

Dominion Churchman.

Vol. 3.

TORONTO, THURSDAY, FEBRUARY 22, 1877.

[No. 8.]

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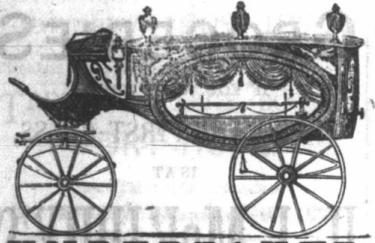
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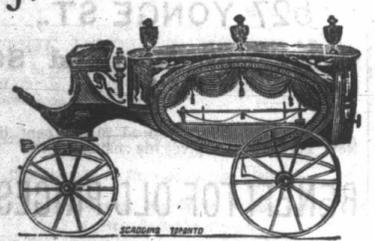
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THE WEEK.

KNOWING in Toronto something of the difficulties attendant upon establishing and maintaining a Church Institute, we can the more fully appreciate the labour and the good sense which have placed the St. John Society of that name on such a very satisfactory footing as the first Annual Report proves it to rest upon. Considering the comprehensiveness of the Church of England, and the varieties of thought and of practice which it tolerates, it is most desirable that there should be some organization which should bring its members close together, and prevent clergymen and congregations from wandering off into the cold shades of uncharitable isolation. By lectures, by its reading-room and library, by its debates and addresses, and by the interest which it manifests and fosters in all branches of Church work, the New Brunswick Church Institute seems eminently well calculated to further the objects for which it has been founded. With a roll of already over three hundred members, and a record of much good, sound work already accomplished, the Institute enters upon its second year, with a career as bright as it is useful, opening before it.

Once more the Senior Wranglership at Cambridge, the "blue ribbon" of education, has fallen a prize to a Scotchman, Mr. Donald McAlister, of St. John's, who received his early training at Aberdeen and Liverpool, and whose career shows a grand record of scholarships and prizes. Caius has the second wrangler of the year, who is followed by four men from Trinity. Of the thirty-six wranglers Trinity and St. John's each claims eight, Queen's four, Sidney three, and the rest "scatter" among the minor colleges. The eighteenth wrangler is Kikuchi, a Japanese. Among the recent calls to the Bar at Lincoln's Inn appears the name of Ng. Choy, of Hong Kong.

The annual agitation in favour of allowing Dissenters to be buried, with such services as they may choose to adopt, in English churchyards will, no doubt, be again revived in Parliament by Mr. Osborne Morgan; and we trust that the same fate as has heretofore befallen it will again await the measure if it contains the same objectionable features as of old. Still the question must be disposed of. Pending the general and compulsory adoption of cremation—which will be coeval with the advent of the Greek Calends—people must be buried, and it is incumbent on the State to see, if private arrangements are not sufficient, that facilities are given for the disposal underground of everyone's body. With a view of removing all ill feeling, it has been proposed that all existing churchyards should be closed, and that each parish should acquire a new cemetery, to which all should

have equal rights of access, and in which each parishioner might be buried with such accompanying ceremonies as may be suggested by the belief, or unbelief, in which he died. Most intolerant of all tyrannies is that self-styled toleration which tries, under the semblance of comprehensive charity, to force every one to believe nothing and to practice nothing to which any one else can possibly object. To its advocates the preference which churchmen naturally feel for lying in consecrated ground, involving, as that does, the exclusion of non-churchmen from that ground, is most intolerant bigotry. If, however, a distinct provision were made that the Church might have an inalienable and exclusive right to a particular plot, there is nothing to object to in the proposal for general parochial cemeteries; though to compel churchmen to forego the use of their own old hallowed ground simply because the sensitiveness of dissenters is wounded by a distinction being maintained between the dead bodies of those who have zealously maintained their right to differ while alive, would be a little hard. Still it is a sacrifice which, for the sake of peace, it might be well to submit to.

Recent elections in Ireland show that the Home Rule movement is gaining ground. If its promoters will limit their demands to a moderate measure of self-government they may meet with some success. The Imperial Parliament is over-burdened and choked with the accumulation of measures in which merely local interests are concerned, and many of which could, without infringing on Imperial prerogatives, be safely and advantageously relegated to the care of municipalities. Whilst it is impossible and unwise absolutely to recognize the claims of the cry of "Ireland for the Irish," it must be conceded that those representing any particular section of the country may fairly claim to have a preponderating voice in all measures which concern that section more particularly and which do not affect the country at large. In the case of Irish members of the House of Commons, they have generally so disagreed among themselves on questions of policy that it has been almost a necessity for English and Scotch members to intervene. But in cases such as that relating to the closing of public houses on Sunday, it was a legitimate grievance that the votes of non-Irish members imposed a policy on Ireland contrary to the expressed wishes of the large majority of her representatives. If we apply the same principle to the Burials Bill, we find that were the question, which concerns England alone, left to the votes of only English members, there would have been, out of 480 votes, a majority of more than a hundred against Mr. Morgan's proposal. If a similar analysis were made of divisions on other matters affecting the Church, it would be found that the wishes of Churchmen were frequently overruled by the votes of Romanists, Dissenters and Nothingarians.

Still, we are aware that a National Church must submit to many things to which she would not be liable were all connections severed between Church and State.

Mr. Tooth remains in Horsemonger Lane Gaol, the "recipient," as reporters phrase it, of many marks of sympathy, and also the object of many shafts of ridicule and abuse. As he declines to surrender the keys at the demand of his Bishop, the Church at Hatcham has remained closed, neither civil nor ecclesiastical functionaries, wishing to complicate matters still further by breaking open the doors. In the meantime the controversy concerning the rights and jurisdiction of Lord Penzance's Court continues in full force, the most contradictory opinions being maintained upon the subject. Whatever views each one of us may hold concerning ritual and the constitution of Ecclesiastical Courts, there cannot be more than one opinion as to the undesirability of having repetitions of this sort of case. On the one side it is undesirable that a clergyman, or any other person who breaks the law, (if he *does* break it) should be regarded as a martyr for conscience sake; while on the other, not even the most rabid Calvinist can regard with satisfaction the prospect of a large number of educated, refined, and sensitive men being submitted to the treatment of felons, allowed only to convene with their friends through the "cage," and parading with the other prisoners to receive their morning pannikin of "skilly," because the Church of which they are officers happens to be a State Church, and because the views which they hold regarding ritual and doctrine are at variance with some *dictum* of the Privy Council. We may thank Mr. Tooth for having given emphasis to the growing conviction that such enactments as the Public Worship Act are a mistake; and this we may do while still maintaining that, in the style of service which he saw fit to adopt at Hatcham and in his repudiation of the civil authority of Lord Penzance and the spiritual authority of the Bishop of Rochester, set an example of wilfulness and insubordination to the peace and reputation of the Church.

Before matters reached a crisis, it was found necessary, in the interests of order, to restrict, by means of tickets, the admission to St. James', Hatcham, to regular members of the congregation. It was fortunately discovered one week that orders for a number of false tickets had been given to a printer. It was subsequently found out that gangs of the rowdies who assembled near the church were in the pay of some ardent opponents of High Church teaching; and now we hear that the "Secretary of a certain Association" told the police on duty at Hatcham that he intended to "bring down 500 of his men to worship there" at 5 a.m. if the church had not been closed! Those who remember the riots in St. George's in the East, or

indeed any of the occasions on which popular passions have been enlisted against one party in the Church, will readily understand what these 500 "worshippers" were engaged to do. What a flagrant disregard of charity, what a miserable want of confidence in the truth and justice of their cause is manifested by this stooping to employ the worst passions of an ignorant mob!—for what? to enforce the law, or to suppress other people's views?

Among the vast amount of letters and meetings on the subject, we may notice two utterances: one of the Scarborough Church Union, when a Resolution was passed affirming "that, in view of the present distress, it is the duty of the E. C. U. to endeavour to obtain for any court claiming to determine ritual or doctrinal questions such direct and formal spiritual sanction as shall remove all scruple to loyal obedience to its jurisdiction and judgment on the part of English Catholics." This seems a move in the right direction. The other is a letter from Mr. Wilkinson, of St. Peter's, Eaton Square. In reply to the assertion by a brother clergyman, that Mr. Tooth was justly punished as "a lawbreaker," Mr. Wilkinson says: "The Privy Council has declared the scarf and Geneva gown to be as illegal as the alb and chasuble. Does Mr. F. obey this judgment? It enjoined copes to be worn by Cathedral dignitaries. Have the Deans of Ripon and Carlisle, or the Bishops of Durham and Norwich, yet thought fit to appear in those dresses? The truth is, we are lawbreakers all round. I break the law at least a dozen times in every service in which I take part: yet I am in no fear of Lord Penzance, because I follow pretty much the lines of what is now the popular party. * * * * * It may be, and it doubtless is, very expedient that we should act as we do, but let us at least be honest enough to own that it is the rule of expediency by which we are guided, and not the rule of law."

Were it not that political events, when they have reached a certain stage, cannot stand still, we might report the European situation to be unchanged. Russia is still preparing to act on the offensive, but hesitates to strike the first blow. If it be true that Edhem Pasha, who succeeded Midhat, is himself to be replaced by a Grand Vizier, whose policy it will be to render the new constitution nugatory, war is indeed inevitable.

The counting of the votes of Florida and of Louisiana for Hayes is considered as practically deciding the doubts in his favour, and installing a Republican President in the White House for the next four years. It is not, we repeat, satisfactory that both these decisions have been reached on a strictly party vote of 8 to 7; and this reflection holds good even though the decision may have turned up on the principle upon which evidence was to be taken rather than upon the evidence itself. It is pointed out that if the doctrine holds good that the Federal power cannot go behind the record of what a State has done within its own limits;

the principle of State sovereignty is now assented by these very Republicans who a few years ago held the contrary doctrine. It is to be hoped that the Democratic leaders will acquiesce in the judgment of the Court of Arbitration whatever they may think of the justice of its findings.

The lengthy arguments in the appeal before the Privy Council in what is known as the Folkestone Ritual case had just been concluded when the last mail left England. Their Lordships reserved their decision.

THE SECOND SUNDAY IN LENT.

THE discipline, both of soul and body, which the season of Lent demands, is sedulously kept up in the teaching of the Church. In the Collect, the evil thoughts which may assault and hurt the soul, as well as have their influence upon the body, are distinctly alluded to as those things against the power of which we especially pray. The Epistle is also selected with a decided reference to the same evils, from which the Apostle would guard us, in maintaining that purity which is absolutely essential to true godliness. The Gospel records a case of demoniacal possession, which was so generally connected with great impurity of life. The Saviour's triumph over Satan commemorated on Sunday last, is appropriately followed by the account of his casting out the devil which "grievously vexed" the daughter of the woman of Canaan. He overcame the Tempter when personally assaulted by him: He now exercises His power over the foul fiend, who has taken firm possession of a member of the human family for the vilest purposes. Physical and mental evil are doubtless combined in the expression used by the Evangelist to show how grievous the possession had become. He, Who had been attacked by Satan, knew how to sympathize with those assaulted by him, and to succor them. He manifested His Almighty power on this occasion by the effect of His will alone, without the use of any apparent means or any visible act, caused the evil one to give up his power over her whom he had tortured, and in answer to the fervent prayer of the mother, "her daughter was made whole from that very hour." It is worthy of remark that the faith referred to as that in answer to which the demon was cast out, was the faith of the mother and not of the daughter; showing at least, that our prayers in faith for others may be of greater benefit to them than some people are apt to imagine, and therefore giving the greatest encouragement to the practice of the prayers and intercessions which St. Paul tells us should be made for all men.

The Epistle specially dwells upon uncleanness as absolutely subversive of the holiness to which God has called us by the Gospel. Many regard offences of this kind as venial and trivial, as mere peccadilloes, or even as adventures; but not so with St. Paul, who teaches that "the Lord is the avenger of all such;" and that "he that despiseth, despiseth not man but God."

THE SUPPORT OF OUR MISSIONARIES.

