

Holy Scripture (general).—Class I.—Wright, Hicks, Carlisle. Class II.—Webb, Rickard, Ramsey, Hodgins, Spence.

Isaiah.—Class I.—Wright, Carlisle, Hicks. Class II.—Webb. Class III.—Ramsay, Hodgins, Bice.

Greek Testament, Gospel.—Class I.—Wright, Webb, Carlisle, Spence, Hodgins, Bice. Class II.—Hicks, Ramsey, Rickard.

Greek Testament, Epistles.—Class I.—Wright, Class II.—Hicks, Webb, Ramsey, Rickard, Hodgins, Ramsey.

History Class—W. Wright, Class III—Ramsey, Hodgens, Blyth, and Rev. Blyth.

English Literature Class—Wright, Class II—Sprague, Hodgens, Hicks, Ramsey, Rickard.

English Literature Class—Wright, Class III—Hicks, Ramsey, Blyth, Hodgens, Rickard.

Messrs. Appleyard and Howard's marks are in the Arts list; Mr. Hartley's in the voluntary preliminary.

Divinity Prizes.—First, Hartley; second, Wright. The Wilson Gold Medal—W. Hartley.

Haensell Reading Prizes.—Second prizes, Messrs. Hartley and Howard.

Boomer Scholar.—W. Snelgrove.

Rev. C. L. Mills has resigned the parish of Blyth, and Rev. G. McQuillan, of Mooretown, has been appointed thereto.

Rev. Rural Dean Hodgins, of Seaforth, and Rev. N. C. Smith, of Middleton, are each spending three months at mission work in the North-West this summer.

Blyth.—The seventh annual convention of the Sunday school teachers and lay workers of the deanery of Huron was held in this village last month. Nearly one hundred delegates were present from the several parishes, together with the following clergy: Revs. Rural Dean Hodgins, Seaforth; W. Lowe, Wingham; E. C. Jennings, Bayfield; J. W. Ten Eyck, Exeter; G. J. Abey, Brussels; M. Goldberg, Dungannon; W. J. Doherty, Hensall; G. McQuillan, Mooretown; and C. L. Mills, Blyth. The convention was opened with a celebration of the Holy Communion in Trinity church at 11 a.m., after which reports were received from all the schools in the deanery, showing them to be in an efficient condition and with one exception are uniform in opening and closing exercises (the Prayer-Book being used), and in the lessons taught. Nearly every school contributed largely during the year to the support of missions. At the afternoon session, Rev. Rural Dean Hodgins presided, and the following papers were read and discussed: "The Necessity of the Sunday School as a Means for the Religious Education of the Young," by Miss James, Gorrie; "The Necessity of Training Children in the Matter of Giving," Rev. E. C. Jennings, Bayfield; "The Pastor in the Sunday School," Rev. M. Goldberg, Dungannon; "How to Secure and Train Sunday School Teachers," by the Rural Dean. The papers were of a very high order, and were listened to with pleasure by a very large audience, who carried away many useful hints for the furtherance of Sunday school work. After adjournment, a short meeting of the deanery chapter was held at the rectory, and at the same time the ladies held a meeting and formed a branch association of the W. A. M. A. for the deanery to assist in bringing together the members of that useful organization in the rural parishes who find it impossible to attend the annual meeting of the parent body in London. The next meeting of the deanery workers will be held in Bayfield. The following officers were elected for the coming year: Hon. president, the Rural Dean; president, Rev. E. C. Jennings; vice-president, Miss James; corresponding secretary, Miss M. Galbraith; recording secretary, Mr. F. Rodgers. In the evening Divine service was held in Trinity church, in which all the clergy took part, the Rev. M. Goldberg preaching an able and instructive sermon from the text, "Search the Scriptures." The people of Blyth were most generous in their hospitality, and added very largely to the success of the convention.

Mt. Pleasant.—Confirmation services were held in all Saints' church on May 31st, by the Bishop of Huron. Eight persons were confirmed, all being adults. The Bishop preached on II. Kings v., 1-3, "Numan, the soldier." It was

was sung as the opening hymn, and the rector made special reference in his sermon to the war.

