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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VII.
No. 22.

MONTREAL, WEDNESDAY, SEPTEMBER 16, 1885.

61-50
PER YEAR

ECCLIASTICAL NOTES.

NOTES ON THE FIRST CENTURY OF THE CHURCH IN CANADA AND NOVA SCOTIA.

I. BISHOP PORRITS—Sermon to the S. P. G., 1783: "There is another point which calls at present for some part of our attention; I mean the English Protestants in the Province of Canada. They are now said to amount to several thousands, settled in different parts of the country, and at considerable distances from each other. For the instruction of all these there are no more than three Protestant clergymen, and those all foreigners appointed and paid by Government. There is not in the whole Province a single clergyman of our communion, nor is there a single church belonging to the Protestants; they being obliged to make use of the Romish chapels."

II. BISHOP BUTLER—Sermon to the S. P. G., 1784: "An infant Church is rising under the favour and protection of Government in Nova Scotia; and it is of a singular description, consisting of honourable exiles, under the pastoral care of their fellow-sufferers. There is not a party among us so narrow as to censure efforts made for the support of Christianity in this extraordinary colony: who having given signal evidence of their public virtue, and having passed through the school of adversity, may be presumed to be eminently qualified for receiving and inwardly digesting the instructions and comforts administered by our religion. They are by this time, it is to be hoped, approaching towards a rest from their troubles, and may, without a vindictive spirit, aim at the triumph of attracting the admiration of even their revolted neighbours, when by their industry, their union among themselves, their fidelity to lawful government, and their zeal for pure religion, they become a most respectable and happy community. Another fair prospect is said to be opening in Canada, where the Protestants, who amounted to a fifth part of the inhabitants, are supposed to have received a large accession of American loyalists."

III. BISHOP WARREN—Sermon to the S. P. G., 1787: Referred to the Act just passed to enable the Convention of the Protestant Episcopal Church in the United States to carry their appointment of Bishops into complete execution; also to the King's signifying his intention of establishing Episcopacy in his own colonies. A note to this sermon says: "It was asserted in some accounts lately received by the Society from Nova Scotia, that there were in Cornwallis and the towns adjacent not less than 50 different religious sects."

IV. BISHOP DOUGLAS—Sermon to the S. P. G., 1793: "The proceedings of our Society being by the Charter limited to the Colonies belonging to the Kingdom of England, so greatly was the field of our bounty contracted upon the separation of the United States, that only 13 missionaries and 3 schoolmasters remained upon our list. At the time when the troubles in America began, besides a great many schoolmasters, nearly 100 missionaries were in active employment. The number of schoolmasters is

now increased to 15, and that of the missionaries to nearly 40. Besides the Society's salary, which is generally £50 per annum to a newly erected mission, Government allows to 13 of the missionaries in Nova Scotia £70 to £75 per annum, to 6 in New Brunswick £100 per annum, to 5 in the Bahamas £70 each, and the same bounty may be expected when another missionary shall be sent to those islands, which is now in contemplation. In the year 1788, in all the way from Halifax in Nova Scotia to Fredericton in New Brunswick, distant from each other nearly 300 miles, there was only one church. But now, besides 8 new churches in Nova Scotia, there are 4 on the river of St. John, all which have been lately consecrated by the Bishop. Three others are now building, and there is a probability that more will soon be erected. It will give real satisfaction to learn from accounts lately received that a numerous body of Indians think seriously of relinquishing their wandering mode of life, and of deriving their future subsistence from land, in fixed habitations. And when we add that schools are also established, where some of their children are educated, may we not hope to see additional accessions of this kind gradually made to civilization, and, in consequence of civilization, to Christianity as taught by our missionaries, even amongst those tribes, between whom and missionaries of another communion there had formerly been intercourse? Bishop Inglis gives an account of this in his letter of October last. These Indians, consisting of about 150 families, are in Mr. Diblee's neighbourhood, sixty miles above Fredericton, in New Brunswick. The Bishop conversed with one of them on the subject, and saw a field of rye which had been cultivated by him. The same sentiments prevail with the rest; and Governor Carleton, to encourage this disposition, has promised to grant them lands. Most of these Indians had been instructed by Popish missionaries, but their prejudices wear off, and they regularly attend our services, and behave decently."