SEVERAL circumstances have recently occurred which strongly enforce attention to the way in which our missionaries are supported, the extent to which this is accomplished, and the amount of success that may reasonably be expected as the result of the means employed. In the Diocese of Toronto we find the claims made by openings that are presenting themselves on every hand, are not by any means met in a satisfactory manner; arising from the fact that churchmen have not yet become thoroughly impressed with the weight of obligation resting upon them to extend the privileges they themselves enjoy; and also from another fact, which is that when these privileges have been long held in abeyance, they become undervalued in a corresponding degree. In order to provide some remedy for this state of things, various expedients have been suggested, and some of them have been tried. Of course, the great remedy of all would be to improve the tone of our churchmanship, that is, of our Christianity. Probably the number of churchmen is very small indeed who could not do more than they have hitherto done for Christ and His Gospel; and it is also equally probable that there are very few parishes in the Diocese, say of Toronto, which are absolutely incapable of supporting a clergyman. But if it were nothing else than the fact that our older parishes received considerable assistance from external sources for many years after their inception, the parishes that are now starting up in the backwoods, have at least an equal right to expect similar assistance for some years after they have commenced their existence.

Perhaps the best plan which we have met with for this purpose is the Mission By-law passed some three or four years ago for the Diocese of Toronto. It appears to have been partly taken, or at least modified, from the practice in the Diocese of Quebec, which is said to have answered very well there. We have understood generally that the By-law has worked very well also in Toronto. It requires a certain sum to be sent quarterly to the Mission Board, which sum is supplemented so as to make the clergyman's stipend six or eight hundred dollars a year according to circumstances. We have heard of no complaints as to the working of this arrangement. Some few may have grumbled at first; but if it does nothing more, it secures some regularity in the clergyman's receipt of his stipend; and this is an exceedingly important matter to obtain, in the case of those who are expected to devote all their time, their energies, and their anxieties to the work and service of the ministry.

Still alluding to the Diocese of Toronto, we would remark that it would be unfortunate to make any considerable alteration in the said By-law; at least until it has been found to fail or until something decidedly better can be devised. At least so it appears to us. Last year, however, it was resolved to gradually reduce the pay of the Missionary clergy; and a plan compris-

ing a number of schedules was approved, of which the most favorable is schedule "A," which includes those parishes which are to receive a grant for ten years; \$200 for the first three years, reduced by \$25 every subsequent year, thus leaving the grant of the tenth year only \$25. To say the least, this is too mechanical an arrangement. For in the course of ten years, some parishes may be much worse off financially than they are now, while others may improve much more rapidly, from removals and other causes. But the great objection to the arrangement is one of principle. It is a heavy blow on this By-law which is working so well; and we think it would have been much better not to reduce the grant but to increase the contribution required from the parish—that increased contribution being added either to the guarantee, or better still, to the parochial collection sent from the parish. Some may imagine that this would practically amount to the same thing. We reply that it would not; for it would lead the parishes to contribute more than formerly to the church's funds. And there are some parishes, both old and new ones, on which the greatest strain ought to be attempted in order to make their parochial contribution to the Mission Fund nearly or quite as large as the grant their clergyman receives from it.

In this way the principle of the By-law would be preserved, its advantages would be extended to the greatest number of parishes and clergymen, and an immense improvement in the regular payment of stipends and, as a consequence, in the efficiency of the Church's work, would be the result. From correspondence we have recently received, we find it is the general impression that if the alterations proposed last year are to be carried out, many of the Church missions in the backwoods of the Diocese of Toronto will collapse. One of our correspondents suggests that: "If the venerable societies, the S. P. G. and the S. P. C. K. would contribute but £100 a year to the Diocese of Toronto, it would give confidence and strength to three backwoods' missions;" and he adds: "The backwoods ought to be the nursery of the Church, continually bringing new blood, and increasing in wealth. Unless something be done, the result will be that these outposts will wither and fall, and the Church will consist of a few plethoric congregations, presided over by 'people-ridden priests,' or the clergy will have to revert to the old practice and injunction—'labouring night and day because they would not be chargeable unto any of you, we preached unto you the Gospel of God.' 'Provide neither silver nor gold, nor brass for your purses, nor scrip for your journey.' As to any application to the Societies our correspondent refers to, the time has doubtless gone by when any application from the Diocese of Toronto either could or would be made to them. We told them long ago, what was an undoubted fact, that we were able, if not willing, to support our own Missions. And there can be no question that our Church population is abundantly wealthy enough for this purpose. We feel inclined to say that, only let our people

contribute as liberally as we find other religious bodies do, and all our claims would be met. On this point, however, we should perhaps have expressed ourselves more strongly, had we not met, a day or two ago, in one of our Toronto dailies the following paragraph, which contains some alarming statements in reference to the denomination referred to:

"At the New York Methodist ministers' meeting, on Monday, Dr. Curry said: 'We are coming to shipwreck. Many of our charities have been abandoned; the old people die out, and the young go elsewhere. We want money. The terrible taxes of the Church weigh on Methodism like a nightmare. There are six churches near where I sleep, in the upper part of the city, that have less than a hundred members each, and all are badly in debt.' Mr. Graves said there were 'at least six churches in Brooklyn that have congregations of less than a hundred, and that it would be a blessing if they could be shut up, for the six efficient ministers were wasting.' Dr. Kettle remarked that 'there is no vital power, no influence on society by Methodism now as there was twenty-five years ago.'"

From this statement we find that we are not by any means alone in the neglect and apathy with which the institutions of religious worship are treated. We derive no comfort, however, from this; and we trust our people will not take example from so untoward a state of things. We have a religious ancestry which can boast of an apostolic origin; we have a system of worship of equal antiquity; and our duties and obligations are so much the greater to extend the advantages we possess as widely as possible, especially among the newly settled parts of our own Dominion.

SPECIAL APPEAL.

APSLEY is a Mission in the Diocese of Toronto, comprising 300 square miles, with a population of about 1,000. "The only certain stipend for the clergyman is about £47, with an unfinished church and no parsonage. There is a property which can be bought and put in repair as a parsonage for £150, and £30 will finish the church," and for these an urgent appeal has been made by the incumbent, the Rev. Philip Harding, to the Church in England. We are rather inclined to fear that the appeal will not meet with the desired success in the Mother Country, for the reason given in another article. It will probably be said there that the Diocese of Toronto is very well able to take care of itself; and we imagine that the allegation cannot well be denied. So much the more necessary is it, therefore, that those among us who have the interest of the Church at heart should bestir themselves, and aid in planting the standard of the Cross in the newly settled districts, where as yet no other standard has been raised.

HOW CAN WE BEST SERVE THE CHURCH?

IT is scarcely credible that any one joining a society organized by human means would not do all in his power to promote its success. If it were a Lodge or a Brotherhood, he would regularly attend its meetings, take an active part in its deliberations, contribute to its funds, and in every way possible would lend his influence, time, and talents

with a view to maintain its *status*. A special gathering called together for the discussion of important matters connected with its welfare and prosperity—a "social" held for the diversion and enjoyment of its members—a pic-nic, or an excursion—all these would receive his best attention. Business would not then interfere with the great object of his desires—family arrangements would be made subservient to pleasure, and even the weather would not baffle him in taking, perhaps, a prominent part in the proceedings inaugurated by the society which he represents, and of which he is a sworn member. Perchance he may be a *churchman*, or professing to be one—we will at least suppose him to be one—ingrafted once in his infancy into the Church of Christ by the regenerating waters of Holy Baptism—taught to follow with lisping lips a mother's recital of child-like prayer—trained from childhood to "go up with his parents to the Temple," for public worship, and finally receiving the rite of confirmation at the hands of his Bishop, at the same time "with his own mouth and consent, openly before the church," ratifying and confirming the vows and promises once made by his godfathers and godmothers in his behalf.

We will suppose all this to have happened. We will take it for granted that such a person, as we have said, is a *churchman*. He, probably, attends the services of the Sunday, and oftentimes is absent, if any thing more exciting engages his attention. The cares of life, the fluctuating success of business, visits from friends, or a feeling of apathy for which no cause can be assigned, may, perhaps, divert his mind from holy things, and by degrees he finds his early training, his solemn vows, his duty as a *churchman*, all vanishing beneath the veil of indifference.

This is but an instance of the state of many, too many amongst us. Hundreds are there who ignore their privileges as churchmen, and forget to ask themselves the question, "How can we best serve the church?" Some may affirm that they "give alms of what they possess" on Sunday; others may point out that, as far as their circumstances permit, they relieve the poor and needy, and contribute to their minister's stipend. But surely they are far from performing their duty. The Pharisees of old did this and more, and still they were reprov'd for their outward appearances.

Professing churchmen are daily standing idle, and saying, "No man hath hired us." The great work of the vineyard is open to them, and however humble the individual, however weak their efforts, the Divine Husbandman has work for all. To inquiring minds, then, as to "how we can best serve the church," we would point out many modes in which they can benefit the church and thereby do honour to God. And these may be summed up under two heads—Internal assistance and External influence.

1. By *internal assistance* we mean those personal acts by which we diffuse life and vitality into the services of the church, and otherwise labour for Her good. What greater pleasure can there be than training the lambs of Christ's flock in Divine truths at the Sunday-school, in unfolding to their young minds the

principles of the church into which they have been baptized. If any one is gifted with the faculty of music, how better engaged could he or she be than in devoting that talent to God's service, and promoting the efficiency of the church choir! What cause more noble is there than in advocating that of missions, and collecting subscriptions for the fund of the particular diocese in which they live, and by means of which they enjoy all the privileges of church ministrations! And is there not some Dorcas Society or other institution in the parish for providing for the poor to which help could be given? Or cannot assistance be given in decorating the church at proper seasons, or in soothing the pillow of the sick? These and many other modes of serving the church are open to all. By their means a living reality, an earnest devotedness to Her interest can be exhibited, and instead of a cold, indifferent feeling, we should see a spirit of warmth and enthusiasm amid our congregations, the hands of the clergy would be strengthened by the ministrations of a faithful Laity, and the true churchman and churchwoman would not ask the question, "How can I serve the church?" but as days succeed to days their hearts would inquire, "How can I serve Her more?"

2. *External influence* will do a great part in promoting the church's good. Into how many phases of society are we thrown! Among how many different temperaments of professing Christians do we often find ourselves, each with its own peculiar theory of religion, each believing in its own dogma, and all impressed with the soundness and correctness of their own creed. It is then that churchmen have work to do; not by violently assailing their opponents, not by losing their temper over a disputed point, but by calmly and bravely holding up the doctrines of the church taught by Her as Bible truths, remembering that "charity suffereth long and is kind;" and yet not abandoning their principles which as members of the church on earth they have sworn to defend. Add to all this, example of life, precept, and, above all, daily prayer, and every churchman and churchwoman will soon discover that he or she has work to do, which, however unobtrusively performed, however hidden from the knowledge of those about them, will undoubtedly gain its reward at the hands of Him who both giveth the power to will, and the will to do all things to His honour and glory. G. H. D.

MARITIME UNION.

The question of a union of the Maritime Provinces of the Dominion is one which appears to be causing considerable agitation in the parts that are chiefly concerned with it. A strong current in favour of united action in connection with a united and enlarged organization appears to have set in all the world over; and however much some local interests may seem to be endangered thereby, we doubt not that, in many instances at least, the advantages very far surpass the evils. By the consolidation of a number of smaller institutions into one of more extended dimensions, the narrow and contracted

sentiments and feelings engendered by petty institutions, may give way to more enlarged principles of action, leading to the consideration of more extensive interests than can possibly find scope for employment in a limited sphere. This view of the case applies more emphatically to political institutions than to anything else, and the confederation of the Provinces of Canada into the Dominion has realized the truth of the principle we have laid down, although, it is said, not to the extent that was anticipated. Perhaps in this case some of the Provinces have been disappointed, because a minor and purely local interest may have been sacrificed to a greater and more extended one; and this result might, to a certain extent, have been expected.

In reference to a Maritime Union, it is felt by many in those Provinces that an identity of interest would be more extensively produced and acknowledged by such a union, and that questions of a very important nature, in reference to which the Provinces take different views, would find a more satisfactory solution, while greater breadth of view would prevail in their legislation. Greater ability would be brought to bear upon public questions, and men would be better trained in dealing with subjects which concern the welfare and prosperity of even their own immediate sections of country. A local contemporary has presented the subject of a union of the Maritime Provinces as one for which three very strong arguments may be advanced: First, "the excess of the legislative and governing element which prevails in the Lower Provinces, more particularly as compared with the extensive and populous Province of Ontario; secondly, the heavy expense which such extensive "machinery of government" entails, altogether disproportioned to the geographical extent of country, its population and financial resources; and thirdly, the urgent necessity there exists for largely curtailing this expenditure," in order that it "may be kept within the income, and a serious augmentation of municipal taxation may be prevented." We sometimes imagine that we ourselves are too much governed, and we can easily imagine that the feeling of aversion to excessive government would be very strong in those who are favoured with more of it than we are. We take great interest in the welfare of the Maritime Provinces, and if a union for legislative purposes will benefit them, we sincerely hope that it will speedily take place.