St. Barnabas.—The rector of this church has just started a parish magazine, the first to be published since the inauguration of the parish. It is neatly got up, very readable, and fills a long felt want. The Building Fund for the new church is steadily increasing, and has now reached to over \$400. It is hoped that the chancel will be built this summer.

Nelson, May 30.—The Diocese of Kootenay was established here to-day at a meeting of the Episcopalian Synod of British Columbia. The Synod began at 10 a.m., and lasted all day. Much important business was transacted, the chief business being the establishment of the new diocese and of a bishopric in the diocese. Nelson will most probably be the cathedral city of the new diocese. Those present at the Synod were: Clergy—Bishop Dart, New Westminster; Archdeacon Pentreath, Vancouver; Rev. H. S. Akhurst, Nelson; Rev. H. Beer, Kaslo; Rev. W. Clark, Trail; Rev. E. P. Flewelling, Kamloops; Rev. T. Green, Kelowna; Rev. W. H. Hedley, Fernie; Rev. C. W. Hedley, Rossland; Rev. T. H. Lambert, Vernon; Rev. C. A. Mouret, Enderby; Dr. E. C. Paget, Revelstoke; Rev. G. A. Procnier, Fort Steele; Rev. W. A. Robbins, Greenwood; Rev. S. R. Rhodes, Ymir; Rev. C. T. Bates, New Denver. Lay Delegates—Mr. T. W. Jordan, Nakusp; Mr. C. E. Smitheringale, of Slocan, representing New Denver; Dr. Beers, Slocan; Messrs. E. A. Crease, Fred. Irvin, George Johnstone, Nelson; Messrs. G. Parkinson, C. Moore, Kaslo; Mr. T. W. Coleman, Trail; Messrs. T. W. Shirley, A. H. Crichton, Kelowna; Mr. T. Beck, Fernie; Messrs. W. H. Bullock-Webster, R. R. Hedley, Fairview; Messrs. T. Morley, J. M. Lay, T. J. Sims, representing Enderby; Messrs. J. S. Ludden, A. G. Gable, Vernon; Mr. C. B. Paget, Revelstoke; Messrs. R. L. Galbraith, J. T. Armstrong, Fort Steele; Dr. Schone, Greenwood; Messrs. J. F. Burne, E. Mallandine, Ymir; Major W. Cooper, Grand Forks; Messrs. F. W. Peters, P. Bird, C. D. J. Christie, representing Golden.

The Dean of St. Andrews has received an anonymous gift of £1,500, "for purposes connected with the cathedral and diocese."

The principalship of Wycliffe Hall has been accepted by the Rev. H. G. Grey of the Lahore Mission of the Church Missionary Society.

Canon Llewellyn has resigned the position of residentiary Canon and Precentor of Inverness Cathedral, a post which he has held for the last thirteen years.

The Archbishop of Canterbury visited Tonbridge last month in connection with the foundation stone laying of the new chapel at Tonbridge school. The entire cost will be £23,000.

The new church at Cresswell, which has been erected by the Duke of Portland at a cost of £4,500, was, together with the adjoining burial ground, consecrated by the Bishop of Southwell.

A monument has recently been erected to the late Sir Arthur W. Blomfield in Broadway churchyard. Its design, drawn by this famous architect himself, is simple and quiet in style, consisting solely of a trio of steps, cut in one solid stone, surmounted by a tall monolith cross of Celtic character. This memorial has been erected by the family of the deceased.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Manitou.—The anniversary services in St. John's church, on Sunday, the 27th ult., were of more than usual interest. In his sermon at the morning prayer, the Rev. Rural Dean Hewitt reviewed the work and progress of the mission during the ten years he has been incumbent. He spoke feelingly of valued parishioners, who had been called to their rest, and of the affectionate regard shown by his people towards himself and towards each other, thanked them warmly for their kindly help in the past and urged the importance of all being of one mind and co-operating for both the temporal and spiritual good of the church. He asked all to take as their watchword for years to come, as their great aim throughout life, the words he had chosen as his text, viz., "That God in all things may be glorified." (1. Peter, iv., 3). A large number partook of the Holy Communion, His Grace, the Archbishop of Rupert's Land, being the celebrant.