DISESTABLISHMENT.—The Bishop of Carlisle, in a sermon lately preached in his Cathedral, thus refers to the consequences of making this question a political and party question at the coming elections:—

He could not but think if the existing settlement in Church and State became one of the political and party questions of the day, we should see a shaking up of politics and parties such as had not been witnessed in England for many a long year. The questions which of late divided Englishmen had gone very deep; but this was a burning one, and if it did burn would become very hot indeed. It would touch the deep foundations of national history, and would prove to be much larger and more difficult than any question that had been stirred in this country for two centuries. He did not desire to enlarge upon the fighting powers of the lovers and friends of the Church in the event of the institution they prized being seriously attacked, but he wished to see the Church put before the nation the truth, the whole truth, and nothing but the truth. The people must be told that no taxes went to the support of the

Church, and be made to realize the work that the Church was accomplishing.

BISHOP WHITEHEAD ON "FINE MUSIC."—In his Convention address, the Bishop, referring to boy choirs—which he favors, without, however, necessarily associating them with a choral service—says:—

The spiritual interests of very many parishes suffer much from the "fine music," as it is called, which pleases the ear but by no means warms the heart or touches the conscience. It may, and perhaps does, attract a few of musical culture and attainment, but for every one who is thus induced to attend, I am persuaded that scores of the very class which we most desire to reach are repelled from our churches. Familiar tunes, plain chants, hearty singing, a large choir, these are the key to the solution of many of our difficulties. Let the people sing, give them all a share in the worship, and you will help them on the way to God. * * * For the adult portion of the congregation, except on festivals and extraordinary occasions, the simple service, reverently used, with the hymns and canticles so arranged that all may sing them, and such accustomed anthems as the *Ter Sanctus* wedded to familiar music, will make a service satisfactory and helpful to all. I long for the day when in all our churches shall thus be exemplified the worship of the Lord in the beauty of holiness.

A BIT OF HISTORY.—The Rt. Rev. Samuel D. Ferguson, Missionary Bishop of Cape Palmas, Africa, was rescued when a boy, along with some others, from a slave ship, on the coast of Africa. He was named after a gentleman in New York, and educated in Liberia. From this source he began his citizenship and his successful missionary labors, and has finally attained to the Episcopate.

DISESTABLISHMENT FROM A SECULAR STAND-POINT.—The London *Standard*, alluding to this matter as affecting the masses, says:—

The poor would not gain one penny by it, and would lose all that we have described, all the gracious charities and direct material benefits of which the parsonage is the source. They would find out that, in lending themselves to the designs of the agitators, they had, on pecuniary grounds alone, made as bad a bargain for themselves and their children as if they had been drugged and cheated. They would not get educated; they would, in too many instances, have lost free religion; and they would find themselves relapsing into heathenism, with their only compensation in the shape of a petty plot of ground mortgaged to the last blade of corn, from which they could with difficulty extract a livelihood inferior to that of a day laborer.

GERMANY.—A mission is at present in progress in the chaplaincy of Baden-Baden, conducted by the Rev. Sir James Erasmus Philipps and the Rev. Frederick Alexander Ormsby. A form of prayer was issued to be used at intercessory services and for daily private use.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Personal.—The Rev. E. A. Harris is visiting Prince Edward Island. The rev. gentleman is doing a good work at Mahone Bay. The new church there is progressing rapidly. The recent tea-meeting brought in about \$400 to the building fund.

The Rev. J. A. Kaulbach is visiting his friends at Lunenburg, being obliged to take rest on account of indisposition. Last Sunday week the rev. gentleman could scarcely finish the regular service in Truro, on account of indisposition. We hope that the needed rest will bring restored health.

The Rev. C. McCully, who recently resigned the charge of Clementsport, has been nominated by the Lord Bishop to the Chaplaincy of the Military Prison at Melville Island, Halifax. Hitherto the Garrison Chaplain has had the services of an assistant military chaplain; now there will be but one military chaplain on the station, and the charge of Melville Island will