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

To Rev. T. Witherow, Prof. Church History, Londonderry:

LETTER XI.

MY DEAR SIR,—Your "fifth principle," which next comes for consideration, you define as "THE PRIVILEGE OF APPEAL TO THE ASSEMBLY OF ELDERS, AND THE RIGHT OF GOVERNMENT EXERCISED BY THEM IN THEIR CORPORATE CHARACTER." To maintain this as a principle of the Apostolic Church you refer us to the fifteenth chapter of Acts, which, of course, is too long to be inserted whole. I shall therefore be compelled to give a synopsis of it as

you have done. The question having arisen in the Church of Antioch as to whether the Gentile Christians ought to be circumcised, and having created no small discussion in that church, it was determined that Sts. Paul and Barnabas—who maintained that it was not necessary for them to be circumcised—and certain other of them should go up to Jerusalem unto the apostles and elders about this question. When they arrived in Jerusalem and had declared to the church, the apostles, and elders, all things God had done with them, some of the Pharisees who had become Christians said that these Gentile converts ought to be circumcised and required to keep the law of Moses. The apostles and elders met together, therefore, to consider this matter. After some disputation St. Peter as a member of the council arose and presented the question in its true aspect. He showed that God Himself, who knoweth the hearts of all men, by pouring the Holy Spirit upon the first Gentile converts being uncircumcised, even as He had at the first upon themselves who were circumcised, putting no difference between them, thus bore witness that this rite was no longer necessary even for Jews—expressing his belief that through the grace of the Lord Jesus Christ "we," the Jews, shall be saved "even as they," the believing Gentiles, are saved without it. Then Sts. Paul and Barnabas—not as members of the council or claiming a seat in it, although as apostles they could do so, but—as witnesses bore testimony to "the miracles and wonders God had wrought among the Gentiles by them." They having ceased, St. James, whom all antiquity agrees in declaring to have been the first bishop (*i. e.*, apostolic bishop) of Jerusalem and as such to have presided at this council, arose and, after a short preface, decided the matter in the following words: "Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God. But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him being read in the synagogues every Sabbath day. The decision thus given pleased the council and the whole church, and they therefore sent chosen men, also called "chief men," viz.: Judas, surnamed Barsabas, and Silas to Antioch, with Sts. Paul and Barnabas, to bear these decrees to that church. These decrees committed to writing commence thus, according to the authorized translation: "The apostles and elders and brethren send greeting, &c." However, the Sinaitic, the Vatican, and the Alexandrine—the three oldest MSS. extant—agree in omitting "kai," and, before "brethren," so as to read, "The apostles and elders: brethren;" or, as we would express it, "your brethren, the apostles and elders, send greeting, &c." However we are agreed upon the matter that the brethren or laity of the church at Jerusalem, if they are included in the above address it was done to imply that the decrees were acceptable to the whole church. It is therefore unnecessary to say more on that matter. The decrees themselves were simply a reiteration of St. James' decision. Suffice it to say that they were considered *final* in that controversy.

While this council may show us in some essential particulars the order of proceeding in a General Council, as, for instance, Sts. Paul and Barnabas, although possessing a right to a seat and voice in it, yet, as being interested parties and representing the Gentiles who were most deeply interested in the question, did not claim either, but only appeared as *witnesses*, testifying to matters of fact, viz.: the miracles and wonders wrought among the Gentiles; and while it may also form a precedent for holding General Councils when similar necessity should occur in after ages; yet that this council should be used by you to uphold a meeting of a presbytery and the powers that presbytery may exercise, is, to my mind, stretching the case beyond its just limits. This I think you will confess when you examine the matter more closely.

In the first place let us see what a presbytery is—in what it consists. The authorized standards of the Presbyterians both in Europe and America recognize four classes of assemblies in their form of government, viz.: Sessions, presbyteries, synods and general assemblies. A session

or congregational assembly is composed of the teaching elder or elders and the ruling elders of a single congregation, who meet together to transact the affairs of, and whose acts are binding upon, that congregation only. A presbytery or classical assembly is formed of all the teaching elders or ministers and one ruling elder connected with each congregation within a certain district and has power to legislate only for the congregations within that district. A synod is an assembly composed of all the members of all the presbyteries within certain specified limits—say a Province or State—and whose action is binding solely upon the congregations and presbyteries within their limits. While a general assembly is simply the synod of a nation, and its action binds all the congregations in that nation.

To which one of these assemblies then do you compare this council which assembled at Jerusalem? It was not a session, for we see that its decrees were received as authoritative not only in the church that had referred the matter to them for adjudication, but in others as well, for we read that Sts. Paul and Timothy "as they went through the cities they delivered them the decrees for to keep." (Acts xvi. 4.) Neither was it a presbytery nor a synod, nor yet a general assembly, for no other church or congregation was present or represented at that council save the congregations of Jerusalem, not even Antioch; for as we see, Sts. Paul and Barnabas "and certain other of them" went up to Jerusalem not to represent the Antiochian Church, but to lay the case before the apostles and elders which were there. Therefore this council of the apostles and elders or presbyters which were at Jerusalem can afford no precedent for an appeal to any such assembly of elders as those recognized by the Presbyterians in any of their branches, nor for any right of government exercised by them in their associate capacity further than the governed are pleased to recognize and accept.

But you make a supposition: "If the apostles were alive upon the earth to meet with the elders, and by aid of their inspiration to guide them to an unerring decision, and were we to refer our differences to such an assembly, this would be literal obedience to the example put before us in the Divine Word. But when in their personal absence we refer our differences to the assembly of the elders, and when the elders, guided by the inspired writings of the apostles as contained in the Scriptures, pronounce a deliverance on the question, and when to such deliverance we yield submission in the Lord this is more than acting up to the spirit; it is acting up to everything but the letter of apostolic example." (P. 38.) To show the error of your reasoning it is only necessary to carry your supposition the other way. "If the apostles were not alive upon the earth to meet with the elders" which were at Jerusalem, and if they, "guided by the inspired writings of the apostles as contained in the Scriptures, pronounced a deliverance on the question" submitted to them by the Church at Antioch; you are still no better off, for you can draw no comparison between their coming together to consider of the matter and any of your ecclesiastical courts. It is still neither session, presbytery, synod, nor general assembly; nor yet does it form a precedent for any of the powers they exercise.

Besides, what are you to do with St. James? He was not one of the twelve, therefore he would still remain to preside at the council. You cannot make a Moderator of a presbytery out of him, for we see the extent of the authority he exercised, "Wherefore my sentence is, &c.," while a Moderator's privileges simply amount to keeping order and counting votes.

We must, therefore, conclude that the very passage and circumstance in Holy Scripture to which you appeal as a foundation for your fifth principle contradicts and condemns it, and establishes the opposite principle of an appeal to the metropolitan or mother church of a country, and the authority of the chief ruler in the council, of his elders or presbyters, to pronounce a deliverance upon the question, which deliverance would be final.

How the Romanists would revel in this as a proof of the supremacy of the Pope and the Roman curia as the sole court of appeal for all Christen-

dom but for the—for them—unfortunate circumstance that St. Peter is shown as holding a subordinate position at the council.

But if apostles are not alive upon the earth at the present time then one of two things must have occurred: either the end of the world has come, over a thousand years ago, or else our Lord's solemn words to His apostles, His promise to be with them "always, even to the end of the world," had no definite meaning, was so much empty sound. That the apostolic order does continue, and is to be found in the church at the present day, I have fully proven. (*Vide* letters iii., iv., v., vii. and viii.) That order now called bishops, yet possessing all the ordinary powers and authority held by the apostles in the New Testament Church, with their council of presbyters, forms our court of appeal on all such questions as agitated the church at Antioch; and if in their deliberations they associate with them their presbyters, deacons or laity, or all three, it is their right and privilege to do so. The bishops, the clergy and representatives from the laity of each diocese meet and legislate for the welfare of that diocese; and the bishops, with representatives from both clergy and laity of a country as their assessors, meet and legislate for the ecclesiastical interests of that country. So in Canada, so in the United States, and so also in Ireland. And should the bishops meet alone or merely associate with them, the presbyters of the city or town in which they met, their action would be just as authoritative as if all the congregations were represented.

But if your idea of an appeal to the assembly of elders be correct, how comes it that we have no reference to the matter in the epistles of St. Paul to St. Timothy, the apostle or bishop of Ephesus, or to Titus, the apostle or bishop of Crete? There is no reference to such a thing as an appeal from their decision of St. Timothy to any assembly of elders when he charged "some that they teach no other doctrine." (I. Tim. i. 3.) It was St. Timothy the bishop, not the assembly of elders, before whom the elders themselves were to be accused in case there were any who sinned. (*Ib.* v. 19.) It was he, and neither session, presbytery nor synod, who possessed the authority to "reprove, rebuke, exhort," and this charge was committed to him "until the appearing of our Lord Jesus Christ," (*Ib.* vi. 13,) thus showing that this power was to be continued in his successors.

So also of Titus. He alone had the authority "to set in order the things that are wanting" (Tit. i. 5) in the church in Crete. He alone possessed the supreme ecclesiastical authority in that island just as his successors did afterwards, to which you, as a professor of church history, can testify.

Nor do we find the slightest reference to any assembly of elders or any powers of government exercised by them, in any of the epistles of our Lord to the seven churches of Asia. (Rev. ii, iii). In each of them *one alone* is addressed, *one alone* is recognized as possessing authority, *one alone* is commended or rebuked for the way in which that authority is exercised, *one alone* is held responsible by Him for the evil existing in these respective churches. The conclusion is obvious. There is no foundation in Holy Scripture for this your fifth principle. It may, therefore, be cast aside as forming no principle of the government of the apostolic church.

Since writing my tenth letter my attention has been called to the fact that many able expositors and learned bishops of the church of England have considered the circumstance recorded in Acts xiii. 1-3 as an *ordination*, and also that Simeon, Lucius and Manaen are nowhere called *apostles*. After a full consideration of the matter I must be permitted to let the argument there used stand on its own merits, with this additional remark: That even if this circumstance was an ordination it was still an *extraordinary* one and can afford no precedent or authority for Presbyterian ordination by a presbytery. The Holy Spirit *extraordinarily* commissioned the whole body of prophets and teachers to set apart Barnabas and Paul for the work whereunto He had called them. Therefore what they did under those circumstances would have been perfectly valid even if these prophets had been merely *lay-*

men, yet would furnish no more authority for *lay* ordination than it does for *Presbyterian*.

I remain, &c.,

T.G. P.

To CORRESPONDENTS.—"Hull Church Missions" and "Fitzroy Harbour" next week.

Diocesan Intelligence.

FREDERICTON.

(From our own Correspondent.)

DOUGLAS AND BRIGHT.—A second and successful entertainment has been held in this Parish in aid of the Rectory Fund. The musical part was under the direction of Professor Cadwallader, organist of Christ Church Cathedral, Fredericton, who is always ready to give his aid on such occasions.

PORTLAND.—The anniversary service of St. Luke's Sunday School took place on Sunday last, in the afternoon. The attendance was large. Evening prayer was said by the Rector, Rev. F. H. Almon; the children chanting the Canticles, and singing special Hymns. The Rector addressed the Sunday School on "The example of the child Jesus." He pointed out in this example the lessons of obedience to parents, love of God's House, and study of God's word.

FREDERICTON.—We have to chronicle a result in this city of the recent appeal through the columns of "Church Work," of the Secretary of the Diocesan "Algoma Aid Association," for contributions to the proposed Indian Girl's Home, (at Shingwauk). Mrs. Tilley, who has identified herself with Church work in the Deanery of Fredericton, has formed a society of children, which meets fortnightly at Government House, to work for a Sale to be held on the next Queen's Birthday. Though not pledged to support the Missions of Algoma, we are trying to show in a practical way that we have at heart the interests of "our own Missionary Diocese."