MAJOR-GENERAL FRENCH.

In the afternoon, ten candidates were admitted to the full communion of the Church by the apostolic rite of confirmation, otherwise called "the laying on of hands." Evening prayer was said at 7 o'clock. At both the afternoon and evening services, His Grace expressed the great pleasure it gave him to note the thoroughness and success of the work in the Manitou mission during the past ten years under a devoted and efficient priest. He also said that in his excellent work as rural dean, Mr. Hewitt had made that office a reality in his deanery—not merely an empty title; and that as an able member of the Executive Committee of Synod, Mr. Hewitt's labours are highly esteemed, and are of great service to the whole diocese of Rupert's Land. Mr. Hewitt and his congregation are to be congratulated on the abundant success that has attended their church here during the past ten years.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster  
New Westminster.—On Sunday, June 3rd, special services of a thanksgiving nature were held in Holy Trinity, for the mercies vouchsafed to our nation during the past few weeks. A solemn Te Deum

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Family Reading.

THE TE DEUM.

Sir, "A Seeker after Knowledge," in your issue of May 31, raises an interesting question concerning the last verse of the Te Deum, viz., Why is not the clause non commundar in aeternum translated correctly, "I shall never be confounded," instead of "Let me never be confounded," which in Latin would be ne commundar? Let me state the reason why—pace Bishop Barry—I prefer the English as it is. The closing verse is, in the Latin, a literal citation of Psalm XXXI, 1 (Vulgate). The original Hebrew is al evoshah, a phrase which occurs frequently in the Psalms, see XXXI, 1, 19; XXXI, 1, 19; XXXI, 1. In the Septuagint this phrase is invariably rendered Me Katais-chuntheien. In both the Authorized and the Revised Versions it is rendered, "Let me not (or never) be ashamed;" while the Prayer Book Psalter has it, "Let me not (or never) be confounded" or "put to confusion." Now the negative particles al in Hebrew and me in Greek are used, not with the indicative, but with the imperative, like the Latin ne. The particles of negation with the indicative are, Hebrew lo, Greek ou and Latin non. If one studies all the passages mentioned above in any of the languages, he will see from the context that the imperative is required. Of course the Latin scholar knows that the verb commundar may be either future indicative or present subjunctive used imperatively. Why the Vulgate translation put non instead of ne, I cannot say.

G. J. LOW.

BABYLON OR ROME.

Sir,—A. W. S. makes a good point when he says, "It seems absurd to suppose that the Apostle would seek to confuse his readers by applying to another city a well-known name by which it had never been known to him, while the place which really bore it still existed and was well known," especially to those to whom the Epistle was addressed (I. Peter, 1, 1)—I have certainly been taught that in explaining Scripture the literal and the natural meaning should be accepted, unless the context should point to some sense more remote. Thus, Davison on Prophecy, p. 316, says, "In the 17th chapter of the Apocalypse we have the predictive vision of some mystical power about to arise in the Christian world, a power called 'Babylon the great, the mother of harlots and abominations of the earth.' But that we may not look to the East, to the Euphrates, for the object so described, the vision becomes its own interpreter, and supplies the specific determination of the place and home of this power, by the mention of 'the seven mountains' on which it should be seated; a sign sufficiently exclusive of the champaign site of Euphratean Babylon, but the popular and known appropriate attribute of the city of Rome." Seeing, however, that St. Mark was with St. Peter at Babylon, and that the Church in Alexandria is said to have been founded by St. Mark, doubtless he would not overlook the Babylonian colony in Egypt, and so long as the Gospel is preached to every creature in all the world, whether by St. Peter or St. Mark, let us say, with St. Paul, "I therein do rejoice, yea, and will rejoice."

