

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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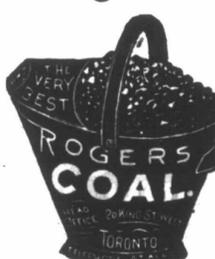
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The "St. James' Gazette" says:—"The incidents in Henry's life are clearly related, the account of the battle of Agincourt is masterly and the style is eminently readable."
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The " Scotsman " says:—"There are few, if any, more interesting life stories in our military history than that of the great Duke, and very few lives that form a more instructive or stimulating study. The story of the great Duke's life is admirably told by Mr. Hooper."
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LESSONS for SUNDAYS and HOLY DAYS.

Dec. 1st.—FIRST SUNDAY IN ADVENT.
Morning.—Isaiah 1. 1 Pet. 3, 8 to 4, 7.
Evening.—Isaiah 2 or 4, 2. John 11, 47 to 12, 20.

THURSDAY NOV. 28, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

NEEDED IN EVERY PARISH.—The plan of recreative evening classes is one which, if the movement spreads, is likely to be of incalculable benefit, to lads with small homes, just starting in life. It will help to keep them from coarse, unmanly, and low temptations. It will make each one who takes advantage of it a greater blessing to himself and to all concerned in him; and as the advantages of the plan will be offered to girls, they too, if so they will, may benefit from it. The work is to be divided into three sections. The first proposes to give technical instruction; the second, to help young men who have a turn for culture, whether scientific, literary, or artistic, to develop their faculties; and the third recognises the existence of 'boys of the ordinary sort, not exceptionally bright or studious, but with a great deal of human nature in them.' This is perfectly delightful. There are lots of boys of this description, and these are to be provided with some 'decent, harmless, and pleasant occupation for the hours which are not taken up by work.' This is offering the jam without the powder being cunningly mixed up in it. The scheme can hardly fail to raise the moral tone of those who use it, and to make them better mem-

bers of God's great household. The clergy know that pleasure is not incompatible with goodness, and do not withhold their sanction from harmless amusements, but encourage them, especially when they are linked with such a scheme as this.

So runs a note in *Church Bells*. The Church is indebted to evening classes for one of the ablest Bishops that ever adorned the Bench.

ought to have known better.—At a revival meeting at Kingston a Rev. Mr. Carson, Wesleyan minister, after praising the Jesuits said that, "however much doubt he might have as to the Apostolic origin of the Orders of the English Church he had none about those of the Church of Rome." How characteristic! Anything said to damage the Church of England is enjoyed by those who on other occasions profess such love for their "dear old Church." The following from the *Literary Churchman* disposes of objections to our Orders. "The same methods which are resorted to by the Roman Catholics to overthrow Anglican Orders, would overthrow some of the facts of the Creed; and indeed have led in many instances to ultimate scepticism. In the face of such unimpeachable witnesses as Lingard, Dollinger, and Mr. Beard—none of them belonging to our Communion—to the validity of Anglican Orders, it must be something more than a mental defect which allows some tyro in theology and history to express doubt of our position. The judgment of the acute Unitarian, Mr. Beard, expressed in his 'Hibbert Lectures,' and quoted by the Head of the Pusey House, is too remarkable not to be transcribed. He says, "There is no point, at which it can be said, Here the old Church ends, here the new begins. . . . The retention of the Episcopate by the English Reformers at once helped to preserve this continuity and marked it in the distinctest way. . . . It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket. Warham, Cranmer, Pole, Parker; here is no break in the line, though the first and the third are claimed as Catholic, the second and fourth Protestant. The succession from the spiritual point of view was most carefully provided for when Parker was consecrated."

BEHOLD HOW THEY LOVE ONE ANOTHER.—The action of a neighboring Episcopal congregation in reducing the salary offered their minister to \$1 per annum, and the tactics adopted by the Anti-Federationists in the Methodist Church, as well as a good deal that takes place in many other quarters may tempt people to ask whether professing Christians can afford to denounce politicians in the savage terms in which they are often denounced by many who lay claim to very superior piety. Supposing a lively politician should present the world with a graphic account of all the church quarrels, clerical scandals, cases of discipline, clerical suspensions, depositions and other matters of that kind that have taken place in Canada during the last year!—*Canada Presbyterian*.

A CHURCH OF ENGLAND MARTYR.—The Rev. John Winter, Rector of Tarrington, near Ledbury, would like to provide a brass tablet within the chancel of the church, or, better still, restoring a dilapidated churchyard cross in memory of "John Praulph, priest and martyr, A. D. 1644," says:—"Near the church at Stoke Edith is St. Edith's well. Walking by it on the path to Tarrington, John Praulph, vicar of the parish, was met by a party of Cromwell's soldiers. Forty-two years he had been vicar of Tarrington, and was himself now double that age. He received from one of the soldiers the usual challenge, 'Whom are you for?' Had he replied, 'For Cromwell and Parliament,' he might have passed unmolested; but he answered, 'I am for God and the King.' For that saying he was shot through the head, in spite of his age and venerable appearance."

EPISCOPACY ESSENTIAL TO STABILITY.—Is not Episcopacy, or at least the Apostolic succession, just one of these technical creations of human law which the Church can, if need be, dispense with? Is it not expedient, but unessential? We begin by denying the fundamental assumption. Episcopacy is not the creation of human law. Even if it cannot be traced back to an actual command of our Lord, it can, we believe, be shown to have appeared so unfailingly and so universally in the earliest ages of the Church as to be proved to all who believe in Divine agency to be the result either of our Lord's unreported directions to the Apostles or of the Holy Spirit's inspiration. There is clearly no comparison between such a vital part of the Church's order and canons and rules which were passed by one council and amended by another. But apart from this, Episcopacy is, we maintain, the guarantee for that very catholicity which is the essential note of the Church. From the earliest times appeal was made from the new inventions of heresy to the continuous tradition preserved by means of the succession of Bishops in the various Churches. The same appeal may be made now with still greater force. Without this guarantee of continuity in doctrine we see before our very eyes sects arising and passing away into heresies. It may be said that there are orthodox Dissenters, and we gladly acknowledge it. But men are apt to forget how very short the history of these bodies is, as compared with the centuries of the Catholic Church. We have yet to learn that they possess that steadfastness in the essentials of the faith, or that power of recovery from apparent decay, which has marked her history. And those who know the inner life of most of the sects will not be very confident of their stability and permanent soundness in doctrine. We contend that the principle of succession, as the Catholic Church has preserved it in the Episcopate, is the only principle capable of preventing the natural tendency of human thought to disintegration and change, and of maintaining the catholicity which is of the essence of the Church's life. To declare such a principle as this unessential, for the sake of an uncertain union with bodies that are continually shifting, would be an act of suicide.—*London Guardian*.

NO MAN, however confident he may be in himself, can certainly tell, if reasoning solely from himself, what may be the effect of future and unknown temptations upon him. Hence Paul's advice is always in order, "Wherefore let him that thinketh he standeth take heed lest he fall" (2 Cor. x. 12).

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Canon Farrar*.

A "RUSSIAN PHILOSOPHER" asks, "Why is the battle of life no longer fought out with the same bravery, the same recklessness of personal safety, the same confidence of victory as of yore? Why are men grown faint-hearted and of little faith? Why are they standing all the day idle because no man hath hired them, although they know that the shades of night are falling? Is the battle of life in this year of grace exactly what it was when Sir Thomas More lost his head, or Cranmer thrust his hand into the fire?"

PAUL'S idea of believers who have died is that they are absent from the body and present with the Lord, and that, too, immediately after leaving the body by death. This is what he expected for himself (2 Cor. v. 8, and Phil. i. 23). If this was his expectation, then all Christians may entertain the same hope.

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EUCCHARISTIC SACRIFICE.

WE publish in another column a letter from "D. H." on this subject. The first exclamation that rises to one's lips on reading that communication is the old adage, "A little learning is a dangerous thing." Our young friend, who is an honest-hearted and in other respects a clear-headed man, is to be compassionated for having fallen under the influence of those blind guides who have beguiled him into the thick of the Zwinglian fog which is so bewildering him now. Had he ever had an opportunity of studying theology in a scientific way, it would not have been possible for him to fall into the superficial conceptions of the great mystery which his letter everywhere betrays. Against the rationalistic view of the sacrament of the Lord's Supper which D. H. seems to hold, even the most eminent of English dissenters, Dr. Dale, indignantly protests. Dr. Dale points out that "*If the Lord's Supper be only a ceremony to express faith in Christ and love for each other, there are a thousand other modes in which this faith and love may be expressed as emphatically as by eating Bread together and drinking wine.*" Dr. Dale asks if the Sacrament is only a commemorative rite, "why should we not have new Sacraments?" He declares that if the Lord's Supper is merely "subjective," if, he says, "it is only an expression of religious thought and feeling it can be expressed as effectively in other ways." He goes on to declare that the Sacrament is merely commemorative is a very imperfect and ineffective method of instruction or impression. (see Ecclesia p.p. 374, 390).

Perhaps a brief statement of what is meant by the Eucharistic sacrifice will be the best confutation of the mistakes of D. H. And the best means of helping him, if he will be helped, to a worthier conception of his own office and work as a priest in the Church.

It is not meant then by any who use this language that the all-sufficient sacrifice of Christ is reiterated or supplemented or assisted in any way whatever. But only this that the sacrifice of the Cross is represented in the outward acts of the Holy Eucharist, and presented and preached afresh. The sacrifice of calvary, not another is held up between the sinner and God, as His plea for pardon and acceptance. The Eucharistic sacrifice is not as D. H. so confidently assumes the offering of our praises or of ourselves, neither of which would be a very "spiritual sacrifice." But the commemorating before God and men the one only acceptable all prevailing sacrifice of Christ. "We believe not," says a thoughtful writer of our day, the Bread [and Wine] to be made figures, and thus reduce the blessed sacrament to a Jewish rite. Nor do we believe that Christ is present after the natural laws of material substances, so that He can be sacrificed again as He was sacrificed upon the Cross. But we believe that His Body and His Blood to be really present after a spiritual and heavenly manner, and so identified with the consecrated symbols that these are properly called by their names. And, therefore, when we offer them, we offer His Body and His Blood truly, though in a mystery. It is not a repetition of the sacrifice of the Cross, but a representation of His continual offering of Himself now in Heaven, and

by it we point to and plead before the Father the one perfected sacrifice of the Cross; through the merits of which alone we can approach and make our offering. This has been held by the Church from the beginning, to be the meaning of our Lord's words when He had consecrated the symbols of the first sacrament calling them His Body and His Blood, He said *touto poieite eis ten emen anamnesin*. Words which could not have conveyed to the minds of His hearers the modern explanation. Do this to shew your faith in me, or, do this, i.e., eat this bread and drink this wine, and think about me or my death. The word *poieite*, far more frequently translated by the word "offer," than by the word "do" in the Bible, though the word "do" here would mean perform or make this memorial. For the word *anamnesis* is never used in scripture except with express reference to a memorial before God. And so the words literally mean "Do or offer this my memorial," that is, make a solemn commemoration before God and your brethren of what I have done and suffered for you. This is the sacrifice view of the Eucharist. To say that this view is neglected by the Church of England is to accuse her of having rejected the faith of the Church from the beginning, and to accuse the great stream of her great divines of ignorance or fraud.

The Holy Eucharist is described as a sacrifice in liturgies that certainly date back to the second century, and in all probability to Apostolic times. Thus the liturgy of St. James used in Jerusalem, Palestine, and Syria. The priest says during the celebration, "We offer to thee this fearful unbloody sacrifice." The liturgy of St. Chrysostom, "We offer to thee this seasonable and unbloody sacrifice." Again in the liturgy of St. Basil, "We offer thee this seasonable and unbloody sacrifice." And so in the liturgy of St. Clement which some think the earliest of the surviving liturgies. In the prayer for the consecration of a Bishop it is said, "Grant O God that he may appease thee by offering constantly and without blame or accusation the pure unbloody sacrifice." This language is taken up and repeated again and again by the early Christian writers, as we could abundantly show did space permit. It will hardly do for D. H. to try to escape the force of this as fixing the interpretation of our Lord's words by his flippant accusation of Romanism. And so we will merely ask D. H.'s attention to the statements of a few of our leading English Divines. Bishop Oswald wrote the sacramental part of the Church Catechism. He may be presumed to know as well as "D. H." what the language there employed means and what it excludes. He says if we compare the Eucharist with Christ's sacrifice made once upon the Cross as concerning the effect of it, we say that that was a sufficient sacrifice, but withal that this is a *true real and efficient* sacrifice, and both of them propitiatory for the sins of the whole world. Neither do we call *this sacrifice of the Eucharist*, an efficient sacrifice, as if that upon the Cross wanted efficacy, but because the force and virtue of that sacrifice would not be profitable unto us unless it were applied and brought into effect first by this Eucharistical sacrifice." Bishop Cosin, who bore a prominent part in the last revision of the Prayer Book, says in the celebration of the Eucharist, God's Son and His Son's death, (which is the most true sacrifice) is represented by us to God the Father, and by the same representation commemoration and attestation is offered. And that for the living and for the dead. "So also does the Church represent and offer Him and His death. And consequently that sacrifice which was performed on the Cross."

Bishop Ridley (Parker Society, p. 250), says: "As though our unbloody sacrifice of the Church were any other than the sacrifice of praise and thanksgiving, than a commemoration, a shewing forth, and a sacramental representation of that one only bloody sacrifice, offered up once for all. . . . "It is called an unbloody sacrifice and is offered after a certain manner, and in a mystery, and is a representation of that unbloody sacrifice; and he doth not lie who saith Christ to be so offered." Bishop Jeremy Taylor says, "What Christ does in heaven he hath commanded us to do on earth, that is, to represent his death, to commemorate his sacrifice by humble prayer and thankful record, and by faithful manifestation, and joyful Eucharist to lay it before the eyes of our heavenly Father."

We could multiply quotations all speaking the same language, from every really great theologian of the Church of England. This will probably be accepted as a sufficient answer to D. H.'s dogmatic assertion that the Church of England expressly repudiates the offering of the Eucharistic sacrifice upon the altar.

His assertion that we now have no altar, stands in flat contradiction to S. Paul's declaration, (Heb. xiii. 20), that "we have an altar whereof they have no right to eat," of which Richard Baxter says, the naming of the table as an altar related to the representative sacrifice, is no more improper than the other" Baxter's Inst. p. 304. The commemorative act must be performed on something, and that on which it is performed is called an altar, when the reference is to something offered to God. It is called a table when the reference is to the heavenly feast which God has provided for us. Both amongst Jews and Gentiles the words table and altar were interchangeable, ("consequence terms.") Thus the prophets Ezekiel and Malachi, call the altar on which Jewish sacrifices were offered the Lord's table. And, conversely, Paul calls the actual altars of the heathen gods, the tables of devils (1 Cor. x. 24). It is not the altar which makes the sacrifice, but the sacrifice which makes the altar. And so neither the shape nor name would make any difference, so long as the act to be performed on the Lord's board remains the same throughout.

The contention that the xxviii. Article by stating that the sacrament of the Lord's Supper was not to be worshipped, and xxxi. which says that the sacrifice of masses were blasphemous fables, expressly prohibit the idea of the Eucharistic sacrifice, shows a strange ignorance of the controversies of the time. The reformers, whether rightly or wrongly, had become persuaded that the Roman Catholics taught that the sacrifice of Christ upon the Cross was not sufficient, and needed to be added to by the sacrifice of the altar, which was supposed not to represent but to repeat the sacrifice of the cross. The ever repeated masses for the dead, were supposed to merit the remission of so much debt which they owed, and to secure the remission of so much of the pain of purgatory wrath which they had to endure. It was these repeated independent sacrifices which the Article denounces, just as in the xxviii. it is the gross materialistic conception of the Eucharist as expressed in the doctrine of transubstantiation which represented the elements of bread and wine as being so turned into Christ as to be themselves the objects of worship that is there rejected.

THE ROYAL ACADEMICIAN.—W. P. Frith, whose charming reminiscences have been so widely quoted, has written two fascinating articles for the *Youthful Companion* on his experiences with "Youthful Models," including Italian bootblacks, cookney Arabs, and children of the royal family.

HAS EVANGELICALISM A FUTURE?

BY A TOWN PARSON.

THIS subject was discussed some few days ago at a meeting at Clifton. Several of the speakers seemed to regard the outlook as peculiarly gloomy. I do not suppose that any one seriously imagines that Evangelical truth is dying out; though many may fear that the Evangelical party is losing its power. Personally I do not share that opinion. I believe that Evangelicals have a grand future before them. But if Evangelicals are to do God's work in the world, if they are to retain their present position as a living force in the Church, if they are to win their way to greater opportunities of usefulness, they must give heed to the signs of the times.

They must close up their ranks. The true danger is not from without but from within. It is suicidal for men to attack in bitter terms for fancied faithlessness those who hold with firm grasp the spiritual principles which are the true power and the essential bond of union of Evangelical men. The policy of doubt and distrust must cease. It is infinitely sad to think of the way in which men who love the Lord Jesus in sincerity, preach pure and full salvation, are sound to the core on justification and sanctification, have a horror of Romish teaching, and utter no uncertain sound as to the Christian ministry and the Sacraments, have been attacked and abused because they have felt it right to preach in the surplice, to have a surpliced choir, and a musical service. I remember the time when it was thought very "High Church" to chant the *Te Deum*; when a clergyman who wore a high waistcoat was regarded as on the high road to Rome; when any decoration of a Church at Christmas, beyond the sticking here and there of a bit of holly, was cause of deep distress to dear people who were quite unable to see that matters of taste differ essentially from matters of principle.

They must not be content to reiterate *cuckoo cries which have in them more sound than sense*. We hear, for example, over and over again, that certain modes of worship are "sensuous and unspiritual." The people who repeat the cry do not take the trouble to define their terms. It is supposed that what is "sensuous" must be "unspiritual." It is forgotten that all public worship must be sensuous—that is to say, it must appeal to the senses. No one complains because a congregation likes to listen to a preacher with a pleasant voice. No one thinks it wrong to pay some attention to reading. A dirty surplice is not by anyone thought desirable. An organ is not regarded as "just the de'il's kittle o' pipes." A dingy, dusty, uncared-for Church does not strike most people as decent or decorous. But all these matters are sensuous; they are taken note of by the senses. It is, of course, quite true that people may be deluded into the notion that they are honouring God when they are only pleasing self. It is quite open to argument whether a very musical service is or is not injurious to spiritual worship; but it is simply absurd to say that there is anything destructive of spiri-

tuality in chanting the Psalms, reciting the responses on a note, or singing the Litany. *The old assertion, repeated again and again, as if it were an incontrovertible truth, viz., that praise should be sung and prayer said, will not hold water for a moment.* The Psalms of David were written for music. Many of them are of a deeply penitential character. Many are prayer, not praise; so that this fine aphorism would condemn David as much as any modern musical service. If anyone should say, "Oh! but the Temple service and Christian worship are very different affairs," I would reply, Surely the inspired Psalmist would not have been allowed to encourage sensuous and unspiritual worship; and even if we admit that his practice is not a guide for us, the very hymns which people sing without a qualm of conscience as to it being wrong to give musical expression to the most solemn thoughts, are many of them essentially prayers and not praise. The very people who gravely assert, lifting their eyes to heaven in pious horror, that it is profanity to sing the petitions in the Litany, will sing—

"Rock of ages, cleft for me,
Let me hide myself in Thee,"

apparently unconscious that no more solemn prayer could be presented to the Throne of Grace. I can quite sympathise with people who say "To me a musical service is a hindrance, not a help, to spiritual worship." I fully feel that there is danger lest men should mistake the mere emotion aroused by music for true worship; but there is like danger in listening to a popular preacher, or joining in the hymns at a Moody and Sankey meeting. Spiritual worship is only possible for spiritual people. But no one, I suppose, would ask all those whose hearts are as yet unchanged by the Spirit of God to keep away from public worship.

Another cuckoo cry which I have heard repeated *usque ad nauseam* is this; that in a musical service you have a duet between parson and choir, instead of, as in olden times, a duet between parson and clerk. It has been my lot to preach in many churches. I have been in Evangelical churches where hardly a voice joined in the responses. I have been in churches where almost every voice took part in the musical responses. Personally I greatly enjoy a plain service. Where the people really respond, such a service is to me delightful; but I can also enjoy a musical service, and I am bound to say that I find small difference as to heart worship. When my heart is in tune, it matters to me little whether the service is very plain or musical. I do object very strongly to a type of service which shuts the people mouth's; but *experience has shown me that what is called a plain musical service promotes general responding more than a non-musical service.* There are parishes where a service with little music is to be preferred, because the people cannot join in any other; but do not let us condemn as sensuous and unspiritual services which to many are certainly no hindrance to spiritual worship, and, above all, do not let us look upon those who have such services as unfaithful to Evangelical principles, so long

as they teach Evangelical truth and live holy lives.—*The Rock.*

JUBILEE OF TORONTO DIOCESE.

The opening service held at St. James' church in celebration of the Diocesan Jubilee was very largely attended in spite of the unpropitious weather. The Procession of vested clergy and choirists was the largest ever seen in Canada, comprising not only a large body of diocesan dignitaries and parochial clergy, but the Bishops of Toronto, Ontario, Huron, Niagara, and Nova Scotia. The 100th Psalm was sung as a processional. Service was intoned by the Rev. Canon Cayley, the first Lesson being read by Rev. Canon Johnson, of Brampton, and the second by the Rev. Canon and Rural Dean Allen, of Millbrook. The sermon preached by the Rt. Rev. Bishop Baldwin was from the 6th verse of Psalm xiii. This eloquent discourse will be published in full in a later issue, meanwhile we may give the main outlines. The text suggests praise for such blessings as the Jubilee recalls, "the development of our spiritual life, and the establishment of the great Church of our fathers in this land of our nativity and choice." The preacher then dwelt upon the duty of thankfulness for our heritage as a part of the great "Anglo-Saxon nation which has been raised up to propagate and advance the kingdom of Christ," and to teach the nations liberty and orderly self government. But greater still is "England's evident mission to illuminate and evangelise the larger portion of the earth." Passing on from national blessings to more direct ones as a Church, Dr. Baldwin in his impassioned style lauded, defended, and justified the Church of England. This led on to Jubilee memories in reciting which a noble tribute was paid to Dr. Strachan, first Bishop of Toronto. The future hopes and duties of the Church were dwelt upon and the necessity of an earnest, spiritually gifted ministry emphasized. The Church of England, in conclusion, was compared to the great Pharos pointing to the home and haven of rest for troubled souls. The recessional hymn was "Head of the Church triumphant."

JUBILEE LUNCHEON.—It was a happy thought to bring the visitors to the Jubilee and local Churchmen together at a social feast. The luncheon at "Webb's" was a pleasant and deeply interesting affair. The addresses of the Bishop, Archdeacon McMurray, Bishop Coxe, Chancellor Allan and ex-Governor Robinson were admirable in matter and spirit. Personal incidents enlivened the historic annals dwelt upon, and the fervid words of Bishop Coxe as a Churchman and a lover of liberty, and of its lovers were an inspiration. His allusion to Canadian patriotism and British rule were enthusiastically cheered. Mayor Clarke met with a great reception, and the whole "function" was a very happy feature in the Jubilee celebration. We shall give Archdeacon McMurray's paper next week. After the toast of the Queen and the Lieut.-Governors, the next toast on the list was "The Jubilee Year of this Diocese." His lordship in proposing it, said: This is a proud and happy day for the Church of England and especially for myself, occupying the position which I do. I feel proud this afternoon to be surrounded by so many distinguished guests, and particularly by four of my brother bishops, including the distinguished bishop from the sister church of America. I am proud to see here at table such a large and thoroughly representative gathering of the members of the Church of England. One source of gratification which I have to-day is that the Church of England in Ontario, and the districts within its communion, form a large portion of the real working talent and substance of this country. We have to-day to compare two dates, 1889 and 1889. I feel that it becomes me to be very brief in dealing with the subject, because there are many who will speak this afternoon who can speak from longer experience than I am able to do. It is known to all persons here that in the month of November, fifty years ago, the first bishop of Toronto returned to take charge of the diocese after having been ordained in Lambeth chapel, on St. Bartholomew's day, in the same year. It was a day for the Church of England and for this province of profound thanks. The diocese of Toronto at that time embraced all of Upper Canada, and the number of clergy in the entire diocese between seventy and eighty. We have here this afternoon two or three of the four clergymen still living who were in the diocese at the time that Bishop Strachan was consecrated. I must leave to these gentlemen the opportunity of giving some reminiscences of that time. The interval of fifty years, of course, is not a large one in the history of the church, but it is necessarily a large one in the history of a new colonial diocese. It is well to remember by all present that the first colonial bishop of the English church was a Canadian—the bishop of Nova Scotia. On the 24th of August, 1889, the Bishops of Toronto and Newfoundland were consecrated, and they were the ninth and tenth

city, p. 250), says: sacrifice of the in the sacrifice of an a commemora-sacramental repre-bloody sacrifice, "It is offered after a tery, and is a repre- rifice; and he doth e so offered." Bis- What Christ does ded us to do on is death, to com- umber prayer and ful manifestation, it before the eyes

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P. Frith, whose so widely quoted, as for the *Youth's* with "Youthful blacks, cockney mily.

bishops of the colonial church. There are now seventy-five bishops of the colonial and missionary church. You are aware that this original diocese consisted in and was coterminous with Upper Canada, which has since been dismembered and made into five dioceses, another sign of the great growth of our church in this province. There were but seventy-five clergy or so administering in the original diocese; there are now over five hundred. The portion of the diocese retained in the original name of the diocese of Toronto has 160 clergy, which is the third largest number in any diocese in the colonial church, the others exceeding being Calcutta and Madras. I do not require to speak at any length upon the inside growth of the church. There are many things which should be mentioned in a short history of these fifty years. It is a very long period, because it is so full of incidents. I might say that the last fifty years is a much longer period than any fifty years that have ever gone before, indeed there is more crowding into that period than into any century preceding. Progress has been so rapid, and that rapid progress has been going on all round the world, which has been living at such a rate. I am quite sure that the city of Toronto, if not the diocese of Toronto, has not been lagging behind in the onward march. There are only one or two more obvious facts in reference to the episcopats of the first bishop which I would refer to. One subject which occupied so much of his active attention was the fight on the clergy reserves. We must all acknowledge with what pluck, indomitable energy, untiring devotion and skill he conducted as champion of the Church of England that terrible struggle. The next most prominent feature in his episcopal life was his educational work. Owing to his exertions King's College was originally founded as a Church of England university, and you are all aware how when 70 years of age he had to begin his work in this direction over again, and with what indomitable pluck he set himself to that labor. There is no better way to view the diocese in this year of 1889 than to look around upon the educational institutions of the church in this province of Ontario. In the first place there is Trinity College and there is an additional theological college to that here in the city of Toronto, Wycliffe College. Then there is the church school for boys in connection with Trinity College, which is acknowledged not only throughout Canada, but largely in the United States, to be the very best school of its kind that can be found. Then there is the Bishop Strachan School for girls, the Bishop Bethune College at Oshawa, the youngest of our educational children. I am sure that any one who was present in St. James' cathedral this morning or at this luncheon must have very little feeling indeed if he did not feel his heart touched with pride and gratitude for the prospects which are now before the church in this province and in this diocese. In reviewing the history of our church here for the last fifty years, there are other internal difficulties which might be spoken of in addition to the clergy reserve dispute. We have come across some very sad diversions between so-called parties in the church. There is no occasion why we should shut our eyes to these facts. I don't know that we have any great cause deeply to deplore them because we believe that in the providence of God they were intended to do good in the end. And I say at this present moment that we are able to rejoice that although we have not and could not possibly succeed in reducing all men to one line of thought, for that is utterly impossible so long as men are endowed by God with independence of views, yet I claim that we have brought about a perfect unity and harmony one with another—and the result has been attained without any surrender of principle on the part of anyone, but by a cordial recognition by all that what is good for one is good for all, that the Church of England is the Church of Christ, and that it is broad enough to admit a very great number of divergent views, and is able to harmonize all together in the one great work which Christ gave to his Church to accomplish. That is the one supreme cause, and we rejoice that in this jubilee commemoration we are met together representing justice and truth, and thoroughly in earnest and zealous, not only in our devotion to the Master, but also to our beloved Church, whose ministers we are. There is one more word which I wish to say and which I hope no one will consider out of place. I speak of the present condition of this diocese and of the prospects of the future. We have set out now upon the commencement of another half-century. We have set out with the very best hopes, and there is ground for hope that the coming 50 years will not be less prosperous and fruitful than the period I have been speaking of. You are aware that I have started in connection with this semi-centennial celebration another great work for the further advancement of the interests of the Church. I mean the setting on foot of a real cathedral establishment fully organized in its work. I have undertaken this work believing it will be a very great work of faith in years to come. I believe that on two grounds; (1) I believe in the Church of Eng-

land, and (2) I believe in the future of the city of Toronto. It is in that faith I have undertaken this great work, believing that the great Church in this diocese will rally round it in this city of Toronto with increasing prosperity. I believe that the Church in this city, and in this diocese, will not think its work completely organized until, like the Churches in the dioceses of England, it will have thoroughly organized this work and got a cathedral that it may be proud of. I will now ask you to toast the jubilee year of the diocese.

The toast was cordially honored, and in the absence of Rev. Dean Geddes, the chairman called on Ven. Archdeacon MacMurray to respond to the toast, who did so by reading a paper on the history of the diocese which will be given in full next week. The toast was also responded to by Hon. Beverly Robinson, some of whose remembrances of Dr. Strachan and of Archdeacon Murray were amusing. He (the speaker) could tell of the harder passages in the life of Dr. Strachan before he had left Scotland for Canada; he could speak of the difficulties under which he acquired his education. He was only sixteen years of age when he entered the university of Aberdeen. His circumstances then were particularly trying, since he was left in charge of his mother and sister two years previous to the entrance into the university. It was absolutely necessary that he should support those left in his charge, and he had to take teaching by which he earned the annual stipend of £20. Yet out of this sum it was necessary to provide for the mother and sister. He did it. When about 18 years of age the young student went to St. Andrew's School, which he took possession of, and where he met two gentlemen, afterwards distinguished in life—Dr. Chalmers and Prof. Hunter. There he earned £30 a year, and the additional £10 to the first salary were given over entirely to his mother and sister. After he had left that school he earned a scholarship, for which he worked hard, which brought him £50 a year, and so anxious was he to get it that he stood many previous examinations before Prof. Hunter, who told him that he had little doubt of his success. When he gained this, every pound of the additional income went to his mother and sister, and he (the speaker) knew that young Strachan often walked 90 miles on foot to send the remittance complete. These were some of the hardships of his early life. Soon after that he was informed that an academy in Upper Canada was vacant, and the office of principal was offered to Dr. Chalmers, who refused it. It was then offered to young Strachan, who accepted, and he sailed for this country in August of 1799, arriving towards the end of the month of December. Here his difficulties started out anew, and he was known to have expressed the wish that if he could get £20 in his possession again he would start back for Glasgow. Luckily for this country and for himself he could not get £20, and after leaving the academy he went as a private teacher to the children of Richard Cartwright at Kingston. The speaker then traced in eloquent language and touching expression the life of the young man in Canada, bringing it up to the time when the war of 1812 broke out. He spoke of the manner in which Dr. Strachan came to the front, then how, backed up by his people, he came before the Legislative Assembly and preached such a sermon to them as would do good to any student of to-day or of future years to read. He told them how far they were removed from the old country, how it took almost a year to get news to or from their friends, and how, in short, that they had to depend on themselves. "Let the ambition of each man," he said, "be to see if he cannot outstrip the other in this race of glory." In the race of glory his student took a noble part. Mr. Robinson used some touching periods in describing his feelings when learning of the injuries sustained in the war by several of Bishop Strachan's students, whom he afterwards had the pleasure of seeing wearing medals for their glorious deeds. If the occasion had been more pressing Dr. Strachan would not have stopped at eloquence, but would have shared in the deeds. Now, let every man around the table resolve on building upon the foundations that Dr. Strachan had laid a superstructure worthy of his name. They wanted to see the cathedral of St. Alban's completed to the end that his lordship had outlined.

THE BISHOP OF NEW YORK.

His lordship the Bishop of Western New York, on rising to propose the toast of "The Church of England in Canada," said:

MY LORD.—I ought to be very thankful to your lordship for giving me an opportunity of being here this evening, and to receive from those whose names have been so kindly mentioned by you so warm a welcome; a welcome which, I am well aware, is not merited by myself, but which extends to and includes my right reverend brethren of the United States. I wish to express my gratitude to your lordship, who has been pleased to assign to me the proposing of a toast which, I am sure, will require very few words from me to impress upon those present the honor with which it should be received by them—the Church of

England in Canada. I am proud of the honor of having been selected to offer a contribution to the Church of England in Canada. I am ready to be called forth anywhere and before any audience to speak for the Church of England in Canada, and as a representative man in some respects for the hundreds and thousands of her sons in the United States. I don't think that in Canada the brethren of the Church of England have any idea of the gratitude which we in America feel for the old maternal Church of England. And I am going to brag a little when I say that in Canada I never see quite that amount of enthusiasm and loyalty which I am sure to find in America among the members of the Church. For, my lord, we know how valuable she has been to us; we know that but for her high name in the nation we are derived from we should be to-day no better than the Spanish provinces in South America. It may be said that this is the language of a high churchman. Well, so it is. But I don't know a low churchman who is low enough not to love the Church of England, and I thank God that the church is large and liberal enough to embrace children represented by that term—a term I don't much like. I say all honor and veneration to the men who, during the past century, revived the evangelical spirit in England, and made it capable of doing what it has accomplished in the present century. Ever since my childhood I have loved the character, the burning piety of those low churchmen of old. How much good has their beautiful example not accomplished. I have always thought how thankful I am that the Church of England, the catholic church, has never preferred to expel from her bosom men who may differ, perhaps by the splitting of a hair; men, I will say, of the school of Wycliffe and Cranmer; men of the school of Ridley and of Bishop Butler. I hope the day may never come when her embracing arm as mother will be withdrawn from sons like these, or when she will be unable to send forth when required such sons as your own Wellington of a bishop—Dr. Strachan.

His lordship the Bishop of Ontario, responded to the toast. He could look back forty years and could appreciate the fact that it was from the Church of England in Canada that the Lambeth Conference took its rise. Looking back also he could fancy hearing the charge made against the Church of England that it had fallen from its high position, that other religious bodies had outstripped it in church work. Any regret that might arise on that account did not amount to either despair or despondency, and he did not think that the strength of the Church of England should be estimated by the simple counting of heads. He believed that the great power of the Church of England was to be estimated in proportion to the intensity with which its members held to the strength of their convictions. He spoke of his own diocese, and mentioned the fact that in the period of commemoration the number of clergy had increased from 45 to 130. He had confirmed 80,000 people, of whom 5,000 were converts from other faiths.

Prof. Goldwin Smith proposed "Educational Institutions in connection with the Church of England," and eloquently dilated upon the culture and breadth of view and freedom of the clergy.

The Hon. G. W. Allan responded. The Chancellor of Trinity, after dwelling with pride upon the work of Trinity made a generous allusion to the Theological Colleges, to Port Hope and other Church Schools. Dr. Snelling proposed "The Corporation of Toronto," to which Mayor Clarke responded. "Our Guests" was proposed by Prof. Clark, to which the Bishop of Nova Scotia and Huron replied.

EVENING SERVICE.—An immense congregation was attracted to Holy Trinity Church in the evening to hear Right Rev. Bishop Cox preach. The psalms, lessons, and collects were selected from the printed jubilee service. Rev. John Pearson, rector of Holy Trinity, Rev. Arthur Baldwin and Rev. J. D. Cayley assisted at the service. We need not remark that the discourse of Bishop Cox was a masterly effort. It will bear keeping for a future issue as a condensed report cannot be a fair representation of such a sermon.

EVENING SERVICE AT ST. JAMES.—The second Jubilee choral service held at St. James on the evening of the 22nd Nov., was very largely attended. The sermon was preached by the Rev. A. Spencer, M.A., Kingston, from "Ye are the salt of the earth, ye are the light of the world." He said:—The great theme of our Lord's sermon on the Mount is the kingdom of Heaven—character of its subjects, its mission in the world, its moral law, its ordinances of divine service, its paramount claims, its all-searching judgments. What I wish to engage your thoughts upon for a short time this evening is the subject which the text brings before us, the great and noble mission entrusted to the church in the world, and that with special application to ourselves. "Ye are the salt of the earth," said our Lord to the infant church. As the use of salt is to render sweet and wholesome and to preserve from corruption that to which it is applied, so one great function of the church in the world is to discharge a similar office

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towards society—to render it sweet and wholesome,
 and preserve it from corruption; in other words, to
 teach and disseminate a pure standard of morals, and
 that in so effectual a manner that it shall become the
 public opinion of society at large, and render any devi-
 ation therefrom disgraceful in the eyes of men.

"Ye are the light of the world." Had these words
 not been spoken by the True Light itself, there are
 those (are there not?) who would have deemed it well
 nigh blasphemy to give to the church of God a title of
 such high honour. Would it not have been called
 exalting the church at the expense of her Divine Lord,
 and so robbing Him of His glory? Would it not
 have been termed "putting the church in place of
 Christ?" But our Lord Himself had no such scruple
 —nor His apostles after Him. He does not scruple to
 say to His church, "As my father hath sent me, even
 so send I you." The Son of Man, who hath power on
 earth to forgive sins, does not grudge His church the
 exercise of like power, saying, "Whosoever sins
 ye remit, they are remitted unto them." He who
 said "All power is given unto Me in heaven and in
 earth," likewise said to His church, "Whatsoever
 ye shall bind on earth shall be bound in heaven, and
 whatsoever ye shall loose on earth shall be loosed in
 heaven." Thus completely does He identify His
 church with Himself, even as He said at the first
 sending forth of the apostles, "He that receiveth
 you receiveth Me, and he that receiveth Me receiveth
 Him that sent me."

BROKEN FROM THEIR MOORINGS.

If a Church would flourish it must fulfil its mission.
 Its salt must preserve its savour, it must let its light
 shine. It must not abdicate any of its functions as
 the teacher whether of faith or of morals. The Church
 must be stern in her rebuke of falsehood and wrong
 wherever these foes of truth and righteousness exhibit
 themselves. Especially in this age, if ever, is her
 duty clear. Mankind has broken away from its old
 moorings and seems hopelessly adrift both in faith and
 morals. It looks for help and guidance to the so-called
 leaders of thought, and all it receives in return is for
 faith, Agnosticism; for morals, Expediency. There
 is nothing true but mathematics, nothing fixed and
 certain but the laws of matter. There is no conflict
 between religion and true science. Nature and the
 Church both are from God. The Revealer cannot
 contradict the Creator nor the Creator the Revealer.
 The preacher went on to show that in this age when
 mankind were drifting about without chart or compass
 a pilot was needed to take the ship into port. Such
 a pilot is the Church. But to do her work as com-
 missioned the church must teach with authority and
 distinctness. "Definite teaching is what the age
 needs, and there is no reason why the Church's
 teaching should not be fixed, certain, definite, whether
 in faith or morals. But when I say faith, observe
 that it is of "the faith." "The faith once for all
 delivered to the saints"; "the faith in its purity and
 integrity, as taught in the Holy Scriptures, held by
 the Primitive Church, summed up in the creeds, and
 affirmed by the undisputed General Council." Now
 this faith the Church has: this faith she holds with-
 out a shadow of doubt respecting either its substance
 or its expression." Turning to his own diocese Mr.
 Spencer said, "The progress in the diocese of Ontario
 during these fifty years it may here be briefly pointed
 out that while the population, which in 1839 was a
 little under 150,000, has grown to nearly half a mil-
 lion, or about three and a third times as great, the
 number of parishes has grown during the same inter-
 val from 21 to 110, or slightly over five-fold. The
 number of clergy and churches has of course increased
 proportionately. Of the 89 new parishes 64 have been
 established under the Episcopate of our present dio-
 cesan, who has had the further satisfaction of seeing
 the greater number of the parishes under his oversight
 advance from a condition of weak dependence upon
 external help to one of vigorous independence and
 self-support." He proceeded to ask, "Have we taken
 sufficient account of the democratic tendencies, not
 only of this country, but of this age? Has there not
 been some failure in adapting the Church to the social
 tastes and customs and instincts of Canadians?"

Again, the Church is nominally Episcopal; but in her
 practical working in this country has she not been to
 a considerable extent Presbyterian, and that without
 that admirable organization which in the case of real
 Presbyterians has been such an element of strength
 and cohesion? Dioceses are so large and unwieldy
 that a bishop is not to be blamed if he fails to realize
 that he is the pastor of the whole flock of Christ with-
 in the boundaries of his diocese." After showing how
 burdensome the work of Church management had
 become by Synods, and pointed out the mischief of
 diocesan isolation, the eloquent preacher closed by
 forecasting a great extension of Church enterprise
 throughout the Dominion.

TRINITY UNIVERSITY.—On the afternoon of the 22nd
 November the foundation stone of a new wing to
 Trinity College, to be erected on the West side, was
 laid by the Bishop of Toronto. The attendance was

the largest of the kind ever held under the walls of
 Trinity, although the weather was most forbidding.
 The procession from the College included the Bishops
 of Ontario, Huron, and Nova Scotia, with a large
 assemblage of other clerical and lay dignitaries, with
 "others of less note," but not less value as friends to
 the College, especially the students who numbered
 250. After the usual ceremonies, the Bishop of
 Toronto declared the stone well and truly laid, using
 in this office the same Trowel that had been handled
 by Dr. Strachan 39 years before.

DEGREES CONFERRED.—After the outdoor exercises
 the company assembled to witness the following
 degrees conferred, M. A., the Rev. I. A. Allen; D. C. L.,
 the Bishop of Nova Scotia, the Rev. Canon Dumoulin,
 and Dr. Gaikie. The speeches that followed were
 especially hopeful and happy, full of enthusiasm for
 Trinity and exultations in its future prospects. The
 policy which the DOMINION CHURCHMAN led the way in
 advocating years ago was fully approved and shown to
 have worked marvels, as we all along prophesied, in
 giving new life and strength to Trinity. The absence
 of Dr. Potter was regretted, but his letter, read to the
 company, was highly appreciated. The speech of
 the day was that of Dr. Dumoulin, which was as elo-
 quent as it was wise, and shone highly in both
 features.

THE CHANCELLOR'S ADDRESS.

MY LORDS, LADIES AND GENTLEMEN,—I am sure you
 will all agree with me that there is scarcely one inci-
 dent in connection with the commemoration of the
 jubilee of this diocese of a more pleasing nature, and
 one which can give a greater amount of satisfaction
 to the church, than the ceremony in which you have
 taken part to-day, the laying of the corner stone of
 the new building, the west wing of Trinity College.
 Yesterday his lordship the Bishop of Toronto alluded
 to the wonderful progress made in the diocese during
 the last fifty years. He compared the number of
 clergy in the early days of good old Bishop Strachan
 with the number as it now is in the present diocese of
 Toronto. My lords, we have not yet attained our
 jubilee year of Trinity University. It is scarcely nine
 and thirty years since its venerable founder, Bishop
 Strachan, that great friend and son of the church, at
 a meeting such as this to-day, laid the corner stone of
 the building we now occupy. When I look back on
 what has taken place during those nine and thirty
 years, I think, my lord, that we may well thank God
 and take courage for the progress we have made. We
 began with a provost and two professors. Now we
 have ten professors in arts and sixteen in the Trinity
 medical faculty. Then we have fifteen in another
 college affiliated with us, the Royal College of Medicine
 at Kingston. We have conferred no less than 112
 degrees during the last year. We have now no less
 than 399 undergraduates, and this year we have had
 155 matriculated students besides the colleges we are
 affiliated with, such as St. Hilda's College and the
 Medical College for Women, and above all, Trinity
 College Medical School. In the first few years, and
 for many years of the existence of Trinity College,
 convocation was very little more than a name. We
 have now, I believe, 600 members on our roll of con-
 vocation. Convocation has become a living, active
 power for good in Trinity. It has brought Trinity
 into touch with the church and the people throughout
 the whole of this diocese, and has given her a strength
 and influence which has been a most satisfactory help
 to build up this college and influence us to do better
 things in the future than we have done in the past.
 My lords, for all these reasons I feel that this day
 should be marked in the calendar of Trinity College
 with a white stone. We have also to-day the pleasure
 of welcoming to our midst and enrolling in our univer-
 sity men who have attained eminence in their own
 departments, and with whom we feel it an honor to be
 associated. We have with us to-day for this purpose
 the bishop of the diocese of Nova Scotia, who is known
 for his learning in this country, the United States and
 in the Old Land, and who comes to us for the first
 time. There is also a name familiar to all in Toronto
 —the respected and admired rector of St. James'—
 There is one more esteemed, admired and staunch
 friend of Trinity, the able and energetic head of
 Trinity Medical College. We expected to have had
 among us also to-day the Rev. Dr. Potter, president
 of the Hobart College at Geneva, in the State of New
 York, a prominent figure in connection with all the
 Episcopal churches of the United States, who has
 always had a warm welcome for those who visited
 him from Trinity University. He was invited and would
 have accepted the invitation, but found it impossible
 to be here. He has, however, written a letter to Pro-
 fessor Clark, who will now address you.

Rev. Canon Dumoulin next addressed the assembly.
 He desired, in the first place, to say how very sensible
 he was of the honor which the university had con-
 ferred upon him. There has always been a very kind
 feeling between the clergy and the noble profession
 of medicine, and he hoped that the worthy aspirants
 to that profession in the gallery would give a clergy-

man fair play to say a few honest words on such an
 occasion as this. They were told at Thursday's lunch
 by the illustrious representative of English learning
 and politics in this country, Prof. Goldwin Smith, that
 the clergy of the Church of England have ever been
 educated in a liberal and manly way. He desired to
 say that Trinity College, in this province, has been
 the instrument of the Church is giving the priesthood
 that sort of education. He would not speak of Trinity
 as if she only trained priests for their holy office, for
 then she might be called a narrow and exclusive in-
 strument, but he would speak for her as abroad, gen-
 erous university in the faculties of arts, medicine,
 law, science and divinity. She has brought her sons
 in contact with those whom they must afterwards
 meet in the great arena of life—the future lawyers,
 the future doctors, the future legislators, and the
 literary men of the future in this great Dominion.
 Not only has her system of education been broad and
 comprehensive, but she has sought also to equally de-
 velop all the parts of the human nature. In this way
 the broad and beautiful grounds surrounding the col-
 lege were laid out for athletic sports, and thus she had
 developed the science of uniting a healthy body and a
 healthy mind. The classic hall in which they were
 assembled could bear witness to the fact that she has
 not neglected the highest mental culture, and in her
 divinity school and missionary associations she has
 followed the great universities of the old land. She
 has her Eton at Port Hope—leading up to this univer-
 sity. Her method had been tried in the United
 States with success such as that which had produced
 the noblest race of men who had ever held high offi-
 ces in England, Ireland and Scotland. On this same
 method in this young and more active country the
 establishment of universities where religion and sci-
 ence are welded together was pursued. He recalled
 the noble work of the founder of Trinity College.
 When 72 years of age he addressed himself to the
 almost superhuman undertaking of appealing for sym-
 pathy on behalf of the church to all men of right
 mind, and he even crossed the ocean to place his case
 at the footstool of the throne, and wring from unwill-
 ing hands a charter for Trinity University. This
 brilliant achievement of the educator, the statesman,
 the brilliant bulwark of the church, the first Bishop
 of Toronto, had been improved by his successors in
 the see during years of progress unparalleled in the
 previous history of the college, and the revival of the
 power of convocation had won sympathy and support
 throughout the length and breadth of Ontario. He
 also desired to speak of Trinity University as being
 desirous to maintain that ground, which she believed
 to be the first ground upon which education must rest,
 where science and learning are joined together never
 to be divorced. These were the claims of Trinity
 University upon all churchmen of the present time.
 These were the claims which had received the ratifi-
 cation of centuries of history, the ratification of genera-
 tions of noble races of men of the old world and the
 new, and being tried now they were sure that the
 verdict must be, as it ever had been before, in their
 favor. The most recent ratification which these
 claims had received was at the convention of the
 great church of the United States, when her bishops,
 some 65 in number, assembled in their own proper
 house, pronounced in the closing paragraph of their
 pastoral on the great question of education. Men like
 the learned bishop of Western New York, were not
 likely to be mistaken in their survey of human things,
 and in that paragraph of their pastoral they pointed
 out that the church has ever conceived a thorough
 knowledge and has ever been in sympathy with all
 the struggles of man in his varying conditions in this
 world. During the ages when the light seemed to
 have gone from the world, still the priests kept the
 knowledge alive in the monastery and the library.
 The student over his open book inside the cloistered
 cathedral still hoped for the future. That future was
 recognized in the foundation of the great colleges,
 schools and universities of England. They had done
 their work nobly, as the universities of to-day were
 doing theirs. He recommended the claims of Trinity
 University on these unassailable grounds. There was
 a noble future in store for Trinity in this new land,
 where learning was founded upon truth itself as end-
 less and extensive as eternity.

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION. QUEBEC.

QUEBEC.—St. Matthew's.—The Rev. R. W. Brown, a
 graduate of Lennoxville, and who has been for some
 time in the diocese of Fredericton, has been appointed

temporary curate of St. Matthews, Quebec, and the Rev. R. H. Cole, late assistant priest, although he has resigned his position, will still give his services to the parish.

Womens' Auxiliary.—The St. Matthews branch of the Womens' Auxiliary to the D. and F. Miss. Society, held a very successful meeting in the parish room on Thursday evening last, at which the Rev. Canon Von Iffland read a paper on the missionary work in the Universities Mission to Eastern Central Africa. The subject was specially interesting, owing to the reports just to hand, that Bishop Smythies, while attempting to reach Quilimane, had been attacked by Malekivo, and some of his followers slain, but happily his Lordship escaped to Nyassa.

The Lord Bishop of Quebec on the 22nd Sunday after Trinity, preached a most eloquent sermon on "Conversion" at the 7 o'clock service at St. Matthews. It was one of the ablest sermons ever delivered by this learned prelate.

The Cathedral.—The Very Rev., the Dean of Quebec, having placed a plot of ground adjoining the Rectory, and which was formerly used as a garden, at the disposal of the congregation, it was unanimously decided at a meeting of the select vestry to erect a building thereon, to be used as a Sunday school building. This would prove a great convenience, as in the past the school has been held in the National School Hall, which is nearly half a mile from the Cathedral.

MONTREAL.

Christ Church Cathedral.—Admission of a Roman Catholic to the Church of England.—On Sunday morning in Christ Church Cathedral, the Rev. Dr. Norton, rector of Montreal, requested the prayers of the congregation for a person present, who, having been for some time a member of the Roman Catholic Church, was about to receive Holy Communion in the Cathedral on his readmission to the Church of England. He had signed a declaration renouncing Romish errors, and unfeignedly accepting the doctrine, discipline, and worship of the Church of England in Canada.

ONTARIO.

Prescott.—St. John's Church.—On Sunday, 17th inst., a confirmation was held in this Church by the Lord Bishop of the diocese, when the large number of one hundred and twenty-three candidates came forward to receive the Apostolic rite, more than one half of these were adults, many of them lately received into the Church from other denominations, the sexes being almost equally represented, there being fifty-nine male and sixty-three female candidates. Before the laying on of hands the Bishop addressed them on their privileges and responsibilities as members of the Church, speaking with force and eloquence upon what was required of them if they would prove themselves worthy of the privileges whereunto they were admitted, the entire congregation numbering nearly six hundred listened with deep attention to this striking discourse, and after the conclusion of the confirmation office, three hundred communicants partook of the sacred elements. The musical portion of the service was appropriate and devotional in character, enhancing the solemnity of this truly interesting occasion. Thanksgiving Day, November 7th, was duly observed, divine service being held with a celebration of the Holy Communion. At this service a thanksgiving collection amounting to \$157 was taken up in aid of the Church debt, and supplemented by the sum of \$110 since contributed, the Church was decorated for the occasion by the Young Women's Guild of the parish. Rev. Messrs. Lewin and Woodcock officiated, Archdeacon Morrison, of Ogdensburg, being the preacher, and his text taken from Psalm xxiv. 1, was the theme of a most impressive and powerful address.

Clayton and Innisville.—This parish was formed only two years ago; Clayton having been formerly an outstation of Almonte, and Innisville of Carleton Place. The Rev. John Osborne was appointed to the charge. A very good parsonage and four acres of land have since been bought and paid for. There are three churches in the parish, Grace Church, Clayton; St. John's, Lanark, about two miles from Innisville; and Trinity Church, an offshoot from St. John's in Innisville itself. The last named edifice was built for the convenience of the villages in 1881, though the acre of ground on which it stands was deeded to the Church by the late John Ennis, Sen., as far back as 1855. On Wednesday the 13th inst., it was consecrated by the Bishop of the diocese, the Rev's. A. Jarvis, of Carleton Place, R. Coleman, of Balderson's, and the rector assisting. In spite of a perfect down pour of rain the Church was crowded. After the consecration 40 candidates were confirmed, of whom 25 belonged to the Mother Church, St. John's. The

Eucharist was celebrated (as is the invariable custom in this diocese), immediately afterwards when over 100 communicated. In the afternoon the Bishop and party drove to the parsonage at Clayton. Here the following morning (14th) a confirmation service was held at Grace Church when 84 were confirmed and about 120 were "partakers of the Altar," the assistant priests being Rev. Messrs. Jarvis and Low, besides the rector. At both these services the female candidates were all veiled, and most of them dressed in white—the singing was remarkably good, the services very hearty—the Bishop's addresses as impressive and forcible as they always are, and, so far as one can judge from appearances, all hearts seemed touched and solemnized. It must have rejoiced the souls of the rector and his estimable and zealous wife to behold such visible results of their two years' work in this parish.

Maitland.—On Tuesday, 19th November, the Lord Bishop administered the Apostolic rite of confirmation in this parish, and service was held in St. James' Church. His Lordship was preceded by Revs. Wm. Lewin, B.A., of Prescott, carrying the crosier; Rural Dean Lewis, B.A., rector of Augusta; W. A. Read, of Oxford Mills; F. D. Woodcock, curate of Prescott, and G. S. Anderson, curate of Augusta. After the presentation of the candidates by the curate, His Lordship delivered an address, contending that the laying on of hands is not an ordinance that has been introduced into the Christian Church during the last two or three centuries, but that it had come down from the days of the Apostles. When the candidates (45 in number, 19 males and 26 females) had renewed their baptismal vows, the prayers of the congregation were requested on their behalf, after which the Apostolic blessing was administered by the Bishop sitting at the altar rail. Three of the candidates were over 70 years of age and only eleven were children. In 1888 there were 42 converts to the Catholic and Apostolic Faith, and to day there were 28, making a total of 70 converts within two years. Not a little has also been done in the way of building and repairing. St. George's, a fine stone building, has been erected at a cost of \$2,500, on which there is now a debt of about \$1,000. A debt of over \$300 has been removed by the congregation of Christ Church, and over \$400 has been expended in repairing St. James' Church and parsonage, and a chancel will shortly be added to the old parish Church. His Lordship congratulated the rector and his curate upon the good work that is being done.

TORONTO.

Church of England Temperance Society.—The annual meeting for election of officers, and usual business, was held at Synod on November 14th. In the absence of the Bishop, owing to sickness in his family, the Rev. Canon Cayley, V.P., took the chair. The committee presented the report in which it was stated that through subscriptions and a larger amount than heretofore from offertories on Temperance Sunday, they had considerably reduced the Society's indebtedness, and that both in number and amount the offertories had exceeded former years, and the committee felt justified in considering this a proof that the work of the society has the sympathy of the people generally. They state also that the relations between the two sections of the society appear to be more cordial. With reference to the difficulty some homes found in keeping up the periodical meetings, the committee suggest to the clergy that an occasional special service in the Church would be a very proper mode of keeping the work of the society before the minds of the people. The last account showed an estimated present indebtedness to the Parent Society of about \$150, over the balance in hand and some small amounts due to the society.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Nov. 19th, 1889.—As St. Andrew's Day and the season of Advent approach the cause of missions, domestic and foreign, more and more occupies men's minds, and doubtless the eve of St. Andrew, which has been appointed as a day for general intercession on behalf of missionary efforts will be hallowed by the Church in the United States. What impulse may thereby be given to the cause remains to be seen. Certainly there is need of a general stirring up in the matter. The Enrolment Plan appointed at the triennial Board of Missions has proven a failure, only \$125,000 out of the \$1,000,000 proposed to be collected having been gotten together. The project was never favorably viewed by the Church as a whole and now arises the question as to what shall be done with the money in hand, much of which was expressly given, on the express understanding that the million dollars

should be raised. It is thought, however, that the donors will hardly call back their subscriptions.

RESIGNATION OF BISHOP WILLIAMS.

The Right Rev. Channing Moore Williams, D.D., Missionary Bishop of Yedo, has resigned, to the great surprise of all concerned, after quite a long service in the missionary field of China and Japan. He has given up the bishopric under the conscientious idea that, in view of the wonderful progress the Church is now making in Japan, a younger man is needed to head the missions there. The Bishop has been in the extreme East since 1856. He went to China in that year and was ordained priest by the first Bishop Boone in 1857. So great was his capacity for acquiring the Chinese language that he was able to speak fluently in that tongue within two years, and at once undertook preaching to the heathen at distant and outlying points. The only Christian missionaries in the field ahead of him and his companion, the Rev. John Liggins, were the Roman Catholics, so far, at least, as Japan was concerned. These two were, therefore, the

FIRST MISSIONARIES

who landed there. They went in 1859. Mr. Liggins left in the following year leaving Mr. Williams alone. To him must be given the credit of laying the foundation stone of the Church's mission in Japan, which, under his fostering care, has reached such wondrous proportions. For years he served by literally standing and waiting, as immediately on his arrival the imperial government fulminated edicts against Christianity and its teachers. Meanwhile he occupied himself in translating the Bible and Prayer Book into Japanese, and in preaching and administering the Sacraments to the English residents in a church which they had erected, the first in the Empire. It was not until February, 1866, that he baptized his first convert. In 1866, on the death of Bishop Boone, he was consecrated

MISSIONARY BISHOP OF CHINA AND JAPAN

in St. John's Chapel, this city, after which he attended the first Lambeth Conference and then returned to China in 1868, since which time he has never revisited the United States. The jurisdiction of China and Japan being too much for one man, Bishop Williams resigned the power and became Missionary Bishop of Yedo. Since that day the progress of the Church in Japan has been very rapid. Public services are now maintained by the American Church alone—the Anglican Church having her own stations, at 52 points, with 838 communicants, 828 persons having been baptized during the last year alone. There are 19 Sunday Schools, 4 day schools, and 3 boarding schools, besides Trinity Divinity and Catechetical Schools at Tokio, with about 1,000 pupils in attendance. So devotedly has Bishop Williams worked for the cause of Christ in Japan that at a missionary conference held in Washington, D.C., a few years ago, a merchant in his address spoke of Bishop Williams, whom, as comptroller of the China mission he had personally known, in the following high terms:—"And what shall I say of the heroic Williams? I know of nothing in the life of Xavier to exceed the zeal and devotion, as yet unrecorded in song or story, of the Missionary Bishop of Yedo."

HIS SUCCESSOR,

as nominated by the House of Bishops, is the Rev. Edward Abbott, an ex-Congregationalist minister, who became a convert to the Church in 1878, and is now rector of St. James' church, Cambridge, Mass. He is a man of some note in the world of literature, having been for many years editor and joint proprietor of the *Boston Literary World*. His elder brother is Dr. Lyman Abbott, Beecher's successor at Plymouth Church, and editor of the *Christian Union*. Mr. Abbott is a Low Churchman inclined to broad views. A thoroughly strong Churchman would have been a better choice.

ANOTHER NEW BISHOP-ELECT

is the Rev. Anson Rogers Graves, rector of Gethsemane church, Minneapolis, Minn., a man of 48 years of age, of ripe learning and scholarship, a true missionary, and a good Churchman. He has been appointed to the new missionary jurisdiction of the Platte, a district cut off from the Western portion of the diocese of Nebraska.

THE BALTIMORE CENTENNIAL

was chiefly remarkable for words. The laity were allowed to let off steam to their hearts' content, and no one was hurt by what was said. The old grievances as to "non-Catholic Education," the treatment of Roman Catholic soldiers and sailors,—for each one of whom they seem to think a priest should be specially provided,—temperance, secret societies, and the like were debated. Complaints were made that everything was not sacrificed to the Roman Catholic Church: in fact, from their cries one would think the members were the most persecuted beings under the

however, that the subscriptions. WILLIAMS. ore Williams, D.D., signed, to the great ite a long service in nd Japan. He has conscientious idea gress the Church in man is needed to hoph has been in the nt to China in that efirst Bishop Boone y for acquiring the le to speak fluently nd at once under- listant and outlying ionaries in the field n, the Rev. John s, so far, at least, as vo were, therefore,

sun, whereas our sad experience is, that they have only to open their mouths wide enough and they are filled at the public expense. The sermon of Arch- bishop Ryan at the opening function was nothing more nor less than a bid for the support of the Knights of Labor, whose great opponent Cardinal Taschereau, of Quebec, must have squirmed as he listened to it. Strangely enough

THE OLIVE BRANCH

was held out to non-Romanists on the Sunday question. The fearful violations of the Lord's Day, consequent on the habitual neglect of the Fourth Commandment by the Irish and German Roman Catholics, who run nearly all the saloons, theatres, and dancing halls in the United States, has come to such a height as to alarm even the heads of a Church that teaches that after Mass anything in the way of amusement is permissible. So they would fain have us to help them in remedying the evil. In the matter of temperance also they

HAVE ENDORSED HIGH LICENSE

the plank in the platform of the Church Temperance Society, and now Cardinal Gibbons boasts himself as if he had invented it, and as if he could cause it to be generally enforced in Baltimore and throughout the United States. Sic vos non vobis, applies to the Church in this as in other matters. Tuliit alter honores, and the worst of it is that, out of jealousy to the Church, even the nonconformists are willing to credit Rome with proposing this reform. Be it so; let true temperance be preached even if in contention.

SECRET SOCIETIES.

It is denied by some of the bishops that at Baltimore the question was even mooted of admitting Free Masons, Foresters, etc., into communion with the Church. It was, and possibly the idea might have been more than entertained, had it not been for the vigorous opposition shown by Cardinal Taschereau, the Mexican bishops, the English bishop (Virtue, and the Pope's representative). It was, therefore, deemed more prudent to let things remain as they are. But the very fact that the subject came up, in the face of the infallible utterances of Pius IX against the Free Masons, shows that the American Romanists hardly think so much of infallibility as those elsewhere do. Indeed, the very circumstance that the Knights of Labor were infallibly condemned and the condemnation was published by cardinal Taschereau, only to be rescinded and the approval of Rome stamped upon the order through Cardinal Gibbons, proved that expediency overrides infallibility.

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.

EUCCHARISTIC SACRIFICE.

SIR.—As I am the young priest whose statement with regard to the Eucharistic sacrifice was criticised in the quotation in a recent issue, will you permit me to explain that when I say that the doctrine of the Eucharistic sacrifice is repudiated by the Church of England, I do not mean the offering of the sacrifice of praise and thanksgiving, or in other words, the sacrifice in grateful consecration of the souls and bodies of the faithful communicants. This is the doctrine of the Eucharistic sacrifice, which the Church of England expressly teaches, viz. the spiritual sacrifice of the praising and thanksgiving heart. It is not offered upon the altar but in the heart. It is not offered by the priest but by the priests, that is, by the faithful communicants in their priestly capacity. 1. Pet. 2-9. Rev. 1-6. The communion is not a sacrifice, it is the remembrance of the sacrifice of Christ.

The doctrine of the Eucharistic sacrifice which the Church of England expressly repudiates is the offering of the Eucharistic sacrifice upon the altar by the priest. She does this: (1) By the whole form and expression of the Communion service. It is the Lord's supper, not an altar sacrifice. In the first prayer book of 1549, this was not so clear, and the use of the word altar, and the position of the heart-consecration prayer before the consecration of the elements, gave countenance to the idea of the altar-sacrifice, but in our present prayer book it is clear.

There is now no altar in the use of Church of England. Purposely, and in every instance, the word has been expurged. Without an altar, the Church of England has no altar-sacrifice. The two most important prayers in the Communion service immediately before the reception of the elements, offer an irresistible argument by their silence.

(2). By the Articles.—The articles of the Church of England contain the true doctrine of the Church of England, and article xxviii, which treats entirely of the Lord's supper, says nothing about any sacrifice, nay it expressly forbids the practice of adoring the sacrament as if it were our Lord present in the altar-sacrifice. Article xxxi denounces the sacrifices of masses (which is nothing more or less than the eucharistic sacrifice of the altar, Newman Tract 90 notwithstanding) and speaks of the altar-offering of the priest as a blasphemous fable.

(3). By the Church Catechism.—Here, so far from the doctrine of the altar-sacrifice being taught it is expressly said that the Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of Christ, a proposition which all evangelical Protestants would most cordially corroborate, and all Romanists most indignantly deny.

I would weary your readers were I to attempt to bring forward a fraction even of the host of church authors whose writings substantiate the statements above. But just let me quote from whose name all loyal churchmen delight to honor, the grand and judicious Richard Hooker.

"Touching the ministry of the Lord Jesus Christ; the whole body of the Church being divided into laity and clergy, are either presbyters or deacons. I rather term the one sort presbyters than priests, because in a matter of so small moment I would not willingly offend their ears to whom the name of the priesthood is odious, though without cause. Seeing then, that sacrifice is now no part of the church ministry, how should the name of priesthood be thereunto rightly applied? The fathers of the church of Christ with like security of speech call usually the ministry of the Gospel priesthood in that which the Gospel hath proportionable to ancient sacrifices, viz., the communion of the Blessed Body and Blood of Christ, although it has properly no sacrifice. Ecc. Pol. v. 78. With Hooker's argument, here we are not concerned, to what I want to accomplish is his twice uttered assertion as a churchman—"Sacrifice is now no part of the church ministry." "The ministry hath properly now no sacrifice."

Yours, etc. D. H.

Brookville, Nov. 5th 1889.

SKETCH OF LESSON.

ADVENT SUNDAY. DECEMBER 1ST, 1889.

Adam and Eve.

Passage to be read.—Gen. iii. 1-15.

I. The Fall.—The second chapter of Genesis leaves our first parents in the Garden of Eden, in a state of innocence and happiness, possessing everything needful for their comfort and well-being, enjoying companionship with each other and communion with God. One prohibition is made the test of their obedience to God's will; and God in his mercy added a warning (Gen. ii. 17). How long they remained in this blessed state we cannot tell; but we know that the first impulse to evil came to them from without.

1. The Devil, i.e. the chief of the fallen angels (S. Jude 9), appears in the form of a serpent to Eve. In Revelation xii. 8 he is called "the great dragon," and "that old serpent," with evident reference to the story of the Fall. He, being the enemy of God, desires to bring man, God's highest earthly creation, into the same state of enmity. He addresses the woman, as being more impressionable and easily led, and instils doubt into her mind, "Yes, hath God said?"

(a) How often he tempts us in the same way. "Has God forbidden this? Is there any harm in it?" Or of a duty: "Is it necessary for me to do this? Does God really demand it from me?" And so we begin to think lightly of the sin or to find an excuse to neglect the duty.

(b) Finding that Eve listens to him, he goes further, He defiantly contradicts God's warning wish, "Ye shall not surely die," and sets forth the advantage to be gained by disobedience, "Ye shall be as gods, knowing good and evil."

(c) His plan is the same to-day. How many a lad goes with cad companions into evil ways because he wants to know something of "life" on its dark side. How many persuade themselves that though they do not attempt to live to God they too "shall not surely die." God is very merciful, they think; He will not condemn them to eternal punishment; He will make it easy for them to repent before they die.

2. The World. The devil appeals to our minds and poisons our thoughts and wills at their very source. The world appeals to our senses. The fruit of the forbidden tree was "pleasant to the eyes," so Eve was tempted by the appearance of it. And the pleasant things that we can hear, see and touch are great temptations to us, because we easily learn to seek our chief happiness in these, and to make the obtaining them the great aim and work of our lives.

3. The Flesh. "The tree was good for food." Of

all the other trees in the garden Eve might freely eat; they were good for food also, but she rebelled against the one restraint; she opposed the desire (or lust) of the body to the will of God, and not only herself fell, but caused her husband to fall with her. His sin of disobedience was the same; he knew God's command, and there is no hint that he ate the fruit in ignorance that it came from the forbidden tree. Nay, he seems to have been "with her" at the time of the temptation and to have raised no voice of warning.

Thus, in the very first sin we see that what has been called "the unholy Trinity of evil," the Devil, the World and the Flesh, had each a part. They tempt every soul of man to this day; we ourselves have solemnly vowed in our Baptism to renounce them all, and they may be overcome by the three Christian graces: Faith, wherewith we "quench all the fiery darts of the evil one" (Eph. vi. 16, R. V.); Hope by which God's promises of the life to come are made nearer and more precious to us than anything this world can offer; and Love, for "the love of Christ constraineth us," so that henceforth we live, not unto ourselves, but unto him which died for us and rose again (2 Cor. v. 14).

II. The Punishment.—(a) To the Serpent. The form chosen by the Evil One was henceforth to be an object of hatred to the human race. The first impulse in most minds is to destroy the creature for which they feel an unreasonable instinctive abhorrence.

The evil spirit (represented by the serpent) was to be destroyed at last by the "seed of the woman," the figure used, "bruising the head," being certain death to a serpent.

(b) To the Woman. Sorrow and pain were to be multiplied to her, and her state was to be that of subjection to her husband. (See margin, "Subject to thy husband; he shall rule over thee.")

(c) To the Man. Sorrow (v. 17, last part), hard toil (v. 9), disappointment in his labor (v. 18), and finally death (v. 19, last part).

(d) To Both. They were driven from the Garden of Eden. Their bodies became subject to death. This doom, though not directly pronounced upon the woman, is implied in God's warning, "In the day that thou eatest thereof thou shalt surely die." [Hebrew "Dying, thou shalt die"] become from that day mortal, subject to death (Gen. ii. v. 1; Rom. v. 12, vi. 23).

(e) To their Descendants. By the rebellion of Adam and Eve they became parents of a rebellious offspring, born at enmity against God and naturally inclined to evil. This is the doctrine of Original Sin. (See Articles IX. and X.; Ps. li. 5; Rom. viii. 5, 6, 7, 8; 1 Cor. ii. 14. General Conf.: "There is no health in us," i.e. in our own nature, apart from the grace of God.)

The Hope of Redemption. Gen. iii. v. 15). Taken broadly, this is a promise that good shall, in the end, triumph over evil. and this by the agency of "the seed of the woman," through conflict and pain. "The seed of the woman" refers specially to Christ, "Who through death destroyed him that had the power of death, that is the devil" (Heb. ii. 9, 14, 15; Gal. iv. 4; 2 Tim. i. 10; 1 Cor. xv., 22), redeeming mankind by His Death and Resurrection from the guilt and power of sin, and making us sons of God, and heirs of eternal life" (Col. i. 12, 13, 14; Rom. vi. 14). But the same expression refers to the descendants of Adam generally; and the promise is fulfilled in a lesser degree whenever a child of Adam fights "manfully under Christ's banner against sin, the world and the devil."

DOES ANY ONE CARE FOR FATHER?

Does any one care for father?
Does any one think of the one
Upon whose tired, bent shoulders
The cares of the family come?
The father who strives for your comfort
And toils on from day unto day,
Although his steps ever grow slower,
And his dark locks are turning grey?

Does any one think of the due-bills
He's called upon daily to pay?
Milliner bills, college bills, book-bills—
There are some kind of bills every day;
Like a patient horse in a treadmill,
He works on from morning till night;
Does any one think he is tired?
Does any one make his home bright?

Is it right, just because he looks troubled
To say he's as cross as a bear?
Kind words, little actions, and kindness
Might banish his burden of care.
Tis for you he's ever so anxious;
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

—The Examiner.

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A LETTER FROM DR. HANS VON BULOW.

The Knabe Pianos which I did not know before, have been chosen for my present Concert tour in the United States by my Impressario and accepted by me on the recommendation of my friend, Bechstein, acquainted with their merits. Had I known these pianos as I now do, I would have chosen them by myself, as their sound and touch are more sympathetic to my ears and hands than all others of the country.

DR. HANS VON BULOW.

New York, April 6, 1889.
To Messrs. Wm. Knabe & Co.

MOCK CHARACTERS.

Mock characters, like false light, are worse than darkness. There is any number of skin-deep saints in the world at all times; and sheep's clothing and long robes are always in great demand in the market. Indeed, we all use cosmetics of the moral kind to remove freckles or wrinkles. To meet the respectable, smooth-shaved, decorous, venerable ornaments of society we sometimes see, you would not suspect that any slanders could find birth against men so soft-spoken, so frank and so confidential. But they do. Raven black and dead eyes, and drawn down corners of the mouth, and an unexceptional tie, don't always stand for godliness. *Cucullus non facit monachum*—"The cowl does not make the friar." That highly respectable board of directors, so hale, loud spoken, well fed, seem, every man of them, fit for prizes at an exhibition of commercial moralities; still they are in trouble about loans, or contracts, or prospectuses. That manufacturer sings loud in his pew on Sundays, but makes thirty-five inches to the yard on Mondays; and that prosperous shopkeeper has strangely dark windows; and does that one believe his own puffs? The millennium has not come yet and can hardly be hoped for, by appearances, at any very short date. Somehow, the bottles do not show the same strawberries all the way down in all cases; and jockeys sometimes forget to tell a horse's faults; and there have been books written on adulteration and tricks in trade; and men's words or writings are not always the unclouded expression of their thoughts. And yet to meet men, how nearly perfect they seem; in their suavity, innocence and sentiments. There are a good many Siberian crabs, and apples of Sodom, and huge pears that look like honey and eat like wood. We have our panics, and thousand liquidations, and a hundred millions of railway stock unproductive, and bankrupt court revelations. The crop of knaves and half knaves is by no means extinct. There is a dark side to a good many things beside the moon; and has not the sun its spots, not to speak of eclipses that happen pretty widely throughout the universe?

Be you, young man, a contrast to all this. Character that is only a mask is beneath you, and mere conventional goodness is a lie of the devil. Determine from the first, to be transparent and truthful to God and your fellows, let Mephistopheles say what he likes. It is better, after all, to have the universe on your side than against you. Curses, like chickens, come home to roost; and so do falsities, if not outwardly, yet in your soul. I pray you don't offer a prophet's chamber in your conscience to Satan. Life is sacred; keep it so. We are born for a purpose, and can serve it only as we serve God. Humanity is a whole, not a mere mob of generations, and has a destiny in which every one has a set part. The little moment of our being is great enough to live well in and leave true work behind it. Play the man, not the trickster. Evelyn saw men at Leghorn staking their liberty for life in mad gambling, and, having lost, presently led off into slavery. He who has to do with a lie stakes his soul, and loses in any case. Character, pure and noble, chimes in with the eternal harmonies; but falsehood is a hideous clangour, now and forever. What any life, however humble, can do, is a secret with God; it may widen its influence through ages, or it may leave a trace seen only by him. But if valiantly, earnestly, nobly lived, by the light of God's truth and laws, it is holy forever.

The City of God slowly rises through the ages, and every true life is a living stone in some of its palaces. You were made for God, young man, from eternity, and no lie is of him, be it in trade or profession, in act or in work. Insincerities are marks on the devil's tally and so are all hypocrisies and shams. Let your character be real, the shining warp and woof of each day working out the part God has set you in the great loom of Time.—*Cunningham Geikie, D.D.*

HOW DR. GUTHRIE PREPARED FOR THE PULPIT.

I used the simplest, plainest terms, avoiding anything vulgar, but always, where possible, employing the Saxon tongue—the mother tongue of my hearers. I studied the style of the addresses which the ancient and inspired prophets delivered to the people of Israel, and saw how, differing from dry disquisitions or a naked statement of truths, they abounded in metaphors, figures and illustrations. I turned to the Gospels, and found out that He who knew what was in man, what could best illuminate a subject, win the attention and move the heart, used parable or illustrations, stories, comparisons drawn from the scene of nature and familiar life, to a large extent in His teachings, in regard to which a woman—type of the masses—said: "The parts of the Bible I like best are the 'likes.'"

Taught by such models, and encouraged in my resolutions by such authorities, I resolved to follow, though it should be at a vast distance, these ancient masters of the art of preaching, being all the more ready to do so as it would be in harmony with the natural tone and bias of my own mind. I was careful to observe by the faces of my hearers, and also by the account the more intelligent of my Sunday class gave of my discourses, the style and character of those parts which had made the deepest impression, that I might cultivate it.

After my discourse was written I spent hours in correcting it, latterly always for that purpose keeping a blank page on my manuscript opposite a written one, cutting out dry bits, giving point to dull ones, making clear any obscurity and narrative parts more graphic, throwing more pathos into appeals, and copying God in His work by adding the ornamental to the useful. The longer I have lived and composed I have acted more and more according to the saying of Sir Joshua Reynolds, in his lectures on "Painting," that God does not give excellence to men but as the reward of labour.

BEAUTIFUL BEYOND.

Dr. James Hope, looking fixedly before him just before yielding his breath, murmured: "Christ! angels! beautiful! Indeed it is so." A few minutes after he said: "I thank God," when he slept in Jesus.

Charles S. Boyd, recovering from a sinking spell, said: "Oh, I saw the gates opening, and all was so beautiful!" Again he said: "The angels are come to take me home." Later he said: "Just on the boundaries; almost there," and so passed away.

A young Chinese Convert exclaimed in rapturous tones when near the end of her way: "Oh, beautiful! beautiful!" as if she caught a glimpse of the glory beyond.

"Heaven is beautiful," were the last words of an aged saint.

Adams, the missionary to Gaboon, Africa, broke out with an animated voice, just before dying, saying: "I hear music, beautiful, the sweetest melody! I see glorious sights. I see heaven. Yes, the gates are open; let me go; I want no more of earth. Oh! how beautiful; oh, what wonderful, wonderful views I have!"

L. Ford for many years previous to her last sickness, had not been in possession of her reason, but just before dying, had a lucid interval, and exclaimed: "How beautiful! Everything is beautiful!"

"Beautiful!" whispered a young man when his breath was almost gone. And then, as if seeing

visions of glory, he said: "Like a picture in a frame, beautiful! beautiful!" and so fell asleep.

Elizabeth Barrett Browning's last words were: "It is beautiful."

Mrs. Snodgrass said at the last: "Oh, the glorious throne of God. The beautiful, angelic light of heaven." She also spoke the names of endeared ones gone before. She seemed to see them.

Rev. John Harrison, when dying, said to those about him: "Oh, I never saw so much as I do now! Oh, the astonishing, the inconceivable glory of the other world! what discoveries I have had of it this day. Only see the infinite expanse!"

A young girl when dying said to her mother: "Do you see those beautiful creatures? I never saw such countenances and such attire."

Senator Foote, at the last, with eyes all full of a celestial radiance, lifted his hands and looked up, exclaiming: "I see it, I see it. The gates are wide open! Beautiful, Beautiful!" and without a movement or a pang immediately expired.

A godly man just before he died cried out to his attendant, saying: "Look, look at that bright light yonder! Beautiful! beautiful!"

A Christian woman, when dying, exclaimed with rapture in her eyes: "There is my mansion all beautiful and glorious. Beautiful? Oh, yes, far more beautiful than earth can afford."

A little boy eight years old, two days before his death, raised his eyes to the ceiling as if seeing something which interested him. After contemplating it awhile, he said: "How beautiful you are!" Then, stretching out his arms, "Come and take me."

DO THY BEST.

A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities. "I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best." The young man had such reverence for his master's skill, that he felt incompetent to touch canvas which bore the work of that renowned hand. But "do thy best" was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best." The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed: "It is for the sake of my beloved master that I implore skill and power to do this deed." His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master" was borne on his couch into the studio to pass judgment on the result. As his eye fell upon the triumph of art before him he burst into tears, and throwing his arms around the young artist, he exclaimed, "My son, I paint no more!"—That youth, Leonardo de Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of 800 years, still attracts annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

COURTESY.

True courtesy strikes its roots far below the surface, deep in the heart, and blossoms out in all the little acts of life. He whose pulse beats in time with the great pulse of humanity, who feels that "every human heart is human," bears about with him the very elemental soil from which true courtesy spontaneously springs. This large affinity characterizes all truly great souls, and constitutes an essential part of their greatness. Among the manifestations of its presence are perfect simplicity of manner, entire absence all acting for effect, and unconsciousness of self.

We see these in persons who have travelled extensively in our own and other countries, and who have thus been thrown into sympathetic relation with people of various nationalities and civilizations, that their citizenship is consciously cosmopolitan. We see in it philanthropists who may all their lives have lived in the narrow pre-

cinets of a single township, yet whose benevolent activities have brought them into direct personal contact with the poor, the ignorant, the unfortunate, the erring, no less than with the happy, the wealthy, the prosperous, the intelligent. There is no need of circumnavigating the earth to acquire the largeness of heart whence true courtesy springs, since nearly every neighborhood furnishes representatives of all conditions of the race, and at our doors we may communicate, if we will, with China, with Ethiopia, with almost every type of humanity.

Those who breathe the high atmosphere of universal sympathy, untainted by the narrow prejudices that torment and gangrene lean and meagre souls, can afford a kind word and glance to all they meet, giving the faithful laborer due recognition on account of the manhood that is in him and the good he renders society, lightening the heart of the humble servant-girl who honestly tries to do her duty, and who in her sphere is as indispensable as the sun in his, giving the meed of just appreciation and due respect to all, however high or low their station or calling.

Politeness has been called "benevolence in little things." From the very nature of this definition it appears that this benevolence in little things can come only from a large, a universal benevolence of heart from which all smaller streams flow as rivulets from a common fountain.

DOES HISTORY REPEAT ITSELF.

Napoleon Bonaparte used to speak of the French as the modern Romans confronted by a new Carthage in perfidious Albion. But nothing is more untrue than the famous saying—invented by one noodle and kept up by thousands of successive noodles—about "history repeating itself." Think honestly for a minute, and you will see that the exact contrary is nearer the truth. Until causes are the same, it is impossible that effects should not differ. Most impossible of all is it to find two nations who, not only in respective but in relative qualities, should resemble two nations of twenty centuries gone by. If, however, we must have an analogy from the past for the characters of the two nations divided by the British Channel, and for their relations to each other, it would be better to compare the English to the Romans, and leave the French to represent the Greeks of old. Like the latter, the French are quick, artistic, and apt to preach to and mistrust one another. The English, on the other hand, are slow, practical, bound to the chariot-wheels of experience, each attentive to his own affairs, yet united in time of trouble. The last thing such a people would do would be to take the ingenious speculations of poets and essayists and writers of fiction too seriously; much less would they be hurried away into hastily making use of such thinns as prescriptions meant for actual practice. But this is exactly what our volatile neighbors over the water did exactly one hundred years ago. Without political training, and broken up into antipathetic sections of caste and province, they felt that things were going wrong, and because their purveyors of light literature confirmed that feeling, they assumed that whatever these personages suggested was an infallible remedy.—*The National Review.*

KIND WORDS.

Kind thoughts will lead to kind words. An ounce of praise is worth a pound of blame any day. Yet in many families we hear much more of the latter than we do of the former. I have seen children who could truly say, as one said to me once, when I asked him how he was brought up, "I was not brought up," he said "I was kicked up." Not only are parents sinful in this regard, but older brothers and sisters are culpable as well. Many a young heart has bled because of the lack of some word of kindly encouragement. There are some of the teachers who can easily remember the longing which they had as little children, for that praise which would have cost very little,

but would have gone a great way in helping them to bear the burdens of childhood. Kind words are like oil, but harsh words are like sand. The one oils the machinery of life, and makes it run smoothly; while the other causes friction, and may even bring the whole machine to a standstill. Besides this, kind words are cheap; they cost absolutely nothing. Yet I have seen persons who so seldom used them that their lips moved as reluctantly for a kindly word as a door that has not been opened for years swings on its hinges. "Say so" is a good text from which to preach to such people. If you feel kindly towards any one, say so. You say so if they are worthy of any blame, do you not? Well, then, why not do as well by them when they have deserved an encomium? There is a great difference between flattery and praise. The one is harmful and disgusting; the other is very helpful. Many a son has said kind things about his mother after she was dead, which if said before she died, would have prolonged her life for years. Kind words are tonics better than any doctor can administer. Out with them then, and, as you go, try in this way to bear the burdens of others.

PEACE AND HAPPINESS.

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the objects or circumstances on which it for the moment relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, peace along with happiness is eternal.—*Dr. Norman McLeod.*

A LITTLE SPEECH FOR A LITTLE BOY.

Perhaps you think a little boy
Can hardly understand
The message that the temperance folks
Would send through all the land.

But this I know—that want and woe
In drunkards' homes are found;
And places where they buy their drinks
Are open all around.

For liquor and tobacco, too,
More money goes, they say,
Than all the people in the land
For bread and meat now pay.

Some think a little does no harm,
It makes them feel so nice;
But ah! it is more dangerous
Than skating on thin ice.

A little makes you soon want more;
And more and more you crave.
At last to alcoholic drinks,
You find yourself a slave.

The chains begin to bind your soul,
When first you take a drop,
Before you take a single drink,
That is the time to stop.

"PREACH THE GOSPEL."

When our Lord commissioned and sent forth His Apostles, it was to preach—to preach the Gospel—to preach the Gospel to every creature. Why the Gospel? Because, as Paul says, the Gospel is the power of God unto salvation. And why to every creature? Because Christ died for the whole world—for all mankind. This good news—these glad tidings—the ministers of religion, the disciples of our Lord, as to proclaim, to make known all abroad, to every living soul.

Isaiah, in prophetic vision, saw the greatness of this salvation, and exclaims—"How beautiful upon the mountains are the feet of Him that bring-

eth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion—my God reigneth."

This is the Gospel which the ministers of the Church of Christ are to preach and teach. Not philosophy, not science, not culture, not theological speculations, not the Church, not creeds, not ritual, not ceremonies, not ecclesiastical costume or furniture—no, not these things—but Christ, His coming, His nativity, His life, His teaching, His wonderful works, His burial, His Resurrection, His Ascension, and His eternal glory.

Filled with the spirit and power of such themes, there will be no room, no desire for other things. These will fall in their places as incidentals, but the great burden of all the preaching will be the Gospel—the life and power of which will be Christ—Christ in His life, in His death, and in His Resurrection. And Christ so preached will be the power of God into salvation.—*Parish Visitor.*

THE GARMENTS OF PRAISE.

Happy are those whose names suggest gladness and brightness, whose presence acts as sunshine wherever they may move. Even those who are not joyful by nature may become thankful and bright by grace, and recommended religion by putting away murmurings, complaints and irritability. The Bible urges us. Forget not all His benefits. If we think about our mercies, our preservations, our deliverances, and more about the hope that is set before us, depression will be cured and the spirit of heaviness will be replaced by the garments of praise.

Mr. Spurgeon has said that some Christians are too prone to look on life's dark side, and talk about what they have gone through, rather than what the Lord has done. A healthy Christian says, "I will speak not about myself, but to the honour of my God. The Lord hath done great things for me, whereof I am glad."—*Short Arrows.*

HEROISM AT HOME.

How useless our lives seem to us sometimes. How we long for an opportunity to perform some great action. We become tired of the routine of home life, and imagine we would be far happier in other scenes. We forget that the world bestows not titles as noble as father, mother, sister or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for sick, may all seem as nothing, yet who can tell the good they may accomplish! Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home can look back in after years, and, as he tenderly utters our name, say, "Her words and example prepared me for a life of usefulness," we may well say: "I have not lived in vain."

HIS FATHERLINESS.

"By the mystery of the incarnation our whole being is fringed on every side with fatherliness indescribable; our little lives, which seem sometimes so stricken, so abandoned, so tired, are objects of unfathomable love. It is recently recorded of a little lad in a London hospital, upon whom it was necessary to perform a surgical operation, and to whom it was impossible, owing to heart-weakness, to administer chloroform, that his father said to him: "Do you think you can bear it, my son?" "Yes, father," he replied, "if you will hold my hand." That is a picture-lesson of the position of the believer in the midst of the perplexing trials of life. The operation is inevitable, the anodyne is unattainable, a fine and noble soul can only be made perfect through suffering; but God, in the incarnate, ever-present Jesus, and as a loving, ingrasp of sympathizing omnipotence.

SERGEANT SLOWBOOTS.

I once knew a boy who was so slow, and who used always to be late at school, and to play, and to everything except dinner, that we boys who used to play with him, called him "Sergeant Slowboots." You know boys very often give good names. And to this day, whenever I meet that man, there he goes, sauntering along as if there were twenty-seven days in the week instead of seven; and I believe still that nothing but his dinner ever makes Sergeant Slowboots hurry up. If we are going to the dentist's, we generally take our time to it. We are not in a great hurry to get there. But if we are going out into the country for a holiday, we don't like to waste the minutes on the way by walking slowly.

In China, on the great rivers there, there are many boatmen who keep great quantities of ducks and geese in their boats, or junks as they are called. In the morning a plank is let down from the side of the junk, and the ducks and geese goes off for the day, to swim about and pick up what they can get on the water. Then at night they come back to the junk and wait until the plank is put down for them to get on board. Then what a hurrying time there is! They jump and scramble and flap with their wings, and beat one another back, for the last duck always gets a whipping. There stands the Chinese boatman with his whip of three cords, and woe betide the last duck, for she catches it thick and fast. So those ducks don't stand still or walk on the plank. They run up into the boat as fast as their waddling web feet and their wings will carry them.

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A LITTLE GIRL'S DISCOVERY

A number of the most important discoveries have been made accidentally. A lucky instance of this kind was the discovery or invention of the telescope. Nearly three hundred years ago there was living in the town of Middleburg, on the island of Walcheren, in the Netherlands, a poor optician named Hans Lippersheim.

One day, in the year 1708, he was working in his shop, his children helping him or amusing themselves with the tools and objects lying about, when suddenly his little girl exclaimed: "Oh papa! see how near the steeple comes." Half startled by this announcement, Hans looked up from his work, anxious to know the cause of the child's amazement.

Turning toward her, he saw that she was looking through two lenses, one held close to her eye, the other at arm's length; and calling his daughter to his side, he noticed that the eye lens was plano-concave, while the one held at a distance was plano-convex.

Then taking the two glasses, he repeated his daughter's experiment, and soon discovered that she had chanced to hold the lenses apart at the proper focus, and this had produced the wonderful effect that she observed.

His quick wit saw in this a wonderful discovery. He immediately set

about making use of his new knowledge of lenses, and ere long he had fashioned a tube of pasteboard, in which he set the glasses at their proper focus, and so the telescope was invented.

CAMELS.

I want to tell you something about the camels that are seen in Egypt, that country where Moses was hidden in a basket down by the river.

The camel is a very homely, ugly-looking animal, but is very valuable, for he can go where no other animal can go, and will carry his rider through anything—mud, snow, sand and water.

His peculiar feet will let him walk with ease on loose sand, where the elephant would be of no use and the horse would soon be tired out.

So in Egypt and the countries near by the camel carries the people and great loads of all kinds of stuff on his back.

In some places, camels are all the cars there are. They can go long dis-

1890.

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CONFERENCE The Christian Herald for October 30, gives an excellent picture of St. George's Church, New York, with an account of the conference just closed there, also portraits of Dr. Rainsford, the rector of the Church, and of Dr. Dix, the chairman of the conference, with sketches of their lives. For sale at all news-stands or sent by mail from the office, 71 and 73 Bible House, New York. Price 4 cents; (postage stamps received) \$1.50 yearly subscription. Portraits with sketches of the lives of some of the visiting Bishops will be published shortly. **ILLUSTRATIONS**

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Sunday School Announcement.

FOR 1890 the Bible lessons of the International series are wholly from St. Luke's Gospel. In addition to these lessons as designated by the International Lesson Committee, alternative lessons are to be supplied in the pages of The Sunday School Times and its accompanying scholars' publications, for the Christian festivals of Easter, Ascension, Whitsun-Day, and Christmas. A practical treatment of each of these four lessons is to be given in The Sunday School Times by the Rev. Dr. W. R. Huntington, rector of Grace Church, New York.

In an article on "The Christian Year and the International Lessons for 1890," in The Sunday School Times for November 23, the Rev. Dr. E. T. Bartlett, Dean of the Episcopal Divinity School, Philadelphia, points out the correspondences between the selected lessons from St. Luke's Gospel, in their order, and the seasons of the Christian Year in which the lessons appear. A copy of the paper containing this article will be sent to any one requesting it, as will also a list of the International lessons.

THE SUNDAY SCHOOL TIMES. A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

Rt. Hon. William Ewart Gladstone, M. P., who will write one or more articles on "The Impregnable Rock of Holy Scripture." Bishop Elliott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards,—of England; Professor Franz Delitzsch of Germany; Professor Godet of Switzerland; and, from America, the Rev. Dr. R. S. Storrs of Brooklyn, President Patton of Princeton, Professor Fisher of Yale University, Professors Briggs and Schaff of Union Theological Seminary, Bishop Foss of the Methodist Episcopal Church, and President Broadus of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—President Dwight, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and Professor Green, of Princeton, those on the Old Testament. Dr. Cunningham Geikie, of England, will present, in his graphic way, "The Lesson Story." The eloquent Dr. Alexander McLaren, of England, will continue his practical lesson articles. Bishop Warren will give his vigorous "Teaching Points." Dr. Trumbull, the Editor of the paper, will supply "Illustrative Applications." Dr. A. F. Schaeffler will continue the "Teaching Hints," as will Faith Latimer the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of Canon Tristram, of England, the noted Palestinian traveler and writer.

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tances without anything to eat or to drink.

They make a great deal of fuss sometimes, for if they get an idea into their heads that the road is too long, or their load too heavy, they commence to howl. It is not exactly a groan or a cry, but a very disagreeable sound, and they keep it up from the time they start till their journey's end. Once in a while they will just kneel down, and not go one step further till they get ready.

This makes me think of some little children I have seen, who sometimes throw themselves down on the floor, or in the street, and kick and cry because something does not please them. There is a little rhyme which says: "Camel, thou art good and mild, Might be guided by a child."

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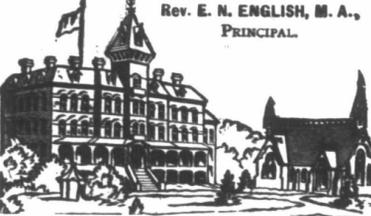
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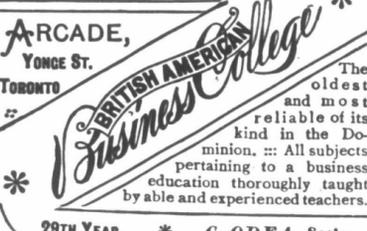
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