KINGSCLEAR.—The third of the course of "Lectures with music and Readings" in this Parish, was held on the 8th instant, and was very enjoyable. The Hall was crowded to its utmost capacity. Dr. Brown, of Fredericton, opened the evening entertainment by reading an interesting paper on Alcohol, in which he discussed the subject, first, as a stimulant, and secondly, as a poison. The Lecturer was Edwin Daniel, Esq., of St. John, who spoke on "The Discovery and early settlement of Canada." The Lecturer drew a graphic picture of the various voyages of discovery to this country, from Columbus to Champlain; sketched the century-long contest between the French colonists of old Acadie and the English of New England; reviewed the eventful life of La Tour; and related the incidents connected with the founding of the chief cities of the Maritime Provinces. The lecture was instructive, enlivened by anecdote, and closed with a patriotic picture of what we may hope for as the future of this "Canada of ours." The musical part of the programme was by Messrs. Manks, Wilson, Burnham, and Smalley, of St. John, who generously responded to the invitation of the Rev. Mr. Carr, the Rector of the Parish. The singing of these gentlemen, who form the leading Quartette of Amateurs in this Province, was most admirable. The masterpiece of the evening, which, by special request of the audience, was repeated at the close of the entertainment, was the Quartett: "Remember now thy Creator." Miss Charlotte Lee presided at the instrument.

ST. JOHN.—During the past three years two admirable and successful Institutions have been organized in connection with the Church in this city: a "Sunday School Teachers' Association," and a "Young Men's Institute." The object of the "Association" is to deepen in its members the interest in their sacred calling, and to aid them in effectually fulfilling it. For this purpose meetings are held in the different parishes, at which papers are read, addresses delivered, and questions discussed—all bearing on Sunday School work.

The first regular meeting in this year was held last week in St. John's Church School Room. The clergy present were the Revs Canon Brigstocke, Canon De Veber, G. M. Armstrong, W. Armstrong, F. H. Almon, and Dr. Coster. The President, W. M. Jarvis, Esq., presided. After the usual Hymn, Reading of Holy Scripture, and Prayer, the Rev. Canon Brigstocke delivered an extempore address, taking for his subject "Christian life a Sacrifice." The address occupied an hour in delivery, and was received with marked attention throughout.

The "Institute" which aims at the moral and intellectual improvement of young men in the Church, and which owes its origin to Canon Brigstocke, maintains an extensive reading-room, and provides an annual course of lectures. It held its annual meeting on the evening of the 6th instant. The meeting was opened with the special services appointed, after which the President, having apologized for the unavoidable absence of the Secretary, appointed Mr. H. L. Sturdee to discharge the duties of that officer for the evening. The Secretary read the roll of members and the minutes of the last annual meeting. The annual report was then read. It stated that the institute was commenced by a meeting called by invitation of the Rector of Trinity Church, to consider the matter, on January 18th, 1876. At that meeting a Committee was appointed to prepare a Constitution and Rules for the proposed Institute, and which were submitted and passed on January 25th, on which date the Church of England Institute may be said to have been established. During the season of Lent a course of lectures was delivered in Trinity Church School-room by the following Clergymen: Rev. F. Partridge, two lectures on the Book of Common Prayer, the Rev. T. E. Dowling on Hymnology, the Rev. G. Schofield on the Early British Church, and the Rev. Canon Brigstocke on "The Creeds." On April 27th a Conversation was held in Trinity Church School Room, which was attended by a large company of members and friends.

The Reading Room and Library, situate at 88 Princess street, were formally opened for the use of the members on Tuesday, May 23rd. This department of the work of the Institution is one of its most powerful and important agencies. The Circulating Library, numbering 586 volumes, has been entirely supplied through the liberal gifts of members and others. Upwards of 300 volumes were presented by the Church of England Young Men's Society—an association now extinct; also many volumes have been given by the Boy's Literary Society, once in connection with Trinity Church, as well as by the Rev. W. Armstrong, the Rev. G. Schofield, H. Stewart, W. M. Jarvis, Boies De Veber, M. P., C. E. L. Jarvis, W. C. Drury, Hurd Peters, the heirs of the estate of the late Chief Justice Chipman, F. W. Pickman, G. W. Whitney, E. H. Hoyt, Chipman Boyd and J. Moore. Four hundred and twenty-six volumes have also been lent by W. M. Jarvis, Esq., as a reference library.

A service, which it is hoped will be an annual one, was held in connection with the Institute in Trinity Church on the evening of the Feast of St. Luke. The sermon was preached by the Patron, the Lord Bishop of the Diocese, and the offertory which was on behalf of the Institute amounted to \$52 58.

The winter course of lectures was opened by an entertainment in Trinity Church School Room, consisting of music and addresses, on October 31st, and through the month of November the following lectures were delivered: The first was on "The Fishermen of the Atlantic Coast of Nova Scotia" by the Rev. J. Ambrose, Rector of Digby, Nova Scotia; the second on "Modern Scepticism" by the Rev. J. R. Campbell; the third on "Julian the Apostate" by the Rev. E. S. W. Pentreath, and the fourth on the "Progress of the Church of England in New Brunswick" by W. M. Jarvis, Esq. A lecture was kindly delivered before the Institute by the Rev. Canon Dart, President of Widsor College, Nova Scotia, "On Reminiscences of Ceylon," on the occasion of a visit to St. John in the beginning of January. During the month of December a course of Religious Instruction was given on "The Characteristics of the Four Gospels," by the Rev. Canon Brigstocke.

The Treasurer's report showed the receipts

to have been £1,262 44, and the expenditure \$1,233 93, leaving a balance of \$28 51. The election of officers for the ensuing year resulted as follows: Rev. Canon Brigstocke, President; C. W. Weldon, Esq., W. C. Drury, Esq., Vice-Presidents. A motion was made to alter the By-laws so as to permit the rooms of the "Institute" to be opened on Sunday evening. The motion met with opposition from the President and others, and was postponed until the next regular meeting.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*St. Martin's Church.*—On Monday evening the 5th, a conversation was given by the members of the Young Men's Association. Mr. C. J. Brydges presided. The attendance was large. There was excellent music, and a very happy and pleasant evening was enjoyed by all present.

SOUTH ELY.—Rev. L. N. Tucker, missionary at this port, has been called into the City by His Lordship the Bishop, to take charge of the St. Joseph street French mission during the absence of Rev. J. J. Roy, who is gone to England to collect means to build a church in his mission for the French brethren.

GLEN SUTTON.—The Rev. J. Ker has got his temperance organization into working order. It is to be known by the name of "The Calvary Church Temperance Society." The officers for the present year are as follows:—President, Rev. J. Ker; Vice-Presidents, Oscar Chamberlin and Wm. A. Brown; Secretary, Wm. Brown Jr. On the evening of the first meeting thirty-one members enrolled their names. The society will meet once in two weeks.

MONTREAL.—*Presentation.*—At a meeting of the St. George's Church Association, which took place lately, the Rev. E. J. Rexford was presented with a beautiful Pocket Communion Set on behalf of the members of the Association, in token of his energetic services among them. The very Rev. Dean Bond and Rev. James Carmichael made some very pleasing remarks on the occasion, to which Mr. Rexford responded with heartfelt thanks to his kind friends and co-labourers of the Association.

MANSONVILLE.—*Lenten Mission.*—The Rev. H. Kittson, Incumbent, is about making a good movement in the way of stirring up his people by holding a mission during the coming season of Lent. It will be the first mission held in this part of the Eastern Townships in our diocese. There have been missions held up the Ottawa river in this diocese, but not here, and I think that we are in great need of them, and hope others will follow Mr. Kittson's example. The Rev. H. W. Nye, of Iron Hill, and other clergymen are to assist Mr. Kittson. Holy Communion will be administered every morning. House to house visiting will engage the clergy during the day, and the mission services will be held in St. Paul's Church every evening.

MONTREAL.—*Lecture and Concert in behalf of the Dunham Ladies' College.*—On the evening of the 8th, the Rev. James Carmichael lectured in the Mechanics Hall. His subject was the poet "Tom Moore." A very large and fashionable audience was present to enjoy the great treat of spending an evening with the poet so much admired in all circles, and also to aid a charitable work, viz., the completion of the Dunham Ladies' College in the Eastern Townships. The subject was in good hands. Mr. Carmichael made his audience feel at home with the poet. The musical part of the programme was excellent. Madam Chatterton-Bohrer rendered harp selections, and her husband played the piano accompaniments. Mesdames Thornloe and Saunderson gave the ballad music. The whole was a grand success in every respect.

DUNHAM.—The quarterly meeting of the corporation of the Dunham Ladies' College was held on Tuesday, 30th ult. His Lordship the Metropolitan, president of the corporation, presided. The contract for finishing the work now going on in completing the building was approved.

A resolution was also passed to the effect, "That in consequence of the urgent necessity of raising funds, in order to proceed with the completion of the college building the Rev. Wm. Henderson, Warden, be requested to undertake the canvass of the whole Deanery of Bedford for the purpose of collecting such required means." The completion of the Dunham Ladies' College, is a work that is at the heart of our Bishop, and it is his sincere wish, as his Lordship expressed in his late circular, that the Rev. Wm. Henderson will meet with a warm reception in every parish throughout the Deanery. The college will, no doubt, be such an institution as all the churchmen in this Deanery will be proud of when completed. Its object needs no commendation; it is one of the most noble, viz., the education of the daughters of the Church, where their parents can feel confident that they are trained on religious principles.

The Editor's Circular.—DOMINION CHURCHMAN.—In most parishes in this diocese the matter of getting three or four subscribers for the DOMINION CHURCHMAN should be very easy. An effort on the part of the clergyman would do it, and it would appear like bread cast upon the waters, he would find the fruit of his effort "after many days" if not in a shorter time—a few days. The DOMINION CHURCHMAN as it is presented since the beginning of this year (1877) should be especially brought to the notice of all Churchmen in the Dominion. It gives us in short readable form, *the life* of the Church in each diocese from Newfoundland to Algoma, and as the hands of the Editor are made strong by loyal patronage this will appear in still greater vigor. It is his interest as well as the Church's to do it. The paper is a great measure in the hands of the Bishops and clergy of the Dominion, and it is for them to make it what they want it—the exponent of the life and weekly growth of the Church. In poor parishes or missions the Church wardens might have the privilege, ex officio, to take the paper and pay for it out of the funds of the Church. Ladies' Aid Societies might pay for a copy in a similar manner for their society, and thus two copies would be secured in each parish besides the clergyman's. In this way the principal workers in each parish or mission would be acquainted with what the Church is doing all over Canada, and it would be a great stimulus to them to make them try to keep up with their brethren in other places.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—List of contributions of \$1.00 from persons confirmed by Bishop Strachan towards cancelling the debt on the "Bishop Strachan Memorial Church": Rev. Canon Preston, Cornwall, \$1.00; Rev. G. White, Iroquois, \$1.00; Rev. A. J. O'Loughlin, North Gower, \$1.00; Rev. W. B. Carey, Kingston, \$1.00; Rev. Thos. Garrett, Bear Brook, \$1.00; Miss Jarvis, Cornwall, \$1.00; George S. Jarvis, Esq., Cornwall, \$1.00; Mrs. W. B. Simpson, Montreal, \$1.00; Mrs. Wm. Shaw, Navan, \$1.00; Mrs. Gibson, Navau, \$1.00; Dr. Dickinson, Cornwall, \$1.00; Mrs. Dickinson, Cornwall, \$1.00; E. Kervin, Esq., Cornwall, \$1.00; R. P. Eastman, Esq., Cornwall, \$1.00; J. G. Snetsinger, Esq., M.P.P., Monlinette, \$1.00.

HAWKESBURY.—A very successful entertainment in aid of the Parsonage Fund of Trinity Church was held in the drill-room in this place on the evening of Tuesday, the 6th of February. The programme was varied, and consisted of instrumental selections, songs, nursery-pantomimes, and tableaux-vivants. In addition to local performers, the committee were ably assisted by Mrs. Furniss, of L'Orignal; the Misses Robertson, of St. Andrews, and Mr. Bennett, of Ottawa; the comic songs of the latter being vociferously encored. A well-rendered violin and piano duet by Miss Pattee and Mr. Houston, also received an encore. The amount realized will be about \$120, which will be of material assistance in clearing off the small debt remaining on the parsonage.

BROCKVILLE.—A very interesting Missionary meeting, in connection with Trinity Church, was held in the Town Hall, on the evening of Wednes-

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day the 14th inst. The Deputation consisted of the Rev. T. A. Parnell, Archdeacon of Kingston, and the Rev. C. B. Pettit. Addresses were also given by the Rev. J. W. Forsythe, Canon Mulock, and the Rev. E. P. Crawford, Incumbent. There was a large and attentive audience, and several hymns were very heartily sung. The speakers remarked upon the steady increase and prosperity of the Church, and urged the duty and benefit of *systematic giving*. There was a practical illustration of how this principle was carried out in Trinity Sunday School, when at the close of the meeting, after the general collection was taken up, the children came forward and presented \$25 for the Algoma Fund, it being their own contribution gathered monthly during the past year. This was the more creditable, as the parish is a new one, and every effort is being made to finish the very handsome Church now in course of completion. The children are also, by what they call *Self-denial boxes*, collecting enough to pay for the pulpit for their new Church, \$30 being already subscribed towards it. All of which is an evidence of much real life in this new parish of Trinity Church.