L. S. T.

—There is no royal road to anything good in this world. The road to heaven is a narrow way, and leads through some dark valleys.

—A good conscience is to the soul what health is to the body.

...the heavy tossings and bitter blasts which meet us by the way, through the power of Jesus, go to make the peacefulness of a dying hour, and the repose of eternity. Rev. James Vaughan.

LOVING SYMPATHY.

The presence of loving friends is a great help in time of trouble. While the Christian knows the help of God in the time of trouble, he craves also the touch of a human hand. The Master took His three disciples when He went to His Father in prayer in Gethsemane. Human sympathy is wondrous help in trouble. If Paul could sing in the Philippian prison, yet he craved for the presence and sympathy of Titus and Timothy at other times. Christianity is not stoicism that counts the craving for sympathy a weakness. The heart that knows most of the Saviour's presence, in the hour of trouble, appreciates most the loving sympathy of Christian friends.

HINTS TO HOUSEKEEPERS.

Canned Strawberries.—You can only prepare one can of fruit at a time, and for each quart can you use two quarts of berries, measured in the boxes as you buy them. Remove the hulls, and then put them in a shallow granite three-pint basin, and set them in a steamer or sieve set over a kettle of boiling water. While they are steaming, take two cupfuls of granulated sugar, add a little water, and let it boil until all is dissolved. Have your cans hot, put in the steamed berries, handling carefully; add the hot syrup, which, if you get the right amount of water, will just fill your can. Put on the rubber, being sure it is a new one; and seal up. It takes about fifteen minutes for one can.

Strawberries in Jelly.—For strawberries in jelly a layer of orange jelly half an inch deep should be put in the bottom of a round mould or baking dish. When it has hardened sufficiently (hasten by standing in a pan of cold water) arrange five strawberries in the centre to form a star, and also make a design at the edge. Add more jelly, taking care not to add too quickly or the fruit will float; repeat above directions until the dish is full; when firm, turn out, encircle with a wreath of whipped cream and garnish with berries.

Strawberry Ice Cream.—Put a pint of cream and one cupful of sugar on to boil in a double boiler; when the sugar is dissolved set aside to cool. Add one cupful of sugar to a quart and a half of strawberries, and after letting them stand an hour strain through cheese-cloth. Add a pint of cream to the sweetened cream and freeze. When nearly frozen add fruit juice; beat strongly and finish freezing. Allow to stand two or three hours before serving.

Preserved Peaches.—Pare ripe, not soft, peaches, and weigh an equal quantity of sugar as peaches; put together in an earthen urn over night. In the morning pour off the syrup and boil a few minutes. Set the kettle back and remove the scum, then place over the fire. Put peaches in when the syrup boils. Boil slowly three-quarters of an hour; take out peaches and place in jars. Boil syrup a quarter of an hour longer, and pour over peaches. Seal, or tie thick paper over and set in a cool place.

Hot alum water is the best insect destroyer known. Put alum into hot water and boil until dissolved, then apply hot water with a brush to all cracks, closets, bedsteads and other places where insects may be found. Ants, bedbugs, cockroaches and other creeping things are killed.

A PRETTY GOOD SERMON.

A story of a bright-eyed, barefooted, shabby little fellow is told by Forward. He was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business, and of a temperament not easily daunted.

The train started while he was making change, and the conductor, passing him laughed:

"Caught this time, Joe!" he said. "You will have to run to Fourteenth street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. "Jimmy" was lame, and "couldn't earn much hisself."

"Ah, I see. That makes it hard; you could do better alone?"

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant.

"No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of having luck, if nobody was glad? Or of getting things, if there was nobody to divide with?"

"Fourteenth street!" called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked to nobody in particular: "I have heard many a poorer sermon than that!"

OVERCOMING EVIL.

Do not wish exemption from evil, neither from sorrow, nor yet from temptation. Immunity from grief is not half as great as God's consolation under it. Exemption is not the true peace, but deliverance, victory, the peace which Christ makes out of the materials of our troubles: the silenced fear, the subdued restlessness, the sealed pardon, the interposing grace, the triumph of an omnipotent love. Who will regret the struggles and the perils of the midway passage from childhood to the grave? The evening's peace is better than the morning's brightness; and very often the stillest sunset succeeds the thunderstorm. It is not the innocency of infancy which most glorifies God, but it is the sanctity of age. To have a sin perfectly forgiven is sweeter than to have never sinned; just as much to enter heaven by Christ will be happier than to enter it of ourselves. To have thoroughly conquered an evil habit is better than to have

June

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Children's Department.

THE CHILDREN'S DAY.

Why do the birds so gaily sing? 'Tis June, the month of roses!

But is there not a gift more sweet Than June the month of roses?

Yes, children dear, a gift more fair Than June, the month of roses!

Then sing to Him your sweetest song In June the month of roses!

THE LITTLE NEWSBOY.

Nearly everyone liked Margaret Mereness at first sight.

She came in late one spicy, wintry afternoon, when the snow was beginning to fall.

"Oh, I saw such a poor, shivering little newsboy to-night she exclaimed, "over by the City Hall.

crooked back, and I felt so sorry for him. I asked if he hadn't any mittens, and he said he hadn't.

"You are a generous creature, Margaret," said one of the guests, admiringly.

Her mother came in to announce that tea was ready, and overheard the incident.

The next morning Margaret came in with her fingers benumbed. "Why, it has grown so much colder!" she exclaimed.

"Did you think to get some mittens for that boy?" reminded her mother.

"Oh, no, forgot. I was so cold to-night that I didn't think of anything, answered Margaret somewhat indifferently.

"My dear, you must remember to-day to get that boy the mittens you promised him," said Mrs. Mereness impressively.

"Yes, I know it," responded Margaret. "I meant to have done it before, but I didn't think."

The winter was an unusually severe one, and there was much suffering in the city among the poor. "Margaret," said Mr. Mereness one evening toward the close of the winter.

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mitten to a month or to ago—the lumpy-backed boy who sold papers on the City Hall corner?”

“I never took any mittens to him, papa,” answered Margaret guiltily. “I forgot to.”

“He is dead,” replied Mr. Merenes. There is a sad story about him in the paper to-night. It seems that he has always been on that corner, and his usual customers have missed him lately, and one of them inquired and found out where he lived. The family were in very destitute circumstances, and the boy has been very sick for some time, and suffering from the lack of ordinary nourishment and medicines, but the discovery was made too late—he died yesterday.”

“Oh, I am so sorry that I forgot!” choked Margaret remorsefully.

FATHER'S TIME.

“Oh, no, I cannot go with you after dinner to-night, because that is father's time, and we always have so much fun then.” This is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

“Father's time.” I wondered what that meant, and so I said to the little maiden: “And what is 'father's time?'”

“Oh, 'father's time' is right after dinner, at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes anywhere at that time, and we do not; we give that hour to him, and he gives it to us. It is our together hour. Oh, he is such a dear, good father.”

What a testimonial to the high standard of fatherhood was this little girl's. Away all day, immersed in business cares, he could give no time to his children except the hour before their bed-time. With what happy, light hearts these little ones kissed him good-night when bed-time came, and with what smiling faces they went to sleep to dream beautiful dreams of father-love.

In these days of rush and competition, the business man, who lives in the city, and goes from home in the early morning, not to return until night, can have but little companionship with his children. We heard a mother of four little ones say, not long since, that their father was away from home so much of his time that he was hardly acquainted with his children. What influence for good can he have over them. To mother is left the entire care and training, and the responsibility of parentage is shifted entirely to her shoulders.

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This should not be so, and it is a deplorable fact that the children of this generation do not have the counsel and companionship of the father, as they should. Childhood is short. Before the father is aware of it, the little toddler is grown into a tall lad or lass, and all at once he wakes up to the fact, and exclaims, “It can't be possible these are my children almost grown up so soon!” Think of the sweet companionship of these little ones, fathers, and arrange some part of the day to devote to them. How can you expect their confidence when they grow older and need your counsel and help, if you have never given them the sympathy of your heart and life in their childhood days.

Country children are in this respect better off, for their fathers have more time to mingle with them.

Do not think, fathers, that the mothers will alone be held responsible for their characters. You are equal partners in this trust, and an account of your stewardship will be required of you. Let the

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Think of this, fathers, as you welcome the little ones that come to your home nest. Be resolved with God's help that you will be upright, and God-serving in your life, and that the name your children bear shall be an honoured one.

"HIS NAME SHALL BE IN THEIR FOREHEADS."

"How will God write it, papa?" asked little Eve.

"Write what?" asked her father, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she, resting the book on his knee, and pointing. Then she read out:

"And his name shall be in their foreheads," she read. "It's out of the Bible," added she, "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all," said he.

"Not write it!" exclaimed Eve, in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grand-father's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve. Father nodded.

"Right," said he. "Day by day, and year by year, the white hairs came until at last it was written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so!"

Eve laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we

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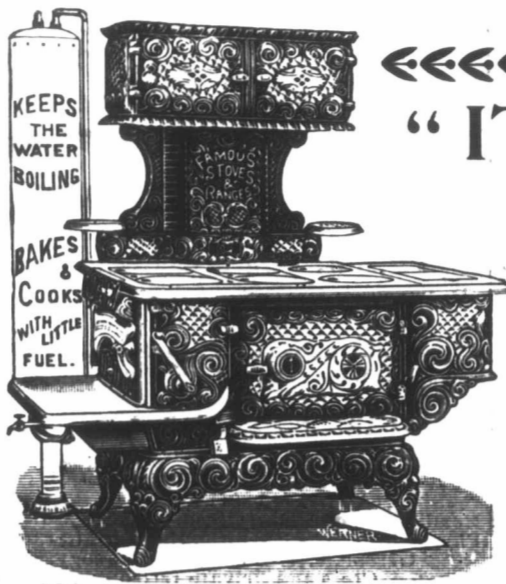
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are good, the angels will read up on our foreheads that we are God's. So you must try, day by day, to go on writing it."

#### HURRAHING FOR OTHERS.

The back yard had taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gaily painted drum, which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot, and he could not keep up with the army.

"I can't do nothin'," he said, desolately.

"Yes you can," answered Captain Fred. "You can hurrah when the rest of us go by."

So the little fellow kept his post, watching through all the marching and counter-marching, often left quite alone while the troop travelled in another direction, but he never failed to swing his small

cap and raise his shrill cheer when they appeared.

The others were playing hero, but he was much nearer to being a real one. It is not easy to feel like hurrahing for those who can go forward where we must stop, to forget our own disappointment in cheering those who are doing what we long to do and cannot, and to rejoice in the success of those who are filling the place we wanted for ourself. To bewail our helplessness, to grow bitter and censorious because of it, is natural, but it takes high courage and sweetness to stand aside and "cheer while the rest go by."

—Whatever it is that presses thee, go tell thy Father; put over the matter into His hand, and so shalt thou be freed from that perplexing care that the world is full of. When thou art either to do or to suffer anything, when thou art about any purpose or business, go tell God of it, and acquaint Him with it; yea, burden Him with it, and thou hast done for the matter of caring.

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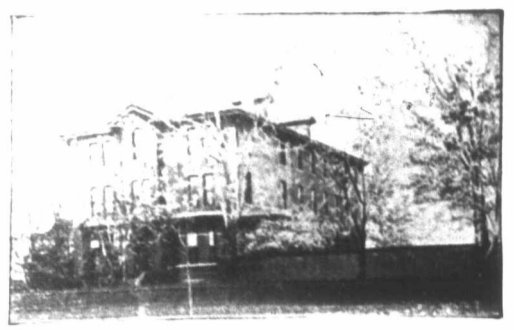
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