

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, MAY 26, 1887.

[No. 21.]

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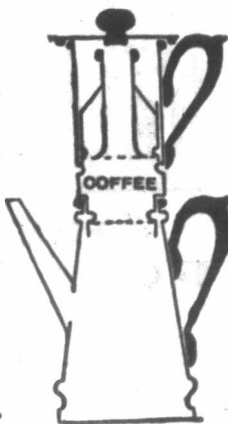
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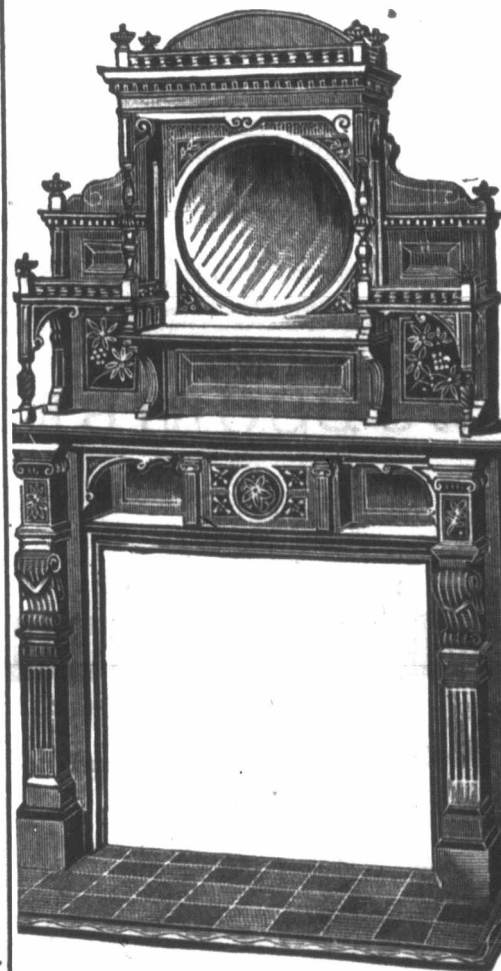
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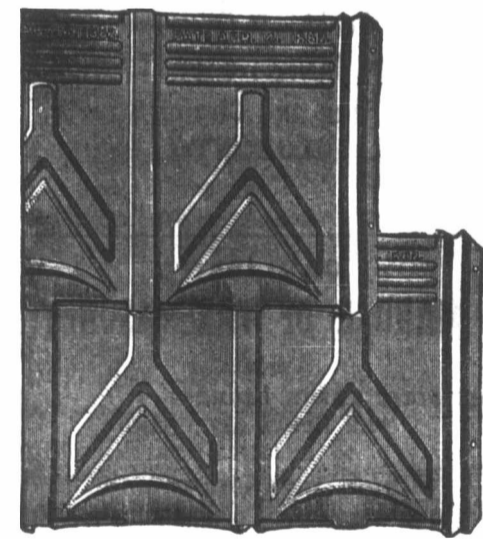
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1887.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 20th - WHITSUNDAY.
Morning.—Deut. xvi. to 18. Romans viii. to 18.
Evening.—Isaiah xli. or Ezekiel xxxvi. 25. Gal. v. 16; or xviii. 24 to xix. 21.

THURSDAY, MAY 26, 1887.

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

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

THE GOVERNOR GENERAL'S VISIT.—All Toronto has been kept in a pleasant state of excitement during the stay of the Governor General. He has received calls from an unprecedented number of citizens of all classes, who by thousands have shown him the loyalty of Toronto, not only to the Queen, but in a very marked manner their loyalty to law and order. A sense of common decency has stirred up the city to demonstrate against the disgusting tactics of Dr. Lynch and his following, who have shown their hatred of England's constitution and Queen by insulting the Governor General. The Archbishop, his priests and people, with the exception of two or three cultured laymen, have refused to recognise the presence of Lord Lansdowne in Toronto! The force of petty malignancy could no further, nor more foolishly go. The Governor General has made admirable addresses in reply to those presented to him. He has not the eloquence of Lord Dufferin. Evidently he has not kissed the "blarney stone" like his gifted predecessor, but his speeches are far wiser, being most statesmanlike in tone, breadth of view, and sympathy with the life and institutions of this new country. One of the historic incidents during this visit was "a demonstration in force" against the visit of Mr. William O'Brien, the associate of the Phoenix Park murderers and of the American dynamiters. The meeting was held in the public park, where a space of 80 yards by 100 yards was densely packed, while thousands hung upon the outskirts being out of hearing. The whole assembly numbered at least 20,000 men. Resolutions were passed condemning Mr. O'Brien's course, and expressing full confidence in the Imperial Parliament. Against these about 20 persons voted, led by an atheist of

the lowest class, connected with the fenian-socialist press. These resolutions were moved and seconded by the Bishops of Toronto and Algoma, the Rev. Canon Dumoulin, the Rev. Dr. Potts, the leading Wesleyan of the Province, by the Rev. G. M. Milligan, a prominent Presbyterian, by Mr. H. E. Clarke, M.P.P., a large manufacturer, by Professor Clarke, Trinity College, by Mr. Vankoughnet, Q.C., Mr. Hughes, Chief Inspector of Schools, and last but not most forcibly of all, Professor Goldwin Smith, who struck the right chord in his speech, when he attributed the misery and disorder of Ireland to the teaching and demoralizing influence of the Roman Catholic Church.

DEAR WILLIAM.—Some of our friends in their exuberant charity seem disposed to doubt the connection we assert exists between Irish murderers and the Irish Romanist bishops and priests. We do not see why they should, when we all know, who know anything of history, that not only is the Pope held to be infallible in doctrine, but to be an absolute authority in morals. If the Pope decrees that murder is virtuous, then every Romanist must regard murder as a virtue. The Pope has evidently so declared in Ireland. Take as a proof of this the following letter addressed to William O'Brien by Archbishop Croke, the letter is published by Mr. O'Brien himself.

"THE PALACE, Thurles, April 30th.
"MY DEAR WILLIAM:—I cannot tell how disappointed I feel at not seeing you before you left for Canada, but I suppose it must be so. Being under the impression that the American mail was to arrive here at 10 o'clock I had made up my mind to go to the railway station house at that hour to give you a true friend's greeting on your way, and a Bishop's blessing on your undertaking. But I have just learned that the train gets here about 9.10, and as I always say the first Mass at the Cathedral on Sundays, which Mass is at eight o'clock, it will now be impossible for me to see you and shake your hand, and wish you God speed. But I'll pray for you that the God of our fathers may watch over you on the deep, crown your patriotic mission with success, and bring you back to us soon in health and triumph. "My Dear William.
T. W. CROKE."

The undertaking thus blessed, the patriotic mission thus prayed for by an Archbishop is an attempt to raise an insurrection in Canada, in Mr. O'Brien's own words in order to "hoot and drive out the Governor-General from Canada," by the excited Irish in this Dominion! Were Mr. O'Brien in any way successful he would plunge Canada into civil war. Archbishop Croke looks with glee and hope on this hellish undertaking, and joins the demons of pandemonium in praying for its success. We repeat, Mr. O'Brien has the blood on him of many murdered victims, and his last for the blood of Canadians is blessed by a Romanist Archbishop! But the Pope no doubt has erected murder in Ireland into a virtue, so that "Dear William," who would dishonour the gallows, is a Roman Catholic pet!

THE REV. J. BELL COX IMPRISONED.—It is deeply to be deplored that the Bishop of Liverpool allowed himself to be used as an instrument for the persecution of the Rev. J. Bell Cox. It is no less deplorable that any layman should become a tool of those who imagine it to be their duty to compel everybody to worship God precisely as they dictate. It is also deplorable that any clergyman in England should be so injudicious as to create a grave scandal by so open defiance of the law as to get himself into prison for contempt of Court. Not a single interest held dear by Bishop Ryle will be helped by this imprisonment, nor will Mr. Cox find his principles advanced thereby. We give an extract from the Liverpool Mercury, which has no ecclesiastical leanings or character: "We decline to discuss the ecclesiastical hair-splitting and legal technicalities of the case. They are a mere heap of rubbish concealing the real issue. We arraign the law itself. Here is a subject of the Queen, eminently entitled to all the rights of a subject,

peaceable as a citizen, blameless a man, who for years has discharged the high functions of the Christian ministry in such a way as to gather around him a large and devoted congregation, exemplary in their own conduct, and famed for their good deeds among the sick and needy; and this man, simply because a medical practitioner—who lives elsewhere, and has nothing whatever to do with the matter—does not approve of the way in which he and his congregation choose to perform their devotions, is to be dragged away from his public work, and torn from his wife, his children, and his home, to be cast into prison like a common felon. The whole business is as idiotic as it is monstrous. . . . Unless Bishop Ryle had assented, Dr. Hakes could not imprison Mr. Bell Cox. When one of the Popes was asked why Pontius Pilate alone was gibbeted in the Creeds, he said he supposed it was because the Roman governor was the one person in the world who could have prevented the Crucifixion. In like manner, condemn the law as we may, condemn Dr. Hakes as we may, Dr. Ryle will be the one man responsible—because he is the one man who could have prevented it—for depriving one of the largest congregations in his diocese of the pastor whom they love, and tearing away from his family in order to cast him into prison, one of the most hard-working of his clergy."

A WORD ON MINISTERIAL TRAINING.—As a contrast to a notion prevalent in certain quarters that the chief object to be kept in view in a Divinity School is to teach young men a pet doctrine or two which has prevailed amongst the unlearned clergy "since Queen Elizabeth's day," we place the following, being a quotation from the Literary Churchman.

"The alpha and omega of all the training is the creation of a high idea of the Ministry of the Church Catholic, and the profoundest sense of its responsibilities—to 'have in remembrance into how high a Dignity, and to how weighty a Charge and Office' he is to be called! It is for this that the whole organization of a Theological College is planned. Inasmuch as his is to be a life of prayer and intercession, every facility is offered him for cultivating habits of devotion by frequent services and celebrations, and by systematic meditation upon Holy Scripture. As destined to fill the office of teacher—not of morality merely, but of morality based upon doctrine—he is carefully grounded in dogmatic Theology; the Sacramental system and its connexion with the Incarnation and Atonement is fully set forth; and because he will pledge himself to 'drive away all erroneous and strange doctrine' he needs to be furnished with the weapons of controversy that he may defend the position of the Anglican Church, as it stands distinguished alike from Papal and Puritan innovations."

To base a college on particular phases of Church doctrine is to assume that young men have mastered great controversial questions, have learnt all that is to be known about them and will pledge themselves never to receive any new ideas varying from those of their narrow minded teachers!

JOHN WESLEY'S PRAYER BOOK.—In the Library of the Theological Seminary of the Protestant Episcopal Church, in the city of New York, and also in the Library of the Episcopal Seminary near Alexandria, Va., may be seen copies of the original prayer book which Mr. Wesley sent out for the use of the Methodists in America in 1781. This prayer book was prepared some 49 years after the date of Mr. Wesley's conversion, when age and piety may be supposed to have given him the deepest wisdom. In the letter which accompanied the prayer book, dated Bristol, Sept. 10th, 1784, and addressed to Dr. Coke and Mr. Asbury, and our brethren in North America, he says: "I have prepared a Liturgy little differing from that of the Church of England (I think the best national church in the world), which I advise the travelling preachers to use on the Lord's Day in all the congregations."

SOCIETY IN A STATE OF DISSOLUTION.

THE French Commissioner, M. Volney, sent in 1791 to report on the state of Corsica, thus wrote, "In this country the people have no conception of any abstract principle of social interest or justice. The criminal law is at a standstill. One hundred and thirty murders have been committed in two years, but the institution of the jury has stopped all means of punishing crime. Never will evidence amounting to demonstration determine a jury composed of men of the same party or the same feeling as the prisoners, to bring a verdict against him, and if the jury are of the opposite party to the prisoner they acquit him from the dread of vengeance. No Corsican is without a party, he who refuses party service is abhorred by both alike. The elections are all carried on under pressure and with violence. The victorious party uses its authority to crush out and insult its adversary. The rural districts are uninhabitable for want of security. A detachment of five or six men has to be sent to convey a letter from one part to another."

The *Edinboro' Review* for April, in quoting the above, remarks, "For Corsica, read of the disturbed districts in the South and West of Ireland, and the social condition of this portion of the United Kingdom is, in the Victorian epoch, in the year of Jubilee,—very much what the Island of Corsica was one hundred years ago."

The *Quarterly Review* in a most able and interesting article, declares on the authority of the best agricultural authorities, that the poverty of Ireland is capable of great mitigation by improved methods of cultivating the soil, and especially by reclaiming the enormous area of waste land. It says, "There are millions of acres in the West of Ireland that might be cultivated that are now left waste, and were the land free, might, with moderate industry and capital, return a satisfactory commercial interest on the outlay." But it asks, "Where in the world besides could there be found a field of not two acres, cropped equally with oats and weeds, and a cow at midday standing in the midst, the proprietor sitting on the bank above, gazing out with contentment upon Creation, caring for nothing but to live at ease and not to be bound to think." Such a scene is very typical of Western Ireland, and the object of all who wish well to Ireland is to disturb and end the farmer's reverie. In this district is one of the healthiest climates in the world, fuchsias are seen blooming in hedges by the mile, in one ten miles there are sites for a hundred villas fit for wealthy residents. But to what purpose is it to put such land in the hands of people who are sunk into semi-barbarism by the mental and moral slavery of Romanism? The coercion of the Papal system is the great curse and incubus of Ireland, that system has brought the first gem of the sea into a state of social dissolution, capital is driven away, enterpris-

is paralyzed, settlement by cultivated families is prevented, and Ireland sits in shame and poverty—the oppressed victim of the Papacy.

THE REMEDY FOR ANARCHY IN IRELAND.

THE description of Corsica in another article suggests the enquiry as to the present state of that island, and if anarchy has given way to civilised order what remedy was applied? "The Island of Corsica," says the *Edinboro' Review*, "is now one of the most peaceful and not the least prosperous districts under the French dominion. But it was not by striking the flag and surrendering, through faction, to the forces of sedition and lawlessness that Corsica became a civilised and law abiding country. But it was by the extension to that island of the stringent and coercive provisions of the Napoleonic code. It is in order to deal with such a state of social life as existed in Corsica a century ago, and which exists in Ireland to-day, that the criminal law in Ireland must be strengthened. The ordinary law has failed, and new provisions must be engrafted upon it.

These new provisions are intended to ferret out murderers, cattle maimers, midnight assailants of women, and others of the criminal gang who are instigated by the Roman Catholic priests of Ireland in obedience to directions from their bishops, who in turn act under orders direct from Rome. These new provisions, intended, as Mr. Chamberlain says, to protect the weak against the strong, to protect the few against the many, are called Coercion by those who approve of anarchy as a step towards Romanist supremacy in Ireland, and by those who are such conscienceless cowards as to condemn coercion, which they well know to be a necessity for the preservation of Ireland from barbarism, and from the dominion of Rome. How utterly contemptible those Protestants are, more especially Scotchmen, who in Parliament condemned the new provisions, may be judged by the fact that the "Coercion Act," so widely condemned, simply applies to Ireland the criminal law which exists in Scotland. So that these pitiable members of the Ontario Assembly and of the Dominion House, who from fear of the Irish Romanists, condemned coercion, put their vote on record that the gang of murderous scoundrels who have done so much to blast the fame of Ireland and to bring it far back towards a state of savagery, are, in their judgment, tyrannically abused by being made subject to the very identical laws against crime which prevail in peaceable Scotland. Scotchmen have never screamed themselves into hysterics like Mr. Blake and Mr. Fraser did, over these coercive laws, Scotchmen have never felt their laws to be Russian in severity, why? Because Scotchmen do not desire freedom to maim women or cattle, or murder wholesale, or commit nameless offences against their neighbours. Hence no "Coercion Bill" can affect them—this law is only a terror to

evil doers, and it is a terror to evil doers in Parliament and the Legislature, only because it strikes at the root of the Papal conspiracy, which certain protestant politicians are so base to use, and to further for their political aggrandizement, and to win the Papist vote for their party. We pity the cattle houghers and the women mutilators, they are illiterate and priest ridden and priest terrorized. But we have no pity for Protestants in Parliament, who prefer to keep Ireland as she is, and as Corsica was a century ago, rather than see the only remedy possible applied, to restore the land to order and civilisation. For these recreants to duty, these traitors to principle, these cowards who slink away from the Protestant camp, to share the councils of the enemies of the Empire, we can entertain feelings of abhorrence and shame.

The *London Times*, has demonstrated by overwhelming evidence, that Mr. Parnell and his active supporters had a guilty knowledge of the murder of Lord Cavendish and Mr. Burke. They have never condemned those murders, but were and have been on closely intimate terms with the assassins and their allies. Mr. O'Brien, who is now in Canada, was most intimate with one of those savages, and shared in the counsels of the dynamiters in America. Yet Archbishop Lynch not only uses the very language of these men, but actively and openly preaches their doctrine of blood and anarchy, and this apostle of assassination is at this moment, practically the ruler of the Province of Ontario, because of the treason to Protestant principles and interests of ministers and laymen of the Protestant faith!

MANIFESTO FROM THE COUNCIL OF WYCLIFFE COLLEGE.

THE Council of Wycliffe College have issued an address in defence of their action, in seeking to secure the power to confer Divinity Degrees in spite of a pledge given to the Provincial Synod that no such action would be taken apart from that body. The address is an extraordinary, almost a unique specimen of the art of expressing a few statements, that could be well made in a dozen lines, in words covering a score times the needful space. It contains about 2,000 words and all it says relevant to the matter is this, that when the Rev. Septimus Jones and Mr. A. H. Campbell allowed their names to be used as representatives of Wycliffe College, they had no authority for such action at the time, nor received it afterwards. We tender our condolence to these gentlemen while smarting under their severe snub. We can imagine the unutterable weariness and impatience of the business members of the Council in reading this mass of verbiage and irrelevance, that any one of them could have made more forcible and intelligible by the use of one twentieth of the words. What for instance have we to-day got to do with the fact that the Evangelical party dates from Elizabeth's time? Does Mr. Sheraton fancy that we in this year of grace, we members of a Church that dates from the Incarnation, are proud of a party split that took place in the

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troubles and foolish days of Queen Bess? That is an event to deplore not to celebrate, an event that every Christian man in these days of aspiration after union, would thankfully forget. But Mr. Sheraton seems to feed on the husks of dead controversies and to prefer them to the nutriment of Christian charity. The address makes a long comparison between the success of Wycliffe and Trinity, but forgets to add that *as much money was spent at his instigation in the endeavour to crush Trinity College by slander and agitation, as have been spent, in endowing Wycliffe.* It forgets also to add that men full of passion for a personal whim, or to gratify a family longing for revenge, will pour out money like water, while for pure love of Christ and His Church they will button up their own pockets and persuade others to the like sacrifice. That Wycliffe will get what they covet some day is certain, for they have secured the help of the Romish hierarchy, and that in Ontario is an all powerful factor. But that their Degrees will ever be worth a deal as evidence of those attainments, usually implied by such titles, is absurdly impossible, until the College possesses a staff of Professors, who themselves are capable of winning these distinctions, we would recommend the friends of Wycliffe to raise their standard very, very much higher in this respect than it now is, that is if they hope to secure for their graduates that help and guidance in their divinity studies, essentially necessary to their becoming worth of a Divinity Degree. Mere skill in party warfare, and hot headed zeal for a school of thought which is old as Elizabeth's day, as though that were a claim to respect, is all very well to raise the wind of party popularity and subscriptions, but to train students in a divinity course, requires somewhat different qualifications, and these at present Wycliffe is wholly without. The Council should look this fact in the face, and having equipped their College with a teaching staff equal to their duties, and their professed regard for higher education, then they might boldly and fairly appeal for power to confer upon their graduates those Degrees, that by the college training, they had been enabled honorably to win. Churchmen are sick and tired of all this party squabbling on which a few men have thriven, and by which alone they may maintain high positions in academic circles. The friends of the Evangelical cause, will do wisely to drop snapping and snarling at Trinity, and address their efforts and devote their wealth, for *wealth* is needed, to providing their College with a Professoriate that will do less agitating, and give more sound scholarly divinity teaching than the College is now equal to.

The manifesto is in one respect highly disrespectful to the party it addresses. It assumes that they have no knowledge, not even elementary, of what is meant by theological learning. One of the pleas for claiming the power to confer Divinity Degrees is stated to be the acceptability of the graduates of Wycliffe in their parishes. We gladly recognize the excellence of these young clergy. They are full of zeal, are hard workers, and to their in-

finite credit have as a rule shown wisdom and fidelity to principle, in shaking loose from the influence of their unfortunate antecedents. Their piety has overcome those party prejudices and ignorances into which they were trained. Their whole ministerial life would have been made a burthen had they been unable to burst their bonds asunder. But a Divinity Degree is not given to a man because his flock fancy him and like his sermons as this manifesto implies! The cat is let out of the bag by this allusion, for it has no meaning beyond or other than this: that if the College is able to grant Degrees *it will give them not for learning but for popularity!* So that this official manifesto is the heaviest condemnation possible of the demand it seeks to justify!

NOTES ON THE HISTORY OF COFFEE HOUSES.

BY JOHN HAGUE, F.S.S.

A paper prepared for the Church of England Temperance Society Conference, May, 12th, 1887.

About the year 1845 a brass foundry was established at Rotherham, Yorkshire, by a friend of ours, who threw the talent and zeal which led him to fortune, into work for temperance and education. He inspired his workmen with his own spirit. They rented a large building, adapted it to social uses, held Saturday night meetings for recreation attended by their wives and families. It was also a private Coffee House for their own use. This we saw and pondered over. In the winter of 1855 the writer was instrumental in opening a room in St. John's parish, Brighton, free to all, where visitors could read the news, play games, smoke, and buy a pint of coffee for one penny. The neighbours were fearfully addicted to gin. They were chiefly laundry men and women, porters, street musicians, boatmen, and laborers. The promoters and all persons of a better class avoided entering this room in the evening. The caretaker was a working tinsmith who gave for love all his leisure to attendance.

But the cage was too clean and bright for birds bred in dirt and darkness. The social chasm widened by generations of neglect could not be bridged. So, while the Bottle and Jug Department and the Bar room reeking with material and moral filth flourished, our snug, cheery, shining coffee room was empty, "three 'o gin," and dirt beat our "Coffee—penny a pint," with sweetness, and light, gratis, out of the market. These wretched beings thought the ideal heaven to be lots of beer with a fiddle going, so our Paradise was lost on them. We learnt how true and how wise are Foster's sad words, "Let refined solicitation be addressed the grossly uncultivated in competition with some low indulgence—with the means of gluttony and drunkenness—but, indeed, you can foresee the result so well that you may spare the labour." (Popular Ignorance, Ed. 1832, p. 128). Another passage on this difficulty may be found in "The Friend," by Coleridge, sec. 1, Essay 16. This Coffee Room was, we believe, the first

ever opened as a temperance enterprise, in the hope to "Outbid the house of gin." From it slips were taken that look root in other places, and from this effort and similar ones evolved the Working Men's Club movement, in which my friend Mr. Solly did a good work, although we had much failure to deplore and much distress from the Clubs being so grossly misused. These enterprises led naturally to bolder attempts into the details of which I will not enter beyond a reference to the most hopeful and significant work done at Bradford, England.

A Coffee Tavern Company has opened cafes for merchants, richly furnished with all the customary attractions of a high class club. They have also a tavern of a less luxurious class but equal to an ordinary second class hotel and providing beds at a low charge. Besides these they have taverns in the poorer districts of the public house standard. At these places billiards and other games are provided, in fact, they are simply the inn or public house without the spirituous liquors and beer. The company having capital equal to a large enterprise, has gone into manufacturing temperance drinks on a large scale, it makes its own bread, potted meats etc. and is its own butcher. The Company's receipts are about \$200,000 per annum, and it pays ten per cent. on capital invested. Whether the experiment will continue successful is an interesting problem as upon it depends much whether capital on a large scale will be attracted into support of the Coffee House movement, of which hitherto it has fought shy. Bradford, we must remember, is singularly well adapted for this experiment and it would be unwise to draw from success in that town the inference that the same success would follow the same effort everywhere.

Between Coffee Houses as a form of philanthropy, and Coffee Houses as a business enterprise, the line must be sharply drawn before they can achieve general, permanent success as rivals to the beer shop, saloon, or inn. In Canada, to mix benevolence with trade is a doubtful venture for both. There is, however, a large sphere for the exercise of a high tone of public sentiment in regard to Coffee Houses. There is also a business sphere for temperance hotels and beverage rooms. Our artisans will not accept charity, thank God, even under a disguise. What food and drink they fancy they wish to pay for. Canadians agree with Sir James Stephens, that "nothing is a greater nuisance than the love of a person by whom you do not want to be loved." The workmen of this land know this, that "a man with a fixed idea about some way of providing for the management of mankind is capable of making his love for men in general the ground of all sorts of violence against men in particular." They see that "a certain class do not wish to make people happy, but wish to compel them to accept their view of happiness." A forcible writer of the last century says, "I am fully persuaded that if an angel was sent from heaven vested with irresistible power to govern any country upon earth and was to execute

his commission with the utmost degree of wisdom, justice, and benevolence, his dominions would soon be deserted by the inhabitants who would rather suffer mutual injuries and oppressions, however grievous, under any government in which they shared, than be compelled to be virtuous and happy by any superior authority whatever." Soame Jenyn's *Essays*, 1793.

The sphere in which benevolence may work in the Coffee House movement is in providing a supply of "little" Coffee Houses, such as we have referred to as existing early last century. In our back slums, wherever the destitute poor congregate, there ought to be houses of a cheap, rough class, providing warmth, amusements and temperance drinks. In Paris the municipality provides warm shelters in winter—we, in a more rigorous climate, might go further and help in founding coffee rooms where the poorest could find shelter and pay for enough to keep body and soul together, so that they would feel not dependent on charity—not paupers. But there is another work needed of this class in our factories and stores. Young men, girls, and boys are now sent out daily by hundreds to pick up a meal, and in numberless cases have been drawn into drinking habits by seeking lunch in a saloon. Our christian manufacturers and merchants forget their religion when their business arrangements endanger or ignore the moral life of those they employ. At a trifling expense, nay, at a positive gain, private coffee and tea rooms might be provided for those engaged in stores and factories. If the lady customers of some stores knew the details of the daily life, as to their meals and their comforts, of those who wait upon them they would be horrified—sickened. The work of reform in these matters is part of the Coffee House movement, and the gentler and, in such matters, the wiser sex, should come to the rescue of their sisters who, in working for a living, too often earn a premature death.

The student of these social questions is ever patient and hopeful. The working men's clubs and other places of the kind were in many instances ruined by fussy, goody, goody busy bodies. Coffee Houses must be as free from benevolence as the great hotels. Our temperance restaurants need to recognize that we are a social race. They are now mere troughs and hay racks, and even horses and asses have wants higher than those of the stonach. We should like to see the billiard table and piano divorced from the whiskey counter and beer tap. The law should be framed not to encourage only but to stimulate coffee rooms, where social enjoyments could be had without the risks of intoxicating liquor. Eating meals should be prohibited in dram shops—the present law is absurdly false in principle, as a necessary repast is made to bring a very needless temptation.

The proverbs, "Drunk as a Lord," "Sober as a Judge," have lost all significance of shame and honor, the nobleman is no longer he who holds high the big ale cup, but he who puts it aside. The six bottle man is as ex-

tinct as the Dodo. Literary chieftians no longer draw inspiration from Bacchus; no future Sheridan will be found helpless, if not witless, in a gutter. This Temperance Congress has been graced, honored and helped by one of the most distinguished writers of the age, who combines the elegance of Addison with the keenness of Swift, and whose higher moral elevation of tone measures the distance between their days and ours. Merchants no longer "settle business over potatoes," or spend, as I remember, every night at a tavern. No Dean, like he of St. Patrick, would record that he takes brandy for a morning dram. Counsel no larger, like Brougham, sit in court with a hamper of wine at their feet. Skilled artisans are too intelligently proud to tittle like their fathers. "The True Born Englishman" is no longer as Defoe described him led down to hell by the drink demon in spite of his religion. In my days the King or England was the foulest drunkard in his realm. No future monarch of Britain would set such an example, for the King would soon lose his crown who befouled the throne cleansed and sanctified by Victoria, Queen of England of and Virtue. Prejudices deeply rooted that one time made all Temperance work irksome have gone. Of these that now live we may say with Whittier:

"These wait their doom from that great law
Which makes the past time serve to-day,
And fresher life the world shall draw
From their decay."

Violence of speech in Temperance advocates is on the wane, temperance is no longer, save in isolated places, dishonored by fanatical advocates. It is possible now to be a total abstainer as well a truth speaker, and no slanderer. We moderate drinkers have been reformed; we now are no longer "worse than the drunkard," as we used to be! We are beginning to realize that the tavern meets some wants that must be supplied before the tavern can be uprooted, and those wants capital is beginning to supply.

Before the public of Canada there is no problem deserving more consideration than that which centres in the Coffee House movement in all its phases, of hope, and difficulty. There is in it "the promise and the potency" of national blessing. The tares of selfish effort may perish, but the good grain of loving zeal for human welfare "is not for decay." In hours of discouragement let us recall the inspiring words of the quaker poet:

"God's way seems dark, but soon, or late
They touch the shining hills of day;
The evil cannot brook delay;
The good can well afford to wait."

As now the desolation of winter is fast being hidden by the tender shoots of foliage beauty, so the dark winter frost of the drink curse is melting away into Spring, rich with the promise of the harvest of the moral reformation sown by Temperance husbandmen among the bleak winds of early discouragement.

The spiral of "the ringing groves of change," like the *Convolvulus* plant, works ever upward from the soil to the light. A review of the Coffee House movement is a lesson of encouragement, an inspiration of hope. The pro-

gress, the achievements of a few generations ring out to all who are working with a single heart for their fellowmen, the ringing note of cheer:

"Ye have the future grand and great,
The safe appeal of truth to time."

SISTERHOODS.

A SERMON BY THE RIGHT REV. THE BISHOP OF TORONTO.

Preached at St. Luke's Church, Toronto, the 2nd Sunday after Easter.

ROMANS xvi. 1, 2.—"I commend unto you Phœbe our sister, which is a servant (or deaconess) of the church which is at Cenchree: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also."

In these later days of revived religious life and activity, attention has been redirected to the place and value of women's work in the church.

Indications scattered throughout the New Testament, that such work had not only existence but recognition in Apostolic times, which had long been overlooked, have come to be brought into prominence as illustrating an important feature in primitive Church order; and among such indications, no figure stands out with more marked distinctness, or presents more interest as a type and example than the Phœbe of this passage.

All that is to be gathered from this one reference to her is told in a few words.

The great apostle, at the close of his 3rd Missionary Journey, extending over 5 years, had wintered for 8 months at Corinth, and was now preparing for that visit to Jerusalem, destined to be so eventful, in which, accompanied by the treasurers elected by the Church, he was to carry the collections for the poor Christians in Palestine, from the churches of Macedonia and Achaia, on which he had been so long engaged. At the same time one of his converts was also departing from Corinth, in an opposite direction. This was Phœbe, a Christian lady resident at Cenchree, the eastern sea-port of Corinth. From what we know of Greek manners she could not have been setting out on such an independent journey if she had a husband living, or was an unmarried woman. We may, therefore, conclude that she was a widow, and of consideration and wealth. Her destination was Rome, whither she was going on some private business, probably, from the legal terms used, a lawsuit in which she was engaged.

St. Paul availed himself of this opportunity to make her the bearer of a letter to the Roman Church—a commission which has immortalized her name as associated with the noblest, the most important of the Apostolic Epistles, and attracted the keenest enquiry to the position she occupied in the church.

Her description is "a servant of the church at Cenchree," and this word is in the Greek "deacon." Now it must be conceded that this is not conclusive to prove that she belonged to a recognized order in the church, because the word in its simple etymological sense means a ministering servant, and in the 30 instances of its occurrence in the New Testament, not more than 4, besides this present one, can be claimed as certainly conveying an official designation. Still, taking into consideration other references to women as fellow-helpers with the apostles, notably that exhortation of St. Paul in 1. Tim. iii. 2., "the women in like-manner must be grave, not slanderers, temperate, faithful in all things," occurring in a solemn admonition on the duties and character of bishops and deacons; and the corroborative evidence of Pliny's famous letter to the Emperor Trajan, in which he says he had conceived it necessary to examine by torture, two maid servants who are called *ministrae*, the exact Latin equivalent of the Greek deaconesses, there is a very strong presumption, generally admitted, that in the apostolic church, a female order in the ministry had a recognized existence. Indeed the profoundest living English theologian, Bishop Lightfoot, has declared his conclusion that there is stronger evidence to prove that Phœbe was a deaconess than that St. Stephen was a deacon.

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This very brief presentment of the case seems necessary to point out to those who may not be informed on the subject that the modern employment of women to so large an extent in the English and American Churches, as Deaconesses and associated in Sisterhoods, is no innovation, but a revival of one of the most helpful and beneficent organizations of the earliest days of Christianity.

In these excessively practical later days however, the argument of antiquity alone, would be a very ineffective and unconvincing one to recommend any institution to general support. Happily, in the case of Sisterhoods, which is that I have more especially to present to you, it is fortified by considerations so obvious and so powerfully appealing to every sentiment in us that is true and tender, human and holy, that none can resist their force.

In every work of mercy and gentle ministry to the sick and needy, in every duty where love and patience and sympathy and delicate skill are called for, woman is pointed out by her very nature, as the true and only efficient helper. This is her gracious sphere, the office she was created to fill, to be a help meet for man, in his pains and sorrows as well as in his joys. There is nothing new in this—it has always been so, but it has been recognized more and more as true, blessedly true, as advance has been made in the spirit of christian charity and human philanthropy. And since that noble type of all that is truest in womanhood, Florence Nightingale, proved that a lady of delicate frame and refined nature and highly sensitive nervous organization could face unflinchingly the horrors of the battle field and witness bravely the sickening sights of its murderous work, and bind up the most ghastly wounds with untrebling hands, and calmly breathe words of heavenly comfort into the ear of the suffering and the dying, men have done homage to the gift of woman for heroic self-sacrifice, steadiness of nerve, ready skill and power to soothe and comfort, in the most heart-appalling emergencies, where they themselves would, to use their own undeserved and contradicted taunt, turn woman.

The wide-spread establishment in recent years of training schools for Hospital nurses is a tribute to this triumph of woman over the prejudice of ages, and her restoration to her rightful supremacy in her true mission.

But the order of Sisterhoods introduces a very important advance in the whole question of woman's work in the church. Its claim is, not only that, to the most efficient and systematic discharge of the offices of Christian philanthropy, is superadded the ministrations of spiritual advice and consolation—that the souls of the objects of their mercy are cared for and tended with even greater solicitude than their bodies—but that a principle of work is laid down which is vital to the fullest efficiency of the workers for such spiritual ministrations; the consecration of the whole life to the service of christian charity, and the associated life in community for the deepening of the spiritual life by the practice of constant devotion, self-denial and simplicity of living, frequent and regular hours of united worship and soul-strengthening communion.

It is no part of my duty to enter here upon an apology of the principles on which Sisterhoods are founded; but I suppose no one would deny that the practice of the rules which they lay down, must be calculated to render the members eminently fitted to go out upon their errands of mercy into places of wickedness and misery, shielded by the safe-guard of a deep personal piety, fortified with the strength gained from prayer, inspired by the very spirit of their Divine Master, of burning zeal for souls.

It must be recognized that all women who would work for Christ and their fellows, are not called to be sisters. There must be a vocation, as truly as in the call to the sacred ministry of the Church; and that vocation is to be truly discerned in the providential indications of circumstances.

The ordinary and proper sphere of most women is undoubtedly the Home; but there must needs be many cases which, if prayerfully considered, would present themselves as a call for complete devotion to a life of holy service. Married women have their opportunities, in which they can do good and useful service in promoting works of charity and

bettering the condition of the poor and advancing the cause of religion. And, right nobly do many use them, as witness the many charitable institutions and missionary organizations of this city, whose prosperity is mainly due to the active, benevolent labours of married ladies. But there are duties to crying fallen humanity, more deeply sacred than the diligent attendance on Committees, and the visiting of Homes and Hospitals. There are cases of deep spiritual and moral and physical degradation, that can only be efficiently ministered to by those who can give a consecrated life to tend them and bring a spiritualized experience to bear upon them.

But why need I theorize upon the blessedness of the work, which a Sisterhood is calculated to accomplish, when experience is at hand to prove it? Happily we have one of these most admirable orders—a Canadian Sisterhood—successfully established in this city, where there is such ample scope for its work; and in pleading its cause with you to-day, I am asked to give you a short sketch of its history and operations.

The Sisterhood of St. John the Divine, is the outcome of a consultation upon church life and work among some earnest Christian people, who had been aroused by a mission held in Holy Trinity Church, before Lent, in 1881. The idea was broached that an institution might be undertaken—to be established by church people generally and put in the charge of Sisters. On recommendation, an application was made to the Order of St. John Baptist in New York, but the Sister Superior being in England, nothing further was done till the autumn, when, at a meeting held in a private house, it was agreed that an effort should be made at once, and a circular issued asking for a small sum of money to begin a Church Home for aged and infirm people to be in charge of Sisters.

Collecting books were issued and, though amidst many difficulties, the project met with encouragement and warm sympathy, enough at least to keep up interest, until the present Mother Superior came on a visit to Toronto, on her way to St. Mary's Sisterhood in New York, where she was about to enter her novitiate, with a view to becoming a Sister of that Order. After prolonged and earnest entreaties she consented to undertake the arduous work of founding a Canadian Sisterhood, which should, as it grew, undertake works of piety and charity wherever required and whenever possible in any part of Canada. Meanwhile affairs took a more business shape, a strong Committee of ladies and gentlemen being formed, and it was agreed that an endowment of \$25,000 should be raised to ensure a small permanent income for the Sisters.

At length the Sisters took possession of the Mission House in December, 1884. It consists of two small rented houses, 71 Robinson St., and was formally opened with a service of prayer, by the Bishop, on St. John's Day, 1884. The work done there has consisted of active mission work, providing dinners, invalid cookery, and night nursing, distribution of clothing and food, and much house to house visiting. Since the Hospital was begun much less work of this kind has been possible. The Mission House has been useful to many visitors, and has afforded shelter to some persons needing special care. A Dispensary was established in the Mission House at the beginning, when twice a week a medical man has been in attendance, to give advice and prescriptions, which have been made up by a chemist at half price, and often paid for by the Sisters. A Hospital for the treatment of the diseases of women, was opened on the corner of Euclid Avenue, next door to the Mission House, by the Bishop, in September, 1885. Number of patients nursed up to 14th April, 1887, 112 in all, 56 of whom were free, while 18 paid \$8 a week, and some less. Forty-seven of the cases have been surgical. The advantage of having the Sisters in attendance has been intensely appreciated by the patients, and their care and skill have won for them the hearty esteem of the medical men. There have been four deaths. The Hospital is in part, but only in part, self-supporting, enough however, has been given in voluntary contributions to cover the balance of expense, and only about enough. The Hospital Fund is separate from

finds for maintenance and endowment. One of the Associates has been responsible for the rent, which is always promptly provided. The Hospital has become very crowded, both office and linen-room having to be given up to patients. It would be a good work for some good Christian who had the power, to make the Sisters a present of a new building for their House and Hospital. St. George's Church Home, situated in that parish, was opened on 9th March last, by the Bishop, and placed under the care of the Sisters, a home for aged people, and already almost full. It is hoped that other branches of work may be undertaken, as the number of Sisters becomes greater, including a House of Mercy—a School, and, some day, Foreign Mission Work.

The Embroidery Room represents a department of work which has been very useful, affording occupation to many of the Associates of the Society, and turning out a great deal of valuable work for the adornment of a good many different churches, much of which has been sent to other parts of Canada, from Winnipeg to Fredericton. Very little of the work has been done by the Sisters, except the designing preparing, and finishing. The money received for surplices, stoles, and altar-hangings, covers a large part of the Hospital coal bill.

Such is a rapid summary of the various works hitherto undertaken by the Sisterhood. Of the value of the results accomplished, there is ample testimony borne, whether by the grateful patients of the Sisters' loving care, the medical witnesses of their capable skill and devotion, or the voice of Christian workers of all denominations. To these results the faith and zeal of a few earnest friends, especially some who are members of this congregation have contributed, but more than all, under the good blessing of God, the power, ability and devotion of the Mother Superior beloved of all who labour with her.

I appeal to you earnestly for your aid to enable these devoted Christian ladies to carry on and extend their beneficent designs. The means which you entrust to them, as your almoners for the relief of distress, will be both wisely and faithfully administered. It is for the maintenance fund that your offerings are invited, a fund required to meet current expenses whilst the endowment is incomplete. Of the needed endowment fund of \$25,000, only some \$8,500 has yet been contributed. If you are so good as to make your gift to this rather than to the maintenance fund you are requested to mark it accordingly.

I cannot more forcibly couch my appeal than by reverently adapting that of the great apostle on behalf of the first "sister" of whom we have personal knowledge in the Church of Christ: "I commend unto you our sister, who is a servant of the Church, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many and of myself also."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

Christ Church Cathedral.—An association for young men, called the "Young Men's Cathedral Guild," has been organized lately in connection with this parish. Canon Norman's great success in influencing young men and the large number of this class who attend the services of the cathedral has already given this new society an impetus which will continue increasing. There is no doubt of the usefulness of such a society in a city like this, which is crowded with young men from the Old Country. The following officers were elected:—Rev. J. G. Norton, honorary president; Rev. Canon Norman, president; Mr. Rielle and Mr. W. Lyman, vice-presidents; Mr. R. Dorf, secretary; Mr. Binmore, treasurer. Fortnightly meetings will be held during the fall, winter and spring months.

Rev. H. Kittson will read a paper on "Athletic Games" at the next meeting. It has been at last

decided to dress the men and boys of the cathedral choir in cassocks and surplices. An improvement which all lovers of "decency and order" will appreciate in this congregation. There are several other choirs in this city, notably in St. George's and St. Martin's, which would likely be so vested were it not for the opposition of a few in each congregation, who see in a surplice the "thin edge of the wedge." These people cannot be made to believe that surpliced choirs have ever been authorized by the Church since the time of the Reformation.

PERSONAL.—The Rev. J. Osborne Troop has quite recovered from his late indisposition.

Rev. J. G. Norton will spend the summer in England, leaving by the steamer *Lake Superior*, in the last week in June.

Rev. Mr. Windsor, curate of Soul, is spoken of as assistant minister of the Church of St. James the Apostle.

Dean Carmichael spent last Sunday in Chicago.

Rev. John Rollitt is mentioned as Mr. Windsor's successor at Soul.

His lordship has left town for an episcopal tour among the country parishes. He will be away until Synod.

ONTARIO.

Ottawa Womans' Auxiliary.—The Annual meeting was held on Tuesday, April 27th. After the Litany Service in St. John's Church, the meeting was opened in the school house by the Ven. Archdeacon Lauder. The president, Mrs. Tilton, took the chair. All the clergy of the city and neighborhood were present and about 100 ladies. The president read a short address referring chiefly to the death of Mrs. Lewis and her own appointment in Sept. last. The annual report was presented by the recording secretary, Mrs. Pollard. It showed the great progress made during the past year, evidenced by increased attendance at the monthly meetings, and by gracious contributions in clothing, books, and money for the mission field. The number of members was 165, and in Rochester-ville, the growth had been so great, that it was deemed advisable to form a separate branch in that suburb. Papers had been read during the year by Mrs. Parmelee on Zenana Work, and by Mrs. Newcombe on Japan. Mrs. Graves had also given two addresses on her experience in the Zenana mission. During the Synod in July the branch had entertained the delegates to the Auxiliary meeting from other parts of the diocese and many of the clergy at luncheon in St. John's schoolhouse. Mrs. Boomer's scheme for the churchwomens' Jubilee offering to the Algoma Widows' and Orphans' Fund had been taken up and canvassers appointed for the city. The report concluded with a touching allusion to the death of Mrs. Lewis, the first president of the first branch of the Womans' Auxiliary in Canada.

The treasurer's report showed:—

Receipts.—Cash in hand, \$116; Members' Fees, \$90 88; Offerings at meetings, \$80 96; Total, \$172 50
Payments.—Clergyman at Norquay, P. R. L. \$100.00; Zenana Medical mission, \$88; Parry Sound, Algoma, \$15; Printing and sundries, \$20 10; Balance on hand, \$4.40; Total, \$172 50. **From Children's Church Mission Guild**—Shingwank Home, \$50; Anglesea Square Mission, Ottawa, \$20; Sharbot Lake, \$20; Mattawa, \$20; Kegonsa, for service to N. W. M. Police, \$15; Clothing to Mattawa, value \$10; Total, \$135. Two boxes to Algoma, from 20 minutes Societies, value \$134.70; to St. Joseph's Island, 2 barrels, \$50; Total, 184 70; to Muskoka, 1 barrel, 2 boxes of clothing, books, toys, etc., not valued. Total of money and goods sent through Treasurer, Miss B. Yielding, over \$492.20.

Miss Macpherson, the Secretary-Treasurer of the Children's Church Mission Guild, read the report of the Guild, giving a brief synopsis of its work since its formation in February, 1884. The first year they sent \$25 and a box containing 80 articles to Rev. Mr. Crompton, Algoma. The next year they realized by their work \$90, also sent to Mr. Crompton. The third season, the Guild being 77 members and the result \$185, was sent to Rev. Messrs. Crompton, Bliss, M. Taylor, R. Forneri and A. Elliott, with a box of articles valued at \$10. This year, so far, \$125 has been collected and distributed through the Treasurer of the Woman's Auxiliary; with the money still due and the result of the annual sale, it is intended to present a font to Plevna Church.

The actual amount of money distributed from its commencement has been:—In diocese of Ontario, \$215; Algoma, \$195; North West, \$15; total, \$425.

The officers were elected as follows:—President, Mrs. Tilton; Vice Presidents, Messrs. Pollard, Bogert, Mucklestone, Hanington & Jones; Recording Secretary, Mrs. Pollard; Corresponding Secretary, Miss Goodeve; Treasurer, Miss B. Yielding; Delegates from the different parishes, Christ Church—Mrs. Forest, Mrs. Chester; St. Johns—Mrs. H. Egan, Miss Chesley;

St. Alban's—Mrs. Matheson, Mrs. Bliss; St. George—Mrs. Almon, Miss Johnstone; St. Bartholomews—Mrs. Lambert, Mrs. Bell.

Miss A. Yielding gave an account of the work done by the Ontario Diocesan Board during the past year, and Mr. Grant Powell an account of the successful formation of the Board for the Ecclesiastical Province during the Provincial Synod in September last. Short addresses were then made by the Ven. Rev. Archdeacon Lauder, Rev. H. Pollard, C. P. Bliss and T. Garrett, and the meeting adjourned.

OTTAWA.—*White Cross Brotherhood.*—A deputation from the White-Cross Brotherhood of this city proceeded, on the 3rd instant, to Carleton Place, to address by invitation the local guild in meeting assembled. A most earnest and influential auditory listened appreciatively to the remarks of the deputation. Mr. Magee delivered a most impressive discourse, confining himself to the moral and religious aspect of the subject. After relating how he was led to join the league, he exhorted his hearers to persevere in the good work and not be discouraged. All great moral movements had three distinct stages. The first stage was marked by indifference on the part of those from whom you expected help; and you were given to understand that you were a harmless sort of lunatic. In the second stage you meet with determined opposition,—probably violence and slander,—and you wonder and sorrow in secret at your being such a vile, wretched sinner. The third stage comes when the battle has been won and victory perches on your banner, and the indifferent ones now tell you that they knew it all along, that victory was only a question of time, shake you by the hand and exclaim, "thank God, we have won at last." You now find the sinner turned into a saint and the lunatic into a hero. He concluded by exhorting his hearers to retain their purity of heart, showing the benefits to be derived from so doing.

Dr. Wicksteed followed, taking up the metaphysical and physiological side of the question, and for more than half an hour poured forth a vast amount of information and advice.

He described the distinguishing characteristics of the three kingdoms of nature. The tripartite nature of man,—body, mind, and soul, the first two of which he possesses in common with the lower animals, but the third he alone possesses. The temptations of the Evil One were exerted through the desires and appetites inherent in these component parts of his nature. Speaking roughly, the sin of infidelity affected the soul, the sin of intemperance in food and drink the mind, and that of impurity the body. There was a natural, and to a certain extent, an innocent pleasure in gratifying the appetites, but they must be restrained and brought into subjection. The warning was, "beware of fleshly lusts which war against the soul." He then described the difference between the sexes in plants, animals, and mankind. Marriage was the basis and centre of society. Man's specific function was the transmission of life, or reproduction. The speaker exposed the fallacies in the usual objections made to a continent life, and begged his hearers to be obedient to the law of continence, which was that the reproductive element should be used only to propagate the species. Useful remarks were made by the Rev. Mr. Jarvis, the president, Mr. Morgan, and others. The Carleton Place Guild will henceforth hold stated meetings, the first of these will be on the 12th inst. Mr. Lampey, the third member of the deputation, was very useful in furnishing information, and distributing tracts, etc., among the audience.

KINGSTON, May 16.—Mrs. Cartwright, relict of the late Rev. R. D. Cartwright, formerly chaplain of the Imperial forces here, and mother of Sir Richard Cartwright, died at the residence of her brother, Rev. W. F. Dobbs, Portsmouth. Deceased was nearly 80 years of age and had been in declining health for some time.

TORONTO.

Holy Trinity.—A large and delighted audience attended the concert and dramatic entertainment given under the direction of the Young People's Association of the Church of the Holy Trinity, at the new Orange Hall, Queen Street East, on Tuesday evening last, the 17th inst. Mrs. Caldecott, Miss Elwell, A.R.A.M., and Messrs. R. Gordon Matthews, W. J. Ramsay, Parkes, Lesian and Thorahill, were the artists. A capital little comedy, entitled *Ici on parle Francais*, was very well rendered by the following amateurs: Messrs. H. Roberts, J. B. Ostell, Herbert E. Rudge, and the Misses Ince, Roberts, Mabel Ince and Beatrice Roberts. The choir of Holy Trinity rendered the part songs, "Springs Delights," "Cordelia," "Silent Night," and the song with chorus, "Empire Flag," with their usual ability. The musical portion of the entertainment was under the able direction of Mr. A.

R. Blackburn, organist and choirmaster. The Association is now earnestly awaiting the completion of the New School House to be finished this autumn, when it is hoped they will become an important factor in the work connected with the parish of Holy Trinity.

BRAMPTON.—Sunday the 8th inst. was a red letter day for the good church people of this parish. It was confirmation day. As is his invariable practice, the Bishop spent his entire Sunday with them, a kindness and consideration which the parish does not fail to appreciate. The Church and gallery were full, about 350 being present. Rev. C. O. Johnson, the incumbent, said the prayers and read the preface to the Confirmation service. Twenty six candidates were presented: 13 males and 13 females, whose modest and serious demeanor attested to the careful preparation they had received. His Lordship's address was most fitting and exhaustive, explaining the solemn obligations they were assuming in the ordinance of Confirmation.

One hundred persons, including those confirmed, partook of the Holy Communion. The music was most pleasing and suitable to the occasion, and the entire service was most hearty. The Bishop preached in the evening to a large and attentive congregation. We can easily understand that it was a day most gratifying to the incumbent, and answered as a reward for his work during the past four months.

Lord Lansdowne misled.—The generous and amiable nature of the Governor General caused him to be drawn most improperly and all unconsciously into one mistake. Mr. W. H. Howland being Mayor, took advantage of his official position to secure a visit from Lord Lansdowne to his Mission Hall, which is the headquarters of discord in the Church. The Governor General was seriously wronged by being made in any degree or under any pretext to sanction or sympathize with an institution which is devoted to an effort to injure the Church of England. The natural and the intended effect of this unfortunate visit will be to give the poor parishioners of Grace and other Churches in that district the notion that the Governor General approves of a lay churchman organizing a systematised conspiracy against the parochial clergy and the parochial institutions of the Church of which he is a member. Visits paid by Lord Lansdowne to the institutions of the Papal Church, or to those connected with any other religious body, would have been right and seemly, for the Queen he represents is Head of every Church in its temporal aspect and defender of the faith of every religious body she includes in her realm. But we submit that in these days when lawlessness is rampant in Church and State, threatening to bring society to anarchy, the Queen's representative ought to have been shown more respect than to have been misled into honoring an institution that is in openly avowed rebellion against the constituted authorities and order of that Church to which its promoter is nominally attached. The Mission Hall visited by Lord Lansdowne seeks to destroy the influence of the parish clergy, and to paralyse the work of our parish machinery. It is the outward and visible sign of the very same spirit in the Church that in the State brought William O'Brien to "hoot and drive out of Canada," the Governor General. The Mayor of a city should drop his personal vagaries, his love of singularity, his contempt for authority in the exercise of his official functions. The Mayor in other respects did his duty nobly, he gave serious offence to the conductors of his own organ by his loyalty and courtesy, and he has the reward of a good conscience and of every honorable man's "well done."

The next meeting of the Rural Deanery of Durham and Victoria will be held in Lindsay, on Thursday, 26th inst. at 12 o'clock noon, Scripture subject 1 Pet. 3rd chapter.—W. C. Allan, Sec. R. D., D. S. V.

NIAGARA.

HAMILTON.—*Christ Church Cathedral.*—The junior guild of this parish is, so far, very successful in number of members, and in their proceedings. The principal feature in a recent entertainment was a debate on the question, "Was the execution of Charles I. a patriotic act?" The decision was in the negative. We wish to commend the formation of guilds—for seniors and juniors, in all our parishes. Besides other features embodied in the purposes of Church Guilds—this one in relation to English History, political and ecclesiastical, is of prime importance. The young should be early directed to acquire safe and useful knowledge for the best of reasons.

HAMILTON.—*Canon Wilberforce.*—Wednesday evening, May 18, at the Palace Rink in this city, Rev. Canon Wilberforce, the eminent English orator and divine, delivered an address under the auspices of the

Dominion Temperance Alliance. Rev. Dr. Mockridge in the chair. The Rev. Canon is at present enjoying a tour through the United States and Canada. He has consented to deliver three addresses in Canada—one in Hamilton, one in Toronto and one in Montreal. He refuses to accept any remuneration for these lectures; but the Alliance has decided to take a silver collection at each of these public meetings, and to present the proceeds to Canon Wilberforce, as a contribution towards the removal of the debt on his church in England. The canon is recognized as one of the greatest pulpit and platform orators in England. He is a prominent temperance worker, being vice-president of the United Kingdom Alliance. Canon Wilberforce comes of illustrious stock. His father was the late famous Samuel Wilberforce, bishop of Lincoln, and his grandfather was the still more famous William Wilberforce, the great philanthropist.

The death is announced, May 13, of Mrs. Sarah McBean Wright, widow of the late David Wright, who passed quietly away in the 91st year of her age. The deceased lady was an old resident of the city of Hamilton, but for years past had been confined to the house through ill health and the weakness of extreme old age. Her husband was a prominent and well-known citizen of Hamilton. A faithful member of the church of England, her place there and her liberality in all christian work, and especially in Christ church cathedral, will be sorely missed. The funeral took place from the cathedral on Monday afternoon, May 16.

St. Matthew's New Church.—It is very gratifying to observe the manifest and increasing interest in church attendance and in preparations for church building at an early date.

HURON.

Interesting letters from Fort McLeod have been received by Rev. Evans Davis and Mrs. Boomer, acknowledging the gifts of clothing, work bags, toys, &c., from the kind people of the city and London South. Owing to a snow blockade of two months' duration the worst of the winter was over before the clothes they needed so sorely reached the poor Indians of the mission. Mrs. Trivett says, "you would be repaid could you see the pleasure those little work bags and toys give, the dolls especially. The poor children are charmed with them. It is a new experience to them to have dolls, and the little girls look at them with such affection, and put them on their backs in their little blankets, like their mothers do their papoose. You would like to have seen the delight of the squaws as they pulled one thing after another out of the bags, with fresh exclamations of pleasure at each fresh wonder." The moral of this certainly is, "Let us do it again, only do it sooner, and send off our gifts by October or November at the latest."

ALGOMA.

The Bishop of Algoma has removed, with his family, to Bishophurst, Sault Ste Marie, Ont., and requests that letters and other communications be addressed accordingly.

FOREIGN.

At the parish church, Leeds, more than 1,100 communicated on Easter day, 1,000 at the early celebrations.

The Parish Church and St. Matthias, Richmond, Surrey, were attended by larger congregations than ever before on Good Friday and Easter day. At the two churches 1,522 communicated on the latter.

The vicar of St. Stephen's, Lewisham, preached in the streets of the parish from 4.30 to 6.30 on Good Friday. On Easter day there were five celebrations of the Holy Communion, and two at the Mission church. The number of communicants was 1,804.

The Queen takes great interest in the Ragged School Jubilee Celebrations. Fifty thousand children will sign an address of congratulation.

On Good Friday the clergy and choir of All Souls', Clapton Park, went round the parish in procession, the Rev. F. Calcutt giving an address, and a hymn being sung at seven points on the way. The result was encouraging, and the church crowded on their return for evening service. Similar processions took place in many other London parishes.

The diocese of Leighlin is a cheerful oasis in the desert of present depression. During 1886 half of the churches have been restored and decorated, there has been an advance in church life on every side, and the income from parochial assessments has been £244 more than the sum at which the diocese was assessed.

Among the recent confirmees at Ilford was a man who for 25 years has been a Christadelphian preacher.

Obituary.—The death is announced of the Chancellor of the diocese of Carlisle, the Rev. J. C. Burton who had attained the great age of 96 years; also of the Right Hon. C. N. Newdegate, late member of Parliament for North Warwickshire, who for half a century has been the champion of Protestantism in the House of Commons.

Bishop Wilkinson, during a recent visit to Dresden, received a letter requesting him to extend his episcopal ministrations to the Old Catholics of Austria. He seems to have obtained the consent of the Austrian Government, and the concurrence of the Bishop of London to his doing so; but states it as his opinion that an Old Catholic Bishop should be appointed for Austria, for whose support he asks for contributions, as the Old Catholic body in that country has enough to do in maintaining its priests.

Six years ago, on Good Friday, the fine old tower of St. John's, the old abbey church of Chester, well known to tourists as towering above the banks of the Dee, near the Bishop's palace, fell with a terrific crash, carrying one half the stonework and masonry with it, and smashing in the handsome porch of the sacred edifice. In Easter week a new belfry and clock tower were opened with appropriate ceremony, the sermon being preached by Dr. Stubbs, Bishop of the diocese. The porch was recently restored.

PROGRESS OF TEMPERANCE WORK IN THE OLD LAND.—C. E. T. S. (England) twenty fifth anniversary, April 22 to May 4.—April 22, Conference of workers; April 23, meeting of Juvenile union and meeting of diocesan secretaries; April 24, sermons at 422 churches in diocese of London; April 25, meeting of Secretaries; April 26, Celebration of Holy Communion, St. Margaret's, Westminster; April 27, meeting of total abstinence section, Exeter Hall, Bishop of London in the chair; April 28, annual meeting at Lambeth Palace, Bishop of Gloucester in the chair; May 2, Thanksgiving service in Westminster Abbey, sermon by the Archbishop of Canterbury; May 3, public breakfast in St. James' Hall, Sir R. Webster, Q. O. M. P. in the chair.

There are said to be about 60 Protestant communities in Spain, with 14,000 openly professed Protestants, and hardly a large town without a regularly organised church. It is just 18 years since the first Protestant chapel was opened in Madrid.

One of the earliest collections for foreign missions to the heathen was made at Nottingham, England, when £18, or \$65 was contributed. Last year the Protestant churches of America and Europe gave for this object no less than \$11,000,000.

The splendid new church at Raheny, which is being built by Lord Ardilaun, is fast approaching completion. The church is expected to be one of the most beautiful of its kind in Ireland—or, indeed, in the three kingdoms.

During the last week of March five names of eminent men and women were added to this year's death role, viz., Archdeacon Harrison, Dr. Lightfoot, Archer Gurney, Lady Strangford, and the widow of Principal Tulloch.

The Salte family, of Saltaire, have offered to transfer to the public 45 almshouses, accommodating sixty people, an infirmary built at a cost of £40,000, and a sum of £80,000, left by Sir Titus Salte for the benefit of the poor of the district as an endowment fund, as a Jubilee memorial.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

BAPTISMS AND MARRIAGES.

SIR,—I see that a layman from northern latitudes has been asking in your columns, some questions relative to house-marriages and certain journals, and that a clergyman has authoritatively replied. Without wishing to combat the decisions, one may naturally speculate on the cause which has led to the affirmed wide divergence between the rule and practice of the Church, and it would appear to be an unconscious wish to lessen the sanctity of marriage in the public mind, entailing a more frequent change of wives. As to baptisms it would seem to me, writing as a cleric, that our people should be instructed in those cases where a clergyman cannot be had, that the parent or guardian should himself baptize, rather than call in a Roman Catholic priest, or a dissenting minister (or otherwise). And then in the small residuum of cases where the child of church people dies unbaptized, if a clergyman cannot "officiate in an unofficial capacity" (nor semi-official), that the parent or guardian should himself say prayers at the burial (or not), remembering that where the administration of a sacrament is an impossibility, we may believe that God then accepts the will for the deed. But leaving these matters I come to the point, on which I wished to write, an apparent corollary. We seem to require to study the value of the first rubric before the burial office, which may be done in connection with the Rev. Dr. Mockridge's valuable pamphlet on funerals.

SUGGESTER.

SIR,—I have seen the enquiry from Algoma Diocese on these subjects, and read the reply thereto. I am afraid if the clergymen follows that reply in every case, he will not add many to the Church of England in Canada. The rubric touching the former is plain. If persons "die unbaptized" the office "for the burial of the dead" is not to be used, but it does not, therefore, necessarily follow, that the body is to be cast into the earth, as though it were that of a dog. It can be met reverently and discretely by the clergyman and conducted to the last resting place, a selection of prayers (at the discretion of the clergyman) being taken from the Prayer-book. This was the *modus operandi* followed by my "Divinity" instructor, and he was seen and is, as successful in parish work, as in the "Halls" of Cambridge, or the "Theological" chair of a not altogether unknown college. As to marriages in "houses" they are in every instance to be discouraged, but if people won't come into the church, I hardly think it a wise plan to hand them over body and bones to dissenters. My plan is this: I use all and every means possible to make a man or woman a Christian first and a "churchman" or "churchwoman" afterwards, but if they won't come to me, go to them; even if it be into a bar-room. If I cannot get the former, I try to get the latter, leaving to God the way to use the influences of the sanctuary towards a bringing into a godly state. In my travels I have met many a "foe" to the Church of England, because through the perversity of some one of her ministers, a poor innocent babe was cast into the ground like a dead cat, while the rector or curate hid behind the ditch using this much abused rubric as an excuse. When are we going to learn to be "wise as serpents and harmless as doves." Yours, X.

P. S. Let clergyman study Xavier, he was not all bad.

ALGOMA.

SIR,—I have been requested by the donors, to make the following acknowledgments in the DOMINION CHURCHMAN, and with your permission, most gratefully do so, viz: \$4 from the S. S. children of St. Albans, Acton, Ont., per Geo. Hynds, Esq., the Supt.; and \$2 from a "well wisher" of Mornington, Ont., both sums to be spent on something in connection with St. George's Church, Lancelot. As I have another Font of Caen stone similar to the one I gave to All Saint's Church, Burks Falls, I have decided that the most suitable way of spending the money so generously given by these young people, would be to have a stand of like kind made for it, and give the Font to Lancelot. I have also to state that a box of clothing, &c., has been sent me from the "Orphanage of Mercy," Kilburn, Eng., and a quantity of Gospels and Banner of Faith almanacs from a lady, Dover, Eng. These latter I have divided between myself and my clerical brethren of Huntsville and Burks Falls. Every household in my mission, and many of those in my friend's missions, belonging to the Church, has now a copy of a church almanac with which to adorn their walls; and, speaking for my own people, I can say they are proud to have them there.—WILLIAM CROMPTON.

ASPEN, MUSKOKA, CANADA.

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SKETCH OF LESSON.

WHITSUNDAY.

MAY 29TH, 1887.

Offerings for God.

Passage to be read.—Exodus xxxv. 20-29.

God has instructed Israel to build a Tabernacle for His worship. But where are the materials to come from? Who is to give the wood, and cloth, and ornaments required? We shall see in our lesson to-day.

I. *The Gifts Offered.*—Moses is instructed to ask the people to bring an offering unto the Lord. (Ex. xxxv. 5). Of course God did not require their gifts. He needs nothing, "seeing He giveth to all life and breath and all things." (Acts. xvii. 25). Yet He wishes to know who among the Israelites are grateful for His goodness. Therefore He calls for tokens of their love from all—men, women, and children, rich and poor alike. One gift, however, He will not accept. One condition is necessary. All must be given *willingly*. (Ex. xxxv. 5). "Whosoever is of a willing heart let him bring it." Let us watch the people as they come with various gifts. Here are some bringing badgers' skins, (a species of seal found in the Red Sea). Others bear gold, and silver, and brass. Some bring *shittim* wood, (the wood of the acacia, a thorny tree whose timber is hard and close-grained and will last for a very long time). Then come the women who have been preparing for the glad day. Some offer their ornaments, their brooches and ear-rings, their tablets or golden beads, rings, and jewels. These they cast off willingly, for it is a joy to them to give to God. Some, poorer in station, give the works of their hands. They have spun fine linen, the clear white *bbyssus* of the Egyptians. Some of it they have coloured and dyed blue, and purple, and scarlet. Others have made cloths of goats' hair. All is laid down at Moses's feet. Then come the rich rulers with their more costly gifts of onyx stones, royal spices, sacred incense and the fragrant oil. Even the children bring offerings. Every willing heart has delighted in bringing its gifts. What a delight and joy it is to share in the work of God!

II. *The work begun.*—Now all the material is on the ground—enough to make a glorious dwelling-place, or tent, where God's presence may rest, and the people may render Him acceptable worship. God has appointed two men as architects, Bezaleel and Aholiab. These He has endowed with skill and wisdom to do the work of cutting, carving, engraving, and embroidering. He has taught them, so that they may teach others. What a busy scene now presents itself. The whole camp is employed for erecting the dwelling-place of God: and a spirit of holiness and fervent gratitude pervades the place.

Notice some things about these offerings. First—Where did the Israelites procure their gifts? On leaving Egypt you remember how they had "borrowed" or "asked" from the Egyptians jewels of silver and of gold. (Ex. xi. 2). So that God "brought them forth with silver and gold." (Ps. cv. 37). While in Egypt too they had learned to embroider and carve. So they render to God what they had received from God.

Secondly—They gave *willingly*. No compulsion was used. God simply asked for their gifts and they poured them in so lavishly that at last Moses had to cry out "Hold! Enough!" "So the people were restrained from bringing." (Ex. xxxv. 6 7). They brought freely because they *wished* to do so, and because they were *grateful* to God. Oh for a like spirit in our day!

Thirdly—They did all not offer alike. Some had one thing, some another. Some were skilful and could work, carve, and spin, and embroider. Others could only offer their ornaments. But all gave according to what they had, and none who did so willingly were rejected.

Family Reading.

HINTS TO HOUSEKEEPERS.

COLD BISCUITS left over from tea may be made better than when first baked by dipping them into hot water and placing them singly on the hot grate in the oven long enough to let them get well warmed through.

A SOAK FOR SEED-CORN.—Seed-corn may be made safe from wire-worms and other vermin by soaking it before planting in a mixture consisting of one pound of blue vitriol or sulphuric of copper in a gallon of water. The solution should be like-warm and the seed may soak a day or a day and a half. The poison will not only kill worms, but it will also destroy any injurious fungus germs that may be on the grains. Care should be taken

not to get any of the solution on the hands, as it causes sores.

ATTEND TO THE GARDEN.—Though this is a busy season with farmers they should not forget or neglect the garden. It pays to grow plenty of vegetables and small fruits, and all ruralists who regard the health and comfort of their families will cultivate choice varieties for home consumption. Those who only use what they cannot sell are far from wise. "The husbandman that laboreth must be first partaker of the fruits," saith Paul, and the admonition should be heeded by those whose food consists largely of inferior or unseasonable staples (including hog and hominy), when palatable and healthful viands are easily obtainable. Much may be profitably done in the garden now-a-days, and we trust that rural readers of the *Independent*, of both sexes and all workable ages, will give the matter timely and careful attention.

PLANTING FRUITERIES.—In planting an orchard the young trees should be slightly inclined toward the direction of the prevailing winds. The trees in all old orchards lean as they were bent by the wind while young, and most of these old orchards were set when there was more, and consequently winds were much less violent than in these days of cyclones and tornadoes. More care should be taken now that our landscapes are so largely denuded by natural windbreaks.

POT-ROAST OF BEEF.—Select a piece weighing six pounds, wipe it carefully with a damp cloth, rub some salt over it, and sprinkle with pepper. Put it into a round-bottomed iron pot over the fire, and brown it slowly, turning it often. It will take about a half hour for this part of the roasting. When it is thoroughly browned put a little boiling water in the pot, add a little more salt and pepper, three whole cloves, and, covering closely, set where it will just simmer for four hours. If the water boils away, add a little more. When it has boiled the proper length of time take up the meat and remove the most of the fat; thicken the gravy, pour a little over the meat and serve the remainder in a gravy-boat. There should be a pint of gravy from a roast of the size mentioned. A piece of tough meat can be made tender and enjoyable by this method of cooking. There should be some fat on the outside of the meat; if there is not enough, have a thin piece cut and skewered to the roast.

THE INSPIRATION OF THE BIBLE.

A Lecture by H. L. Hastings, before the Massachusetts Annual Convention of Y. M. C. Associations.

I have heard of a man travelling around the country exploding this book, and showing up "the mistakes of Moses," at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel."* When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors that had been made by copyists in transcribing the New Testament,* at last the book was announced as ready to be

* See Remarks on the "Mistakes of Moses," by H. L. Hastings.

issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published, the streets of New York were blockaded with express wagons backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed that book, from the first of Matthew to the end of Romans, from New York to Chicago, about 118,000 words—the longest message ever wired—for the sake of getting it there twenty-four hours sooner than steam could carry it, to print in the Sunday newspapers.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country, from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and it is being scattered all over the world.

This book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. And then, after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work nearly eighteen hundred years, firing away at it, and making about as much impression on it as you would shooting boiled peas at Gibraltar. [Laughter and applause.] The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in between two and three hundred different versions, most of which have been made in this last progressive, intellectual nineteenth century. All over the globe it goes; touch any shore and you will find that book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days, where there are no churches, Sunday schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the steeple of a church! [Applause.] That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island.

Now infidels know that fact just as well as he did. Years ago, a young infidel was travelling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after

* For an account of these errors and their extent and importance, see *The Corruptions of the New Testament*, by H. L. Hastings.

reading it awhile, he knelt down and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears?

Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum—a place where they had all kinds of skeleton-keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket, and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle*! Where the Bible bears sway, the rows and quarrels do not come.

What makes this book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas on that subject. I recollect in Marlboro, Mass., I read in a newspaper an article written by an infidel, which stated that the Council of Nice, in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on the floor; and that was the way that the present New Testament was compiled. And that is the kind of food that infidels are made to swallow and digest; for that very statement can be found in various infidel books now issued by infidel publishers. This writer said that this account rested on the authority of Papias, an early Christian bishop. I replied, in a lecture, that there was one difficulty about that story—that Papias was dead and buried a hundred and fifty years before the Council of Nice was held; but as they might have got the news from "the spirits," that might be no great objection to them. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, "an obscure Christian bishop of the fourth century." I told him I thought he was obscure; so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strasburg, and a professor at Munster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some old romancer back in the dark ages, about the year 900, for it relates things which occurred as late as 879, over five hundred years after the Council of Nice. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament; and the men who believe and peddle such fables call Christians fools for believing the Bible.

(To be Continued.)

THE ABIDING PRESENCE OF THE COMFORTER.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."—*St. John*, xiv. 16.

This day we thank God for the fulfilment of that promise. What a cheering word it was for the Apostles, who were so soon to lose their Divine Friend! What an instructive word it is for us, who need Divine help every hour of our lives!

What must it have been to those earliest disciples to know that he had been such a Guide and Master to them, was going to die on the morrow—to know that, though He should rise again the third day, He would leave them very soon, ascending up where He was before? But then He told

them that another Comforter would come to them instead—another Comforter also from Heaven, another Comforter sent like Himself by the Father. And this Comforter was not merely to stay with them for some few years as He had done, but to abide with them for ever. He would give them grace and counsel for their own souls. He would enable them to teach others the truth. He would carry forward, when they died, that truth which they loved. He would complete, from one generation to another, the great and blessed work of the Son of God.

And for ourselves too, what light and peace, what consolation and encouragement, are offered here! And how much we have to answer for in the gifts here foretold and actually granted to us!

1. First, it is an unspeakable *blessing* to have the Spirit of Truth in the midst of us. For this gracious Spirit is our Advocate—one whom we can always summon to our aid. He is always with the Church. He joins men to the Church, age after age, year after year, for by One Spirit are we all baptized into One Body, whether we be Jews or Gentiles (1 Cor. xii, 13). He strengthens us in "the laying on of hands," which is among the principles of the doctrine of Christ, and therefore continues all the same (Heb. vi, 1, 2; Acts xix, 6). He stirs us up to pray, and enables us to pray aright (Rom. viii, 26). He bears witness with our spirit, that we are the children of God (verse 16). He, if we will but ask for His assistance, will strengthen us in all temptations, guide us through all difficulties, comfort us in all sorrows. He, if we only go on seeking Him, will make us thoroughly holy. We need never say, I cannot endure this affliction; for He can make us endure to the end. We must never think, I cannot become like the saints; for He can make us "perfect, even as our Father which is in Heaven is perfect."

2. But then all this shows us, that in this promise of Christ we have a *call to faith*. For this Holy Ghost is invisible. He has not a body as our Lord had. He can only be "spiritually discerned." He is One "whom the world cannot receive," for this very reason, "because it seeth Him not, neither knoweth Him." But the true disciples know Him, for He dwelleth with them and is in them. And it may be just the same for you when you are cast down, faith will show you the uplifting Spirit—when you are exceeding sorrowful, faith will make the Comforter's presence very real to you, and very near—when you long for the word and power of Christ, faith will remind you that He promised not to leave you orphans, and that the other Comforter is with you quite as truly as if Christ was walking by your side. But when Christ does come back, will He find such faith in you—will He see that you have indeed believed that word of His, and regarded your very body as a "temple of the Holy Ghost?"

3. If not, if you live in daily forgetfulness of that promise, or in wilful disobedience to this Spirit, there is a terrible *warning* for you in this saying of our Lord as to the Comforter's presence. The presence of the Comforter may be close to you, and yet not your own:—

"It fills the Church of God, it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found."

Therefore try, above all things, to make a good use of this priceless gift. "Grieve not the Spirit" by going on in the lusts of your flesh, or the pride of your heart. "Quench not the Spirit" by resisting His grace which is within you, or by going from Him into the darkness. Rather, be praying always in the Spirit, knowing that He is as near to you as the air you breathe, and that He can lift your humble desires, your fervent petitions, to God in Heaven. God has already granted you life in the Spirit, for the Spirit is the very Giver of life; and so strive to walk in the Spirit. Where He is guide no ill can come. Where He is Comforter no grief can overwhelm us. Ask Him, who always abides with the Church, to abide always with you; and then you will understand the great difference between living for the world and living for the Lord; for the love of God will be shed abroad in your heart, by the Holy Ghost which is given to you, and you will rejoice evermore in His holy comfort.—S. P. C. K.

HER MAJESTY, QUEEN VICTORIA—MARRIAGE AND HOME LIFE.

Two years after her Coronation the Queen was married to her cousin, Prince Albert, of Saxe-Cobourg, to whom she had always been warmly attached. The wedding took place in the Chapel Royal, St. James's, on February 10th, 1840. It was a cold wet morning; but the multitude stood outside waiting patiently for a glimpse of the young bride and her husband. As she came forth smiling and radiant in her simple adornment of orange flowers, her long veil floating down behind, the sun broke out overhead and the "Queen's weather" asserted itself, while loud cheers burst forth from the assembled crowd. It was truly no mere conventional ceremony, this royal wedding, but the union of two loving hearts; and no happier marriage, perhaps, has ever taken place.

The bridal cake was of gigantic size. It was three yards round, fourteen inches deep, and three hundred pounds in weight, and was surmounted by a figure of Britannia. After the wedding breakfast, the royal pair drove from London to Windsor. The Queen wore a white satin pelisse trimmed with swansdown, and a white bonnet with feathers; and the Prince appeared in a handsome fur-trimmed coat. They were received with great enthusiasm at Windsor, the Eton boys following the carriage with their hearty cheers up to the castle gates. All over England high festival was held that day. In London the theatres were thrown open free of charge to the public; and at Drury Lane, a special entertainment was prepared, at the close of which the National Anthem was sung, and a representation of the Royal Couple was shown surrounded by a grand display of fireworks.

A happy time of peace and domestic affection now began at Windsor Castle; and whatever difficulties arose in connection with the government of this great kingdom, the Queen had always her husband by her side to give her help and counsel. The Prince indeed was still young. But he had an excellent education and was endowed with a sound judgment; and as soon as he was settled at Windsor, he set to work to master the details of the English law and Constitution, under the guidance of Mr. Selwyn, an eminent barrister. It was a period of great poverty and distress in England; and the question how to feed a starving multitude was even more difficult than it is now. The people clamoured to have the tax removed from foreign corn; and until this was done, bread riots were constantly taking place. In Ireland, too, rebellious meetings were held, demanding Home Rule and self-government; while in India perpetual troubles arose. So that, altogether, it was no easy task for the young Queen to govern her extensive kingdom.

An extract from her "Journal" will give a good idea how the days were passed at Windsor. "They breakfasted at nine, and took a walk afterwards. Then came the usual business of State; after which they drew and etched together. Luncheon followed at two o'clock. In the afternoon the Prime Minister arrived; and between five and six the Prince drove the Queen out in a phaeton, or sometimes he rode while the Queen drove out with the Duchess of Kent or her ladies. After this he read aloud to her every day. Dinner was at eight o'clock; and sometimes there was dancing afterwards. But late hours were avoided at the Castle, the party usually breaking up at eleven o'clock."

The Prince soon came forward as the patron of the fine arts, and the upholder of many charitable works in London. His first English speech was made at a meeting for the abolition of slavery; and he promoted the advancement of education among the people with all his heart and soul. That they might help the poor in their distress, the royal pair set a noble example by reforming their own household, and regulating their private expenditure with the strictest economy. Thus the home life of the Castle became a model of all that was unselfish and pure and good: and the sentiment of loyalty, possessed by the nation on the Queen's Accession to the throne, gradually deepened into a feeling of sincere personal admiration and of affectionate attachment.

(To be Continued.)

Childrens' Department.

NEW VERSIONS OF OLD RHYMES

MISS MUFFET.

Little Miss Muffet
Sat on a buffet,
Eating some curds and whey,
There came a small spider,
And sat down beside her,
And frightened Miss Muffet away.

O, why was Miss Muffet,
That sat on the buffet,
Eating some curds and whey,
Afraid of the spider,
That sat down beside her?
And why was she frightened away?

So small was the spider,
That sat down beside her,
They need not have felt any fear,
But some that are older
And not a bit bolder,
When very small perils appear.

They censure Miss Muffet,
That sat on the buffet,
Albeit so little was she,
Yet they are no braver,
But quiver and quaver,
Or else from the enemy flee.

O, all ye Miss Muffets,
That sit on your buffets,
Or walk o'er the highways of life,
Molehills are not mountains,
And drops are not fountains,
And spiders need cause you no strife.

If real foes should meet you,
And try to defeat you,
Then lift up your banner on high,
Be bright as Orion,
And bold as a lion,
And fight till you conquer or die.

WILL YOU TRY NERVILINE.—For all kinds of pain. Polson's Nerviline is the most efficient and prompt remedy in existence for neuralgia, lumbago, and headache. For internal use it has no equal. Relief in five minutes may be obtained from Nerviline in any of the following complaints, viz.: Cramps in the stomach, chills, flatulent pains. Buy a 10 cent sample bottle of Nerviline at any drug store and test the great remedy. Large bottles only 25 cents.

TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritance. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while, very seriously, I ventured to ask him. And this was his reply; My inheritance? I will tell you what it was—two good hands, and an honest purpose to make the best use in my power of my hands and of the time God gave me."

Though it is now many years since, I can remember distinctly the tones of my father's voice as he spoke, and both his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

OFF WORK.—"For two years I was not able to work, being troubled with dyspepsia. One bottle of Burdock Blood Bitters relieved me, three bottles cured me as well as ever." John A. Rappell, of Farmersville, Leeds Co., Ont.

PIXY.

BY LUCIAN HALLAM.

Pixy had just awakened from a long nap and felt cross. To be sure, she was glad to see the bright sunshine and hear the twitter of the birds in the trees, but then, it was so very provoking and humiliating. When she had closed her eyes the snow was falling, and it was "Oh! so cold." The very thought made her shiver. Pixy had not intended to go to sleep. She had determined to stay awake the whole winter and thus gain for herself a knowledge of what happened during that inclement season, but here was spring come again. Winter had passed leaving her no wiser than before. During all her life Pixy had longed to know more of the great world around her. She craved for an opportunity to distinguish herself in some way that would be a benefit and a blessing to herself and others.

Why was she not like the tall cedars near by, whose very branches uplifted to the sky, proclaimed their usefulness, or like the wild roses on the hillside that shed their perfume for the enjoyment of all.

One day while thus repining and almost before she was aware, so absorbed was she in her woe, a ruthless hand tore Pixy from her home.

She was borne away to a farmhouse that she had often seen in the distance when her slender branches were uplifted by the wind. Then Pixy was carried into the sick-chamber of a young girl, so wan, so pale and motionless. For days she had been lying in just this condition with scarcely strength enough to move. The doctor had said "unless we can arouse and interest her in some way she will surely die." Now the change has come; for as soon as her languid eyes caught sight of Pixy they lightened perceptibly, and just then, as if in encouragement, the setting sun cast his brightest rays across the bed on which she lay, illuminating the whole room.

Feebly raising her little hand the young girl beckoned to Pixy to be brought nearer. "How lovely!" she said, "it is just what I have longed for." Afterwards she kept Pixy always by her bedside, and from that day began slowly to get well again, and now, when wandering along by the edge of the cedar swamp in the early springtime, she never fails to stop and bless the modest little Pixy whose cheerful presence was the means of saving her life.

EMPERESS OF INDIA.—It will be seen by our advertising columns that this fine palace steamer, newly fitted and managed by the same officers as last year, has commenced its regular sailings between St. Catharines, Port Dalhousie and Toronto, offering the opportunity of a health-giving excursion across the lake, combining speed and safety. On June 15th the double sailings are commenced, giving 7 hours at the Falls, and 5½ hours at Buffalo. This is a special feature this season, and should bring to this favorite steamer a large patronage from Church, Sunday School, and society excursionists. To committees making arrangements for these we would say call upon the obliging Purser, Mr. Smith, who will give every information. The boat makes close connection with G. T. R. trains from Port Dalhousie.

—A class of boys in a London Board School were asked what sort of a man was Moses. In reply they said he was "meek," "brave," "learned," and at last one little fellow piped up, "He was a gentleman." The surprised official asked, "What do you mean?" "Please sir," was the reply, "when the daughters of Jethro went to the well to draw water the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds, 'Ladies first, please, gentlemen.'"

Gluten Flour and Special Diabetic Food are invaluable waste-repairing Flours, for Dyspepsia, Diabetes, Debility, and Children's Food. No Bran, mainly free from Starch. Six lbs. free to physicians and clergymen who will pay express charges. For all family uses nothing equals our "Health Flour." Try it. Samples free. Send for circulars to FARWELL & RHINES, Watertown, N. Y.

LIABLE TO HAPPEN.—Sudden attacks of colds, sore throat, croup, swollen glands, rheumatism, neuralgia, and similar troubles, are very liable during the winter and early spring. As a prompt remedy there can nothing excel Yellow Oil. "I never feel safe to be without it," says Mrs. Henry Dobbs, of Berri-dale, Ont.

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Use James' Royal Laundry Washing Blues.
Use James' Prize Medal Rice Starch.

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Our Collection of Flower and Garden Seeds given with Clubs No. 1.

Beet, Half Long Smooth Blood Cabbage, Earl Jersey Wakefield Cabbage, Premium Flat Dutch Carrot, Scarlet Intermediate Celery, Golden Hearted Dwarf Cucumber, London Long Green Lettuce, Rennie's Selected Nonpariel Melon, Musk, Montreal Nutmeg Melon, Water, Ice Cream Onion, Yellow Danvers Onion, Large Red Wethersfield Parsnip, Hollow Crown Peas, Bliss Everbearing Radish, French Breakfast Tomato, Livingston's Favorite

Alyssum, Sweet Antirrhinum, Dwarf Snap-Dragon Aster, Truffant's Paeony Flowered Balsam, Finest Double Mixed Candytuft, White Rocket Dianthus, Sweet William Mignonette, Large-flowering Petunia, Large-flowering Single Phlox Drummondii Grandiflora Portulaca, Finest Single Mixed Sweet Peas, Best Mixed Zinnia, Finest Mixed Colors

SHORT HINTS
—ON—
Social Etiquette.

Compiled from latest and best works on the subject by "Aunt Matilda." Price, 40 cts. This book should be in every family desirous of knowing "the proper thing to do." We all desire to behave properly, and to know what is the best school of manners. What shall we teach our children that they may go out into the world well bred men and women?

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A Good Test.—What everyone says must be true, or have some foundation at least, and everyone who has tested it, says that Hagyard's Pectoral Balsam is a prompt and reliable cure, for the various throat and lung troubles caused by colds, which are always prevalent at this season of the year.

—“Mamma says you told her a story to-day, Johnnie,” began a young father, anxious to impress his first-born with the enormity of a lie. “Do you know what becomes of little boys that tell lies? Well, then,” continued this voracious parent, “Bears and wolves catch and eat them up.” This is not quoted as an example of hereditary transmission, but to call attention to a means of discipline that is often, let us hope thoughtlessly, made use of in the correction of the young. But it is a means that defeats its object. Like every other falsehood, its basis is a lie, and its results are worthy of its source. If the child believes the paternal lie—as it very probably will if it is the first from that quarter—it may, through terror of threatened consequences, cease for a time to tell untruths. But any such effect will be transient. Few children accept for long any statement unchallenged. An adventurous spirit stimulates them to put all things, so far as possible, to the test. In cases like the above the child will do it hesitatingly, even tremblingly, but he will tell the lie to see if the promised consequences actually follow. It need hardly be said that the reaction from the appreciation of the lie he knows to have been told him will more than offset any slight gain to morals that would follow a timorous but transient acceptance. If the child disbelieves from the start, the result is the same, but is more rapidly attained. Now, why should otherwise sensible fathers and mothers allow themselves to govern their children through a lying gospel of fear? Children are few who do not reflect in their own persons the influences at work about them. They are imitative and quickly responsive, and readily adopt right habits of thought and action tenderly instilled through loving example.—*Babyhood.*

THE FATHER'S WILL.

Josepha was not in a very good humour that Sunday, though it was her birthday, her tenth birthday.

In the first place a Sunday birthday was a dull sort of a thing, she thought; and then baby Fritz had been so sick that mamma had not had a chance to get any little present ready for her. It was true that was only put off—the present was to come—but still Josepha felt out of sorts; and when mamma called her to get her Bible verses she broke out into a regular pout, and grumbled out that it was a hard case she couldn't have any fun at all on her birthday, not even a holiday from her Bible verses.

Mamma at once shut the Bible, and laid it on the table.

“I can't let you learn your verses while you are in a bad humour, daughter,” she said, “so I will preach you a little sermon instead: ‘Once there was a little boy who used to beg his father every morning to keep him away from the bees; but instead of helping his father to keep him, he went straight out and played with their hives, and of course they stung him again.’”

“Well, what next?” asked the little listener.

“That's all,” said mamma.

“All? Why I don't call that a sermon.”

“Yes, it's a sermon,” answered

ROYAL

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mamma, “but it is a short one, and it has my daughter for a text.”

“Now, mamma, you know I never do anything like that!” exclaimed Josepha.

“I think that I can show you that you do something very much like that every morning. When you are repeating the Lord's prayer what do you say after ‘Thy Kingdom come?’”

“Thy will be done on earth as it is in heaven,” replied the little girl briskly.

“That is, you ask God to make you do His will just as the angels do it. How do you suppose the angels do God's will?”

“I don't know,” said the listener slowly.

“Of course we don't know exactly, but of some things we may feel confident; I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly.”

“The angels know just what God's will is, but I don't,” answered Josepha, who felt as if she needed somehow to defend herself.

Her mother pointed to an illuminated text on the nursery wall: “Children obey your parents.”

There was a long, quiet time then, in which mamma drew her little girl to her knee, and kissed her tenderly.

“I won't give you any verses to get to-day,” she said, gently, “but I will give you this little sermon to ‘learn by heart.’ Every time you say, ‘Thy will be done on earth as it is in heaven,’ remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer.

GOLD FIELDS that pan out richly are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive free, full information about work which they can do, and live at home wherever they are located, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

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The “DOMINION CHURCHMAN” will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

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Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickens's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7½ inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

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Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.— A. B. Cornell, Fairfield, Iowa.

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Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

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I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength.— Jesse Boggs, Holman's Mills, Albermarle, N. C.

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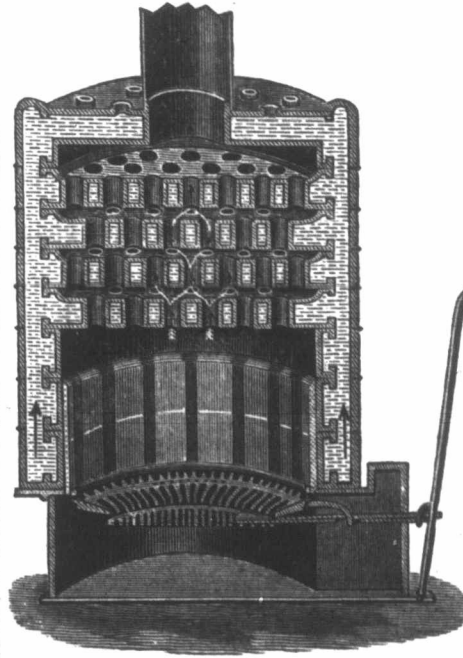
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Yours very truly,

(Signed)

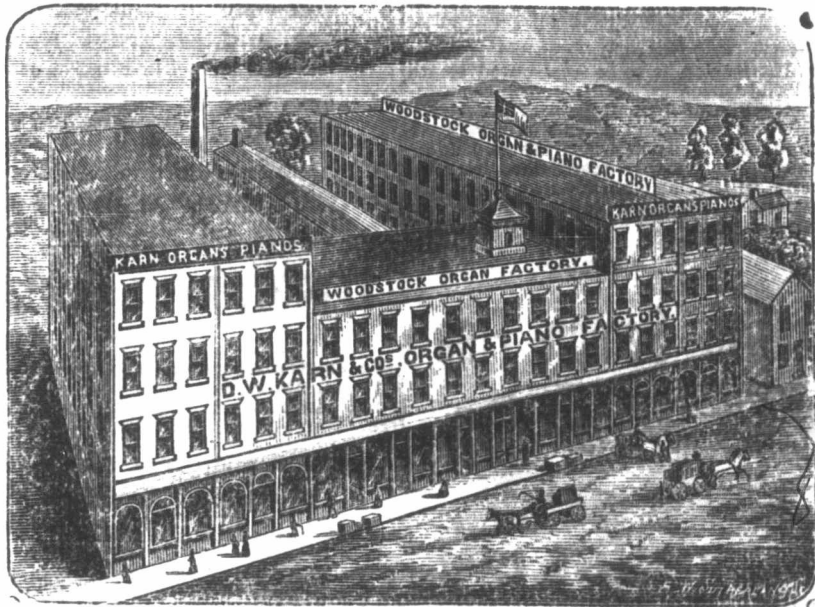
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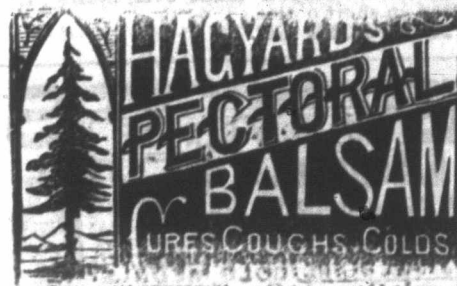
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