TORONTO.

TORONTO.—The Rev. W. S. Rainsford will commence his evangelistic labours in St. James's Church on Sunday next. He has recently been assisting the Rev. Mr. Tyng in his "Gospel Tent," New York; and as the readers of the DOMINION CHURCHMAN will have observed, he has subsequently been labouring in London, Ont.

WHITBY.—A concert was given in aid of All Saints' Church, on the 12th inst., in the Oddfellow's Hall, Dr. G. A. Carson acting as manager. A large attendance was present, the programme was well carried out, and the result altogether was most successful. The music, instrumental and vocal, and the readings were well performed by Mrs. Bredin, the Misses Wolfenden, M. A. Blow, Spurrell, M'Intyre, Black, Gross; Messrs. Jewell, Jeffrey, Gallaway, Farewell, M'Millan, Milne, and Souch.

TORONTO.—*St. Stephen's*.—On the evening of the 13th inst., a second entertainment, consisting of music and readings, was given at the Toronto Home for Incurables, by the Association of the C. G. S. connected with St. Stephen's congregation, assisted by a few friends. The inmates expressed their thankfulness for this break in the monotony of their ordinary life. On that occasion, the Rev. A. J. Broughall formally presented to the Institution a neat book case, the gift of two students of Trinity College, who are in the habit of conducting religious services weekly at the Home, and also a goodly number of interesting books collected by some members of the Association above referred to.

Last month "a few little girls," from a desire to be useful, held a quiet sale of work in the school house. At the outset they hoped to realize fifteen or twenty dollars, but with God's blessing the sum was ultimately doubled. Thirty dollars were handed to the Ladies Benevolent Society in the parish; the other ten dollars go to the building fund of the Shingwauk Home.

At a complimentary benefit recently given to Miss Blackburn, the organist, the sum of \$40 was realized, and has been handed to her. The complement was well deserved by the young lady, who is very zealous at her post.

ALBION AND MONO.—A deputation from the congregation of St. James's Church, Albion, waited upon their pastor, the Rev. W. F. Swallow, a few evenings since and presented the following address:—

To Rev. W. F. Swallow,

REV. AND DEAR SIR,—We your parishioners take this opportunity of expressing our deep thankfulness for your earnest labours among us. We are aware that in the performance of your duties there are many difficulties and discouragements, as is the case with all those doing the Master's work; but we desire to convey to you our appreciation of what you are doing for us, and to ask your acceptance of a slight token of our affection and gratitude. We therefore beg you to

accept this purse and accompanying gifts; with our earnest prayer that God may long spare you to labour amongst us; and that He will give us humble hearts to receive the Church's teaching. Wishing you and your estimable lady the choicest blessings, we subscribe ourselves, in behalf of the congregation, HENRY BRACKEN, JAMES DONAGHY, Churchwardens.

SYNOD OFFICE.—Collections, Subscriptions, and Donations received from 1st Feb., 1877, to 19th Feb., 1877:

MISSION FUND.—*January Collection*—York Mills, \$3.93; Stayner and Creemore, \$5.00; Toronto, St. Thomas's, \$8.00; Newmarket, \$5.00; Newcastle, \$19.16; Pickering, \$3.00; Cobourg, \$29; Cookstown, \$2.00; Pinkerton, \$1.00; Brampton, \$12.50; Colborne, \$9.04; Brighton, \$1.57; Galway, 15 cents; Whitby, \$18.34; Toronto, St. Luke's, \$13.00; Apsley, \$1.44; Medonte, St. George's, \$2.03; St. Luke's, \$10.00; Grafton, \$6.00; Cavan (Millbrook), St. Thomas's Church, \$7.00; Christ Church, Bloomfield, \$5.74; St. John's Church, Cavan, \$2.00; Barrie, \$19.75; Georgina, \$6.54; Perrytown and Elizabethville, \$3.00; Manvers, St. Mary's, \$1.00; St. Paul's, \$2.

Thanksgiving Collection.—Toronto, St. Thomas's, \$3.02; Manvers, St. Mary's, 70c; Bethany, \$1.30.

Parochial Collections.—Cameron, \$14.00; Coboconk, \$6.25; Galway, \$13.50; Port Whitby, (Pickering) \$3.55.

Missionary Meetings.—Coboconk (Cameron), \$1.75; Gore's Landing, \$4.64; Harwood, \$2.86; Mulmur West, \$5.00; St. James's, Vespra, \$10; Medonte, St. George's, \$3.00; St. Luke's, \$8.00; St. John's, Atherly, \$3.16; Barrie, \$7.25; Port Whitby (Pickering) \$8.50; Georgina, \$12.00.

WIDOWS' AND ORPHANS' FUND.—*On account of the Widow of the late Rev. G. S. J. Hill*.—Cartwright, \$2.60; Mulmur West, \$3.25; Cookstown, \$2.00; Carleton, \$4.05; Galway, 25c; Whitby, \$10.00; Georgina, \$7.35; Toronto, All Saints', \$14.04.

COLLECTIONS ON DAY OF INTERCESSION.—Cookstown, \$1.00; Brampton, \$3.85; Manvers, St. Mary's, \$1.00; St. Paul's, \$2.00.

ALGOMA FUND.—Toronto, St. Stephen's, \$20. SHINGWAUK HOME.—Tecumseth Parochial Association, \$12.50.

WEST SIMCOE RURAL DEANERY.—The usual winter meeting of the R. D. Chapter was held at the Parsonage, Cookstown, on Tuesday and Wednesday, 6th and 7th instant. On the first evening a Sunday-school entertainment was to be held, but, as the hall had been pre-engaged for another purpose, it had to be postponed until the following Tuesday. The clergy present, however, spent a very pleasant time in discussing the prospects of the Church and other ecclesiastical matters. The following morning the Rural Dean having to leave for Toronto, the remaining clergy present went to the church for an early celebration of the Sacrament of the Altar. They were cheered by the comparatively large congregation which had assembled at so early an hour, and still more so by the fact that nearly thirty communicants presented themselves to partake of the life-giving Eucharistic Feast. In the absence of Dr. Lett, R. D., the incumbent of Cookstown was celebrant, being assisted by the incumbent of Alliston. Business was then commenced, the chair being taken by Mr. Baker. Amongst others the following resolutions were passed:

Moved by Mr. Baker, seconded by Mr. Clarke, that the members of this Ruri-Decanal Chapter do offer to his Lordship, the Bishop of the Diocese, their profound and most deeply felt sympathy with him in his late sad bereavement, and they pray that Almighty God may support and comfort him in his hour of trial.

Moved by Mr. Murphy, seconded by Mr. Ball, that the Rural Dean be requested to confer with the Rural Dean of East Simcoe, with the object of holding a Sunday-school convention of the two rural deaneries as soon as practicable.

It was also decided that the meetings of the Chapter had better be held quarterly, and that an essayist be appointed at each meeting to write upon some assigned subject for the next meeting. It was suggested that Mr. Murphy, of Innisfil, write an essay upon Church Government, to be read at the next meeting of the Chapter, which it

was settled should be held some time during next May, at Bond Head.

In the evening the clergy, having robed in the parsonage, marched in procession to the church, and, upon their entering the sacred building, the whole congregation joined heartily in the old favourite processional, "Onward Christian Soldiers." The prayers were said (*i. e.*, monotoned) by the incumbent of Alliston, and the lessons were read by the incumbent of Bond Head. The music, under the leadership of Miss Rachel Patterson, was devotional, plain, congregational. The sermon was preached by the incumbent of North Essa, from "He breathed on them and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain they are retained"—St. John xx, 22, 23. The object and tendency of the discourse were to show that the words used by the Bishop in admitting men to the Priesthood and the form of absolution in the Order for the Visitation of the Sick, were fully warranted by the Sacred Scriptures—that they were not there to be explained away or to be misinterpreted, or quietly to become obsolete, to be apologized for, or to be ignored, but to be understood, to be maintained, to be used—that in fact it was not only right to have them there, but that it would be a positive wrong not to have them.

MISSION FUND.

To the Clergy and Lay Members of the Church of England in the Diocese of Toronto:

At a meeting of the Mission Board of this Diocese on Friday, February 9th, the following Resolution was passed unanimously:

"That it is, in the opinion of this Board, a matter of the greatest importance that a special effort should be made forthwith to wipe out its indebtedness, and that for this purpose two or more gentlemen be appointed by the Lord Bishop to make personal application, in the first instance to the Churchmen of this city, and afterwards to those of the several towns in the Diocese, and that his Lordship be requested to sanction and recommend this effort in a pastoral letter to be read in the several churches of Toronto, and of the other places in which the appeal shall be made, on the Sunday immediately preceding the making of such appeal."

I rejoice, and am thankful, that a Resolution so opportune has been so heartily adopted; and that the means for carrying it into effect were promptly arranged by a committee appointed immediately after the adoption of the Resolution.

On the part of the Mission Board, I have to state that its indebtedness, after deducting what is due from the Diocese of Niagara, amounts to \$8,000. We desire, therefore, to raise that amount at once; and, believing that forty persons in this Diocese will be found who will each contribute \$200 towards its extinction on the terms of payment proposed, I am in hope that the result of a general canvass throughout the Diocese will be the attainment of a sum far beyond this requirement, and show a balance that would form a promising nucleus for a permanent Sustentation Fund. This could, at intervals, be increased in future years, through a special appeal like the present; and thus in time a fund would be established from which the weak parishes of the Diocese, as well as remote and poor missions, could be permanently assisted, without risk of embarrassment from the fluctuating character of the collections made year by year throughout the Diocese.

At present we have thirty-nine missions to aid at an annual cost of \$9,800. These it is the duty of the Church to maintain. But there will be better assurance of this if we wipe out the indebtedness that now exists, and the existence of which must be a grief and shame to every earnest and conscientious churchman in the Diocese.

To these we appeal, and not without a confidence that this appeal will be widely and generously answered.

I remain your faithful servant,
Toronto, Feb. 12, 1877. A. N. TORONTO.

If we walk lowly before God, we shall walk gracefully in the presence of our fellow-men.

NIAGARA.

(From our OWN CORRESPONDENT.)

ALMA.—At the recent soiree and sociable mentioned in your last issue, the sum of \$82 was cleared after paying all expenses, towards paying for the organ in Holy Trinity Church. Only \$30 remains now to be raised. All did their utmost to make the gatherings both pleasant and profitable.

ROCKTON.—The sad events which have happened at this little place during the last few days lead us to state that the late Mr. Wm. Cook has for the last few years discharged the office of Churchwarden in a most worthy manner; rain or snow or bad roads kept him not from opening the church and performing his duties as warden of St. Alban's. He was one of the most kind and good-hearted of men, and was one of the first and foremost to aid in anything for the church. His house was always open to his clergyman, to his bishop and to all whom he could aid. His daughter Marian, whose death we have to record, was of a sweet and cheerful disposition, when free from restraint. She was a Christian with all her heart; her last words, like her dear Master's, forgave all injuries, and she died in the sure hope of Jesus Christ. An affecting sermon was preached on the subject by the Incumbent, the Rev. John Osborne, of St. Augustine's College, Canterbury, from St. John xvi. 6: "Sorrow hath filled your heart."

WELLINGTON.—To complete the record of the missionary tour in Wellington County, Diocese of Niagara, these particulars are necessary. On the same day (January 21) that the Rev. Mr. Speirs preached in Guelph, the Rev. Mr. Yewens preached in St. Mark's Church, Orangeville, and the Rev. Mr. Henderson of Orangeville, was to have preached in Mount Forest, but was prevented from reaching that place by the blocked condition of the T. G. & B. Railroad. On the following Sunday (Jan. 28) Mr. Yewens preached at the three stations—Rothsay, Houston, and Drayton—of the Rev. Mr. Tooke's mission. The congregations were good and the collections satisfactory. On Monday (29th) Mr. Tooke kindly drove Mr. Yewens across the country to Arthur, the headquarters of the extensive mission of Rev. Mr. Hooper. Here another meeting was held in the evening. Fine weather and other favouring circumstances helped to secure a good attendance, and the addresses of Rev. W. M. Tooke, A. Henderson, C. E. Thomson, R.D., and H. L. Yewens, were listened to with close attention, and responded to by a good collection. On Wednesday evening (31st) the work was closed with a meeting in Mount Forest. Revs. A. Henderson and C. E. Thomson kindly made special journeys to attend it. The audience was not so large as it ought to have been; but the Reverend gentlemen were listened to by those present with marked interest. The experiment was tried of each gentleman dividing the topics he intended to touch upon, and thus make four addresses by the two speakers, which with hymns sung between, gave more variety and interest to the meeting.

HUSTON.—On Tuesday evening the 13th instant, the members of St. John's Church, Huston, waited upon Miss Tooke at the parsonage, and presented her with a purse of \$41 and the following address: "Dear Miss Tooke—We the members of St. John's Church beg your acceptance of this purse as a small token of our appreciation of the valuable services which you have so cheerfully rendered to this congregation.

We cannot allow the occasion to pass by without conveying to you our gratitude for your assiduous labours amongst us; nor can we forget that the pleasure we have experienced as well as the profit we trust we have derived from the services of our Church, are in no small degree due to those exertions in which you have so well succeeded, of promoting the praise of God in His sanctuary. While at the same time, your patient teaching in our Sunday-school, joined to your Christian example, has had, we may well trust, a beneficial effect upon the young, which will not be soon or easily effaced; and we pray that you may long be spared to continue your labours in the same good cause,

and that both here and hereafter you may receive the meet reward of those who are never weary in well-doing. Signed on behalf of St. John's congregation, Huston, Robert H. Johnston, Churchwarden; John Johnston, S. S. Superintendent."

The Rev'd W. Took, incumbent, responded on behalf of his sister, thanking the members of St. John's congregation for this valuable testimony of their esteem, and for the kindly sentiments contained in their very pleasing address.

CLIFTON.—On Monday evening, February 12, a highly appreciative audience, were assembled in the Town Hall, to listen to a lecture by Rev'd Septimus Jones, on Oliver Goldsmith. The choir and Sunday-school children at the commencement sang, with fine effect, "Children's Voices," Mrs. Guerin taking the solo, which she sang with remarkable sweetness. The lecture was an exceedingly entertaining and instructive one, full of pleasant wit and tender pathos, and varied with needful lessons of life. The sketch of the poet's life were word photographs, taken under an April sky where wandering flakes of sunshine are fitfully blown about and against the springing greenness, then lost in the sad mists and the darker rain. Those who missed the lecture can hardly realize the loss they sustained; for setting aside the encouragement given to the Sunday-school work (in aid of which this lecture was given) they missed an interesting treat not often afforded them. During the intermission, between the first and second parts of the lecture, Mr. Sutherland, leader of the Church choir, sang in his best style, "The Village Blacksmith," which was heartily received. Mrs. Guerin was to have sung also, but through some mistake did not favour us, but we hope and trust on some future occasion to hear her. At the conclusion of the lecture, Rev. E. J. Fessenden thanked the reverend gentleman for the great pleasure he had given all present. "God save the Queen" was sung and the meeting dispersed.

On the 15th March Vice-Chancellor Blake has kindly consented to give an address in aid of the same work, and we hope to see a full house. For if the Sunday-school is to be a felt power in the land, we must look to the parents and friends in the Church to sustain by their presence and means, the efforts made to increase the usefulness of the Sunday-school.

BARTON.—The Rev'd Rural Dean, George A. Bull, B.A., has taken a "new departure" and one which I think is correct and will eventually become very popular. On Monday, February 12, a "social" was held in Barton Parsonage, at which nearly fifty of Mr. Bull's parishioners were in attendance. After the arrival of the guests, and the singing of a hymn, Mr. Bull stated that the object of the meeting was to afford some idea of church work, Parochial, Diocesan, or Foreign, and so create a livelier interest as members of the Church and as brethren. The speaker stated that much information would be obtained if Church publications were more freely circulated amongst the people than at the present time. He spoke of several weekly and monthly publications that would aid in this work. Next to the information culled from publications that were received at such meetings as these, supplied in a measure the wants of the enquirers. Mr. Bull then alluded to the Diocese of Niagara and the missionary work in it, thus bringing home to the hearts of those present the great and glorious mission work of the Church at large. The appeal sent out by the Bishop of Algoma was read by the Rev'd W. S. Speirs, Assistant Minister of the Cathedral, Hamilton; and then Mr. Bull went very fully into the needs not only of the Diocese but of what may be called "Foreign" as contrasted with "Home." The people were urged to consider this matter of giving of their abundance to aid parishes and dioceses which were struggling. Mr. F. Foote, who formerly resided at Muskoka, was asked and did give a very instructive and interesting description of the hardships and trials of the missionary in that portion of the Dominion, portraying very vividly the power of the Holy Spirit, which enabled the missionary to surmount all difficulties in order to preach the "glad tidings of great joy." The Rev. Mr. Speirs was next called upon to give a history of the recent trip on deputation duty through a portion of the County of Wellington,

after which he described the missionary workings in the Southern States. The meeting was eminently social, no formality nor any appearance of its being a missionary meeting. "Onward Christian soldiers" was sung, then refreshments were passed round, and all seemed to enjoy themselves very much indeed. A vote of thanks was passed and tendered to the Rev'd Mr. Speirs for his attendance and the information he imparted. The Rev'd Rural Dean deserves great credit for inaugurating a new style of entertainment by which people can become better acquainted with the Church and its requirements.

WELLINGTON Co.—On Wednesday, February 7, the quarterly meeting of the clergy of this Deanery took place at Guelph, commencing with a celebration of the Holy Communion at St. George's Church, the Rural Dean, the Rev'd C. E. Thomson, celebrating, assisted by the clergy present. The time was somewhat unfortunate for the meeting, as the clergy were more than usually occupied in their respective parishes, the series of missionary meetings having been only just completed, and all being now busy with their preparation for Lent. Five clergymen out of the twelve were, however, present, viz., the Rev'd C. E. Thomson, R. D., the Rev'd Canon Dixon, Rev'ds William Tooke, C. R. Lee, and Robert C. Caswall.

A communication was read from the Rev'd Harry L. Yewens, unavoidably absent, suggesting, among other subjects which he would have brought before the meeting had he been present, "That the topics of public instruction at the services, on the occasion of the Chapter meeting, should be appointed beforehand, and should always be in defence and explanation of some point of Christian doctrine, or in explanation and enforcement of some point in the Church's system, and that at one of the evening services, instead of a sermon the subject agreed upon should be presented in its various parts, in a series of short addresses by the clergy present, each of course having undertaken a particular division of the subject."

No action binding the Chapter permanently in the matter was resolved upon; but inasmuch as the existing rules appeared to admit of so doing, it was determined to make trial of the plan proposed by Mr. Yewens at the next quarterly meeting.

It was resolved that the next meeting should be held (D.V.) at Fergus, on Tuesday and Wednesday, May 15th and 16th, beginning with service at St. James' Church, on the Tuesday evening at half-past seven o'clock, followed by a sermon on "The Church of God before and under the Christian dispensation," the Holy Communion to be celebrated at half-past seven o'clock the next morning, followed by the usual business meetings, and then at the evening service a series of short prepared addresses on the Threefold Ministry of the Church, and the Scriptural and historical evidence for the same, etc.

The subject arranged for the discussion this time was "the Proper Frequency of Reception of the Holy Communion," opened by an essay by Rev. R. C. Caswall. During the discussion that followed one important topic was debated, "Is a priest bound to receive as often as he celebrates?" It was considered that ecclesiastical usage was adverse to the reception of the Holy Communion by any one more than once in the same day, whether priest or layman. On the other hand, it was argued that ecclesiastical usage was equally adverse to a priest celebrating more than once in the same day. Yet necessity frequently required an infringement of this usage, as in the case of a dying man wishing to receive his last Communion, after the usual celebration had taken place in Church; or as on Easter Day, when every parishioner is bound to partake of the Holy Communion: so that where one priest serves more than one Church, within a sufficient limit as to distance, necessity is almost laid upon him. It was considered by some, therefore, that the necessity would include also the necessity of receiving, and be a sufficient condonation for the infringement of the ecclesiastical usage referred to: the more so since, whereas no canon or rubric of the Church of England forbids a priest to celebrate more than once in a day, the Rubric in the Communion Office is, to all appearance, explicit as to reception when he does celebrate: "Then shall the minister first

receive the Communion in both kinds himself and then proceed to administer."

HAMILTON.—On Friday, the 9th, in aid of St. John's Mission, an entertainment was given consisting of music, and an exhibition of transparent views, by means of a lime light put in combustion by the oxyhydrogen apparatus and double dissolving reflectors. Concerning this Mission the *Times* says: "When it is considered that a year and a half ago this body of worshippers, known as the St. John's Mission, had then no existence, it must be acknowledged that such a successful and harmonious gathering as that of last evening is very encouraging to their sincere pastor, the Rev. Mr. Lumsden."

On Sunday, the 10th, the services at the Church of the Ascension, morning and evening were conducted by the Rev. C. C. Johnson, of Port Perry.

At St. Thomas the Bishop of Niagara preached in the morning, taking his text from Rom. vii, 23 and referring especially to the approach of Lent. Mr. Richardson preached in the evening on charity.

At All Saints in the afternoon the Rev. R. G. Sutherland preached a funeral sermon on the late D. Creighton who had been a member of the A. O. F., and formerly of the 29th regiment. The sermon was a practical one from Acts vii. 2. and showed the advantage of belonging to benevolent societies. The service was choral throughout, and the church was literally crowded. The anniversary of the opening of the cathedral is being celebrated by a course of services during the present week. The offertory at each of the services is to be used to wipe off, if possible, the debt on the building. There yet remains \$424.77 to be paid and their seems no doubt that the end of this week will see the required amount subscribed.

On Monday evening, the 12th, an "olio" was given in St. Thomas Church schoolroom by the members of the Mutual Improvement Association. The *Times* says: "The programme was a good one, and as a whole, the performers did it justice, but the management was execrable." On the same evening a social was given at the residence of the Rev. Rural Dean Bull at Rickman's Corners. The Rev. Mr. Speirs gave a narrative of his late missionary trip through Wellington, and spoke of missionary life and labour in the Southern States. Mr. Foote portrayed the hardship encountered in the diocese of Woosene. Then after singing "Onward Christian Soldiers" refreshments were served and conversation indulged in. It was a novel idea for a missionary meeting and certainly proved a good one.

The Rooms of the Church of England Institute were formally opened on Tuesday evening, the 13th. They consist of two rooms, one large enough to seat 200 persons, the other and smaller one used as a library and Council Room. The Bishop occupied the chair. Of the clergy there were present the Very Rev. the Dean, the Rev. Canon Hebden, and Revs. R. G. Sutherland, Walsh, and Lumsden. The programme was made up of songs, solos, duets, and readings, all of which were admirably performed and warmly received. At the conclusion of the programme the Bishop spoke at some length on the objects of the society and the good work it might accomplish. He announced that at the next regular fortnightly meeting he would read an essay on the question "Was St. Peter ever at Rome?"

On Ash Wednesday, services were held in the various churches. Those in St. Thomas having been conducted by the Rev. N. C. Martin.

On Sunday last a new mission in connection with Christ Church was opened in the chapel on the corner of Simcoe street east, and Ferguson Avenue. It is to be carried on more particularly by the Rev. Mr. Speirs who will there hold a Sunday afternoon and a Thursday evening service.

The St. Thomas Annual Missionary Meeting was held on Monday evening, the chief speaker being the Bishop of Michigan. ERALC.

HURON.

(From our Own Correspondent.)

BRANTFORD.—*St. Jude's*.—On Wednesday evening, a largely attended and most successful missionary meeting was held in this Church. The clergymen who addressed the meeting were the Rev. G. C. Mackenzie, of Kincardine, Rev. A. C.

Hill, M.A. of Mount Pleasant and the Rev. Dr. Armstrong, of Onondaga, together with Robert C. Smyth, Esq., of Brantford. These gentlemen all spoke strongly in favour of giving liberally towards the support of the Missionary cause, thereby extending the ministrations of the Church to its members residing in remote parts of the Dominion. The audience listened with rapt attention to the several speakers while they related the progress the mission work has made in all parts of the universe, and while calling attention to the many dangers and hardships to which the missionaries are exposed in the good work, pleaded eloquently for means to carry it on. The Rev. A. Nelles, Rural Dean, very ably occupied the chair on the occasion, and the Rev. Mr. Martin opened the meeting with prayers. *St. Jude's* Choir pleasingly acquitted themselves by singing several very appropriate pieces of music, and at the close of the meeting a collection was taken up, to which those present contributed liberally.

BRANTFORD.—*Confirmation*.—His Lordship the Bishop of Huron held two Confirmations, Feb. 11th, the first in the morning at 11 o'clock, at the Mohawk Church, when there were upwards of twenty-five candidates confirmed, and who were principally Indian boys and girls; and the other in the evening, at *St. Jude's* Church, where thirty-seven candidates were confirmed. The ceremonies at the two places were extremely interesting and impressive and drew large audiences. At *St. Jude's*, there was hardly standing room, so great was the throng, and about 200 had to leave, not been able to procure ingress into the building. There could not be less than 600 in the Church. The Rev. A. Nelles, Rural Dean, and the Rev. Mr. Martin, conducted the evening service, after which the candidates were confirmed by His Lordship.

His Lordship than preached a very eloquent and impressive sermon, on Heb. xii. 1-2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith."

The music by the Choir was exceedingly well rendered, and the Rev. Mr. Martin deserves commendation for being so indefatigable in his labors in preparing so many for Confirmation.

LONDON.—*Sunday School Service*.—The assemblies at *St. Paul's* have, since the commencement of the Evangelistic Services, been of extraordinary interest, not only to members of the Church, but also many who dissent from her teaching; but it seems to us that if any of the services were more interesting than any other it was that for the Sunday Schools. Especially in these days of latitudinarianism and scepticism, it is more than ever imperative on us to equip the young soldiers of the cross for their warfare. It had been announced that there would be a special service for the Sunday Schools on Sunday afternoon, when they would be addressed by Rev. Mr. Rainsford. Before the hour appointed, 3.30 p.m., the Church was filled. When *St. George's* Sunday School arrived at 3.15 there was scarcely a seat unoccupied; however, after much exertion, we secured sitting and standing room. Afterwards three Sunday Schools arrived, one of them, *St. Luke's*. They pressed in; in pews designed for five, ten made place for themselves; chancel, aisles, steps all held their quota. Some estimate the numbers at four thousand, none lower than three thousand. They were not all Church Schools; there were some Presbyterians, Congregationalists, and Baptists; our Church Schools have, it has been estimated, at about 1500 or 1600 scholars, and the numbers increasing. The hymns were from "H. C."—"Thy statutes have been my songs in the house of my pilgrimage." "There is a friend that sticketh closeth than a brother," and "A people near unto him." The address was brief, plain, and practical. Being broken by several questions to the pupils, and answers from them, it may be best described as *educating* in the original meaning. Never did teachers more heartily enjoy an hour than that in *St. Paul's* on the afternoon of Quinquagesima Sunday, and never did such a number of scholars appear more intently *drinking* in instructions, than did the

thousands there assembled. Mr. Rainsford has certainly bestowed upon him the power of leading captive young and old whom he addresses—leading them to the cross.

Friday evening were the special evangelistic services; but Mr. Rainsford remains to preach in *St. Paul's* on Sunday at morning and evening services. Never before were such congregations assembled in this city; were the Church twice as large it would be none too large. On Sunday evening hundreds having in vain tried to gain admittance went away, while not only nave, aisles, and chancel were densely crowded, but the porches also were filled. Numbers stood inside and around the doors, and still there was no excitement; a solemn silence and intense earnestness reigned throughout the entire services. None can doubt that the services have been blessed of God, and that his presence was in an especial measure with his people.

EVANGELIZATION AMONG THE INDIANS.—While the great evangelistic work is prosecuted with marked success in our episcopal city, the labourers in the country parishes are not resting on their oars. The warfare against the enemy still goes bravely on, and, we have no doubt, the quickened life at the heart of the diocese will be communicated to the most remote members. It is impossible that it be otherwise. Spiritual life quickened and intensified will not be circumscribed within narrow limits; and surely the Church, that had never ceased from her labours of love, will be henceforth more instant in labour than she had been. The Church of England is, of all, the missionary Church—in labours, in martyrdoms more abundant than all others. Here her great mission is among the Indians, and in it she has been greatly blessed though her labours have fallen short of the work to be done. The DOMINION CHURCHMAN has ere now told of the successful missions among the Six Nation Indians. The Rev. Jas. Chance, missionary at the Grand River reserves, and Rev. Albert Anthony, assistant missionary, have asked for assistance to supply more church accommodation. They say:—"According to the census there are 1,084 Indians belonging to our Church on the reserve, and there are also 478 Indians who are yet Pagans, but we have only available church accommodation for 550 persons; so that nearly one-half the members of our Church are destitute of a place of worship." The Bishop commends the appeals to the liberality of Christians.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

MEMORIAL CHURCH.

THE PARSONAGE, Cornwall, Feb. 15th, 1877.

DEAR SIR,—I beg, through you, to thank "a delegate" for his letter to you respecting the debt on the Bishop Strachan Memorial Church. I also desire to thank you for your kind offer to publish the acknowledgements of the contributions of one dollar each, in accordance with the suggestions of your correspondent, and I trust that I shall be able to send you more next month, as several kind friends have offered their assistance. These contributions may be forwarded to His Honor Judge Jarvis, J. J. Dickinson, Esq., M.D., George Pringle, Esq., M.D., all of Cornwall, or to

Yours very sincerely,
JAMES A. PRESTON,
Rector of Cornwall.

APPEAL FOR HERRING COVE.

DEAR MR. EDITOR,—I must write and thank you for kindly inserting in your widely circulated paper my appeal for money to finish the Church at Herring Cove.

I could not have expected the favour, and I feel that I have your sympathy, for which I am indeed very grateful.

I fear that many do not feel touched by this—as you call it "touching" circular. Few have responded, so far, to the "Dollar call."

I am trying to finish the Church, and hope to be able to do so this coming summer, and hope

was—I pine for the joys that are denied me; I crave for the love—the treasures of existence—that might have been mine, as men dying in the flames long for a draught of cold water.”

He spoke with such vehemence that Una hardly knew how to answer him, and only raised her eyes towards him with a look which showed the depths of sympathy he had awakened in her. Atherstone turned away from the tender pitying gaze, as if he could not bear it.

“Hide your eyes from me,” he said; “I believe it would be best for me to look on them no more; for their sweet compassionate gaze has but led me to try and satisfy my hungry heart with a delusive mockery of that it most desires.”

“You cannot think that I have mocked you in any way,” said Una, in a low tone of pain.

“I have this day feared it; but the time has come when I must know the truth. I cannot go on feeding on hopeless dreams, if they are nothing more. I will ask you to tell me now in so many words what I may expect from you.”

With a grave courtesy he took her by the hand and placed her in an old oak chair that stood in the recess of the window. She made no resistance, but folded her little white hands and drooped her head beneath his earnest gaze, while gleams of sunshine fell upon her graceful figure, and made her the one bright object in that sombre gallery.

When Atherstone spoke at last it was with a depth of strongly-suppressed feeling which made his tone almost harsh.

“Did you not tell me, Una Dysart, that you would be my friend—not in the ordinary sense of the word—but my special constant friend—nearer and dearer than any other, filling at least to some extent the terrible void of love to which my strange fate has condemned me?”

“Yes, I said so—very truly—very really,” she answered, lifting her soft eyes to his face.

“But what did you mean when you made that promise? that is what you must tell me now. Did you mean,” he continued, growing almost fierce as he spoke, “that you were to give your whole heart to some other man, blessing him with all the riches of affection of which you are capable, living in his very life, belonging to him absolutely—his own, his wife—while to me you are to dole out only the measured pittance of friendship which would be consistent with such a position; was that what you meant?”

Tears gathered in Una's eyes, and she pressed her hands together as if in pain. “Mr. Atherstone, I had but one thought—that you were lonely and suffering, and I longed to comfort you. I did not limit the friendship I offered you in any way in which I could lawfully give it to you.”

“But only while you were free, I conclude? Were you not well aware that some other was to stand utterly between you and me, cutting you off from me as completely as if you had never consoled me with delusive hopes that already are only torture? Is not Hervey Crichton standing between us even now?”

“Mr. Crichton is nothing to me,” said Una with quiet dignity, “and never will be.”

“He does not think so; he is open-mouthed in his desire to win you, and full of hope that he will do so.”

“He is not so now,” she said in a low tone. A gleam of satisfaction lit up Atherstone's face, but it as quickly faded.

“If not he, then another,” he said; “I do not know with what kind of friendship you flattered me, you would console me, if your whole heart's love was to be all the while in the possession of some man who could not value one look from your dear eyes as I should.”

“Mr. Atherstone, what is it you wish?” said Una, lifting up her head and showing her sweet face, usually so bright and smiling, filled with an expression of bewildered pain.

“What is it I wish?” exclaimed Atherstone, his whole manner softening and his voice growing tremulous with emotion; “oh, my darling! I well know what it is I wish—what I would give years of my life to win! I wish to have you for my wife—my love, my joy, my priceless treasure! I long for you with all the love of which my heart and soul are capable. I struggle in my bonds with a very madness of yearning to gain you for my own—my one sweet comforter—for ever; and yet I dare not ask for you. I am fettered in

chains of iron, which hold me down like Prometheus on the rock, in the very sight of that for which alone I care to live, without the power to lift up so much as a hand to win it—this is my cruel torture! Una, you are more inexpressibly dear to me than words from human lips could ever say, and but for the bitter irony of fate which holds you before my eyes—so near and yet so hopelessly unattainable—I would fling the whole powers of my being into the one effort to draw you home to my heart, and win you or die. But, as it is—”

His voice became choked with emotion—he could not go on; and burying his face in his hands, he leant his head against the wall, and remained silent, his broad chest heaving convulsively.

The sight of his anguish was unendurable to Una Dysart, for she loved him. Poor child! she knew it but too well; she loved him with the deep overwhelming devotion which a woman feels in actual truth but once, however often her fancy may be caught by passing feelings of a lesser kind. Her heart throbbled almost to suffocation, and the intolerable longing to comfort him sent impulsive words to her lips, which at another time her timidity might have shrunk from uttering.

“As it is,” she said, “tell me what I can do for you. Tell me what there is, short of that which may not be, which I can still do to brighten your sad life, to make you feel and know that there is one at least whose whole heart's sympathy is yours; all that is yet possible for me to do I am ready to perform to the uttermost, if only you will tell me how best I may give you rest and consolation.”

He turned to her deeply moved, and caught her hands in his. “Sweetest—dearest child!” he said, “I fear I love you too intensely to be satisfied with any friendship or even affection you could give me, while I have the bitter misery of knowing that you are certain to become to some other man all that I would have you be to me.”

“If it would make you happy,” she said in her low, soft voice, “I should be content to promise you that what you fear should never be; that I would be your friend only, and nothing else ever more to any one.”

“My own darling! can it be possible that you would indeed make such a sacrifice for me? that you would really forego all the happy ties of wife and mother to be the friend and comforter of a solitary hopeless man, driven by a cruel fate into a barren life of cold endurance? Could you so bless me to your own infinite loss?”

“If it would make you happy,” she repeated.

He let her hands fall, and turned away in uncontrollable agitation; but while he paced hurriedly to and fro in the gallery, battling out once more the terrible problem of his life, the sound of approaching voices warned him that they were about to be interrupted. He flew back to Una, and bending over her whispered hoarsely, “My sweetest, I feel as if I dared not accept such a sacrifice; but I must look my destiny in the face, and fight out the whole momentous question in my mind this night; some solution I will reach before I see you again; let me come to you to-morrow, and then my whole heart shall be laid bare before you.”

Una's eyes rather than her lips gave assent, for already the gallery door had opened, and Miss Northcote with Mr. Cunliffe and Colonel Dysart came in to examine the art treasures it contained.

Soon after the guests departed, and the master of the Abbey remained in it alone.

Toiling up the steep cliff that led to the Eagles' Nest, with straining sinews and panting breath, as if in some desperate enterprise, went Humphrey Atherstone that same night; when the gay voices that filled the old Abbey for a time with the echoes of life had died away within its walls, and silence and gloom had fallen upon it once again. He gave himself no respite from the violent exertion needful to scale the difficult ascent, till he had reached the doorway of the lonely tower, where from the dying eyes of his unhappy ancestor the living world had flashed away as they closed in the night of death, and on his own had dawned the vision of that human love, in all its unutterable sweetness, for which his strong nature was craving now with a yearning hunger that could not be staid by any lower aliment.

He stood on the narrow platform of rock which alone separated the ancient building from the

precipice on the brink of which he stood. A few rough stones had been thrown together in front of the doorway as a species of wall to lessen the risk of an unwary step at so perilous a height, and to these Atherstone went forward, instead of turning into the dark cell, and leant upon them with his folded arms while he looked out into the calm night in which the earth was steeped. Above, the heavens were dropping light from myriads of unclouded stars, while below, the vast far-spreading landscape was veiled in a dim soft gloom that seemed to give it the vaporous unreality of dream-land scenery.

There was not a sound excepting the faint mysterious whisperings that rose up from the pine-wood in the hollow of the deep abyss, and the sighing breath of the night wind as it passed him, moaning, ever dying away on the dark air only to wake again like the wail of sorrow that could not sleep; and of that which was or had been human, there was nothing save himself, quivering with strong, insatiable life, all gathered up at this moment into one intense overpowering craving for earthly happiness, and the silent corpse of the man whose life agony, far worse for him than the agony of death had worked itself out in this spot, and over whom since then long centuries had passed in all their chance and change, without the power to stir his cold, dead ashes with even a thrill of feeling.

CHAPTER XVI.

It was a fit place, this Eagles' Nest, and a fit time, in the gloom and silence, for the work Humphrey Atherstone had come there to accomplish—a labour concentrated into one short night, which most men leave to the gradual development of years. He had come to meet his destiny, face to face; to wrestle with it for the possession of that prize, which he already knew to be dearer to him than life—dearer than peace and safety, and which he must weigh in the balance now, that he might learn whether it were also dearer than his honour.

Two idols there had been for this man before the hour when he first looked on the face of Una Dysart, and these were honour and Atherstone Abbey; honour stainless, unassailable, and Atherstone, the home of his race—the princely old castle under whose shadow the people of the vast estate dwelt lovingly, and looked to its lord for all that concerned their well-being with a trust and fealty that had descended to them unimpaired from the ancient feudal times. To these idols he had done homage with a desperate worship, through all that thick darkness which had overspread his life and quenched the glory of his old inheritance, obscuring the light of honour, till he scarce knew if he had always rightly discerned it; and now for him a wondrous power had arisen, mightier in its intensely sweet and subtle fascination than all that claimed mastery over him before,—which swayed his whole being like a bulrush in the wind, and drove him to feel that he could trample even honour under his feet, to win that priceless love to be his own.

But could he—could he indeed let honour go? not honour only, but truth and justice—all for which he could respect himself? was he to become the object of his own utter scorn? In the one great struggle of his previous life, when he had been so sorely tossed between conflicting influences, that he felt as if he scarce knew at last the distinction between good and evil, he had seized hold of a compromise which seemed just to save him from the loss of honour, that would have been as moral death to him, and he had clung to it ever since, with a tenacity which had withstood the shock of many a temptation; but this last stronghold of integrity must be utterly thrown down if he was to yield to the craving of his whole being, and seek Una Dysart to be his wife.

All night long the struggle raged within him. There were moments when the lovely winning face of the first woman he had ever loved appeared to pass before his vision, with the sweet eyes full of wistful tenderness; the beautiful lips quivering with deepest sympathy. And it would seem to him that the far-off murmur of her low melodious voice came stealing up faintly from the abyss, whispering, “Come to me, my love,—my love, oh! come to me,” and he would stretch his longing arms out into the empty air, and call

aloud to Una that she was his only life, and he must win her to his heart or die; and then the resemblance of the oath he had so often sworn in his heart, that never wife or child should sit with him beneath the roof-tree of the Abbey, came back upon him in its strength, and he knew if he broke it for Una Dysart's sake, he would walk the earth a dishonoured man, a traitor to himself, and with a wail, he would call out her name in accents of farewell.

So did he battle, vainly, fiercely, coming to no issue through the hours of darkness, and when the morning dawned it found him with his lofty head pillowed on the stones, prostrate, haggard, torn with the never-ending conflict.

He lifted up his weary eyes and looked towards the pearl-hued east, where the fair new day was gathering round her all her robes of light, and smiling on the earth that woke responsive with caroling birds and opening flowers, and dewdrops reflecting back the new-born glory; and something there was in the scene that brought before him the image of Una in her bright purity, her fresh unsullied youth, her fearless innocence, and he found the temporary solution of his difficulty in the resolve that he would leave the decision of their mutual destiny to her,—he would tell her all that he could reveal of his cruel position, and that which she decreed for him he would accept, for weal or woe.

When Atherstone had come to his resolution he rose from the stony couch on which he had been stretched, as on a rack, with his own soul for a torturer, and went with slow and weary steps down the rocky path where last he had gone with Una's little soft hand trembling in his own; the charm of her presence came back to him as he staggered on; her fair face seemed to gleam upon him from among the trees, her sweet voice was in every breath of wind, and the longing for her rose so imperiously within his heart that he could scarce restrain himself from turning even then in the direction of Vale House. It was, however, impossible to see her at that hour, and he knew it would be best that he should wait until the evening, when she was certain to be alone, as he had heard Colonel Dysart arrange to drive Mr. Cunliffe to the station in time for the night mail to London. He turned, therefore, towards the Abbey to pass the interval as best he might.

The sun was slowly sinking, after a day of overpowering heat, when at last Humphrey Atherstone passed through the gates of Una's home and went slowly up the avenue towards the house. He walked languidly, like a man recovering from an illness, for a mental conflict such as that he had sustained the night before does more to weaken life and strength than any mere physical malady could accomplish; but there came a gleam of light into his eyes, and his expression of weariness changed to one of energy and eagerness, as he suddenly saw at a little distance the graceful form of the woman on whom his great deep heart had fixed itself with a tenacity which nothing evermore could shake. She was standing in a flower-garden, which lay at one side of the house, below the drawing-room window, looking with thoughtful eyes at the group of tall white lilies which had just reached the perfection of their summer glory.

Atherstone stood still and gazed upon her with eyes that devoured every line of her lovely drooping figure and snow-white draperies. She seemed to him in her whiteness and grace to have a peculiar affinity with the spotless flowers over which she was bending; her hair had all been gathered back from her pure, pale face, glorified by its expression of nobleness and truth, and her whole form, bathed in the last golden gleam of sunset, seemed to shine out with a dazzling brightness.

Atherstone's heart sank as he gazed; for he felt as if it were impossible that this fair stainless woman could take part in a course which diverged in ever so slight a degree from purest honour. He went towards her, and it was new life to him to see the sudden rapture that flashed into her charming face when she perceived him. Without a word, but simply as a trusting child, she placed both her hands in his, and he held them fast a few minutes, as if he could never let her go; then he said quietly from the very intensity of his agitation, "I have much to say to you; you will come into the house and sit down?"

He could see that she trembled, but she turned

at once and went up the steps of the glass door which led to the drawing-room, while he followed her almost like a criminal going to his doom; for it might be—it might be that when he left that house he should be parted from her for ever.

Una took her place on an ottoman in a corner of the room where already the shadows were gathering, and he sat down beside her, leaning for a moment his head upon his hand, as if he lacked the courage to begin the conversation that might decide his fate. At last he spoke, in a voice whose mingled passion and pathos thrilled to her very heart.

"You know, my darling, from what passed between us yesterday, that every hope I can ever have on earth is irrevocably fixed on you. I had never loved any woman before I met you; but from the moment when my eyes first fell on your dear face, I have loved you with a daily increasing intensity, which makes me feel that to part with you now would be worse than death itself. That which for years has been the bane of my life, has, however, thrust itself between you and me, and so long as it was still possible for me to endure the thought of existence without you, I believed it must stand for ever as a fatal bar, shutting me out from the paradise of your sweet presence. That time is past: I cannot—I will not lose you! or brook for a moment the impossibility of your ever being the wife of any other man. Nor do I any longer delude myself into the belief that your friendship, dear as it was, can in any sense stay the hunger of my heart. No! it would but sadden me, by holding perpetually before my eyes the perfect companionship which might bless my home, and I am very sure that the generous sacrifice you spoke of yesterday could only be a life-long torture to us both, if I were base enough to accept it. Therefore I come to you, my Una—my life's angel—to ask that you yourself would set aside the obstacle between us, and tell me that I may redeem my existence from the ban under which it lies, for it cannot be that one so pure and noble as yourself should err in your decision; and you shall be to me a conscience, better and safer than my own."

As he ceased she looked at him with an uneasy bewildered expression. "You must explain to me exactly what you mean," she said; "it is all incomprehensible and vague to me at present."

"So far as I can I will, my dearest; but it is one of the painful complications of my position that even to you I cannot reveal the real nature of the difficulty which has caused me such deep misery. This much, however you can understand. Some years ago, by no fault of my own, I found myself in a position of the cruelest perplexity, in which it seemed impossible that I could hold to the laws of human justice, in the strictest sense, without originating such an amount of evil, widespread and malignant in its results, that I could not think it otherwise than criminal to bring it into existence. There appeared to be but one compromise which could satisfy my own sense of honour, and that was the resolution which I then formed to live a solitary life, unblest by wife or child. The matter was known to no human being but myself, and the decision wholly in my own hands. I could have been called in question by no earthly power if I had resolved to avoid the tremendous evils involved in an adherence to the strictest letter of the law, and yet made no sacrifice of my future happiness; but to satisfy my internal standard of right, I determined to forego marriage, and if I could now convince myself that I was the victim of too rigid a code of honour, there is nothing to prevent me from giving my Quixotic resolutions to the winds, and taking freely of the happiness which is not denied to the poorest man on earth. You can never know, my darling, how terribly I was tempted to do this yesterday, when you spoke those sweetest words which, happen what may, I shall be thankful I have lived to hear; for I could so easily have kept back from you the insupportable obstacle which my own definition of highest rectitude alone has placed between us; but I dared to settle in question in my own favour which another might conscientiously decide for me, and therefore I come to you, my dearest, to ask you to absolve me from the fancied necessity of sacrificing my whole existence to an ideal code of honour; if you will but tell me your own happiness is involved no less than mine,

it will altogether outweigh the seeming obligation of any self-formed law, and then without a doubt or fear I will fling aside the weight which so long has crushed me, and ask from your hands the perfect happiness which you alone can give me."

He ceased, and there was perfect silence for a few minutes, while the destinies of those two living beings hung in the balance.

(To be continued.)

Children's Department.

A LITTLE BOY'S FAITH.

Last winter a little boy of six or eight years, begged a lady to allow him to clean away the snow from her steps. He had no father or mother, but worked his way by such jobs.

"Do you get much to do, my little boy?" said the lady.

"Sometimes I do," said the boy; "but often I get very little."

"And are you never afraid that you will not get enough to live on?"

The child looked up with a perplexed and inquiring eye, as if uncertain of her meaning, and was troubled with a new doubt.

"Why," said he, "don't you think God will take care of a boy if he puts his trust in Him, and does the best, he can?"

MOTHER-LOVE

"A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my fingers,
A kiss when I bump my head,
A kiss when my bath is over,
A kiss when my bath begins,
My mamma is full of kisses—
As nurse is full of pins."

HARRY'S PEACHES.

Two rosy peaches, as big as Harry's little hands could hold, and he came in with them feeling very proud indeed.

"Look, mamma, dear," he said.

"I see," she replied. "Will you give me one?"

Harry's face clouded. He held the peaches very tightly.

"I want 'em bofe myself," he said.

"What, both! Don't want your dear mother to have one when you have two? Well, never mind. Somebody else will give peaches to mamma."

Mamma set Harry's chair by the table, and give him her fruit-knife. He was very much pleased when he had the pretty silver knife to use, "Now, dear," she said, "eat all yourself, and try to enjoy them."

She turned her face away, and went on with her sewing. But Harry found that they did not taste good. Selfishness is a bitter sauce. Before long he felt ashamed, and ran to his mother, begging her to share his fruit with him. When, after some persuasion, she consented, he felt happy again.

WHAT A LITTLE GIRL CAN DO.

A little girl of six years old was desirous of putting her pennies into the missionary box with others. When saying her evening prayers at her papa's knee she hesitated a moment, and then added, "Lord, bless my two pennies for Jesus' sake. Amen."

"Oh, what has Jesus done for me?"

He pitied me—my Saviour!

My sins were great, His love was free:

He died for me—my Saviour!

Exalted by the Father's side,

He pleads for me—my Saviour!

A heavenly mansion He'll provide

For all who love the Saviour!"

Some time ago a little boy, twelve years old, on his way to Vermont, stopped at a country tavern, and paid for his lodging and breakfast by sawing wood, instead of asking them as a gift. Fifty years later the boy passed the same little inn as George Peabody, the banker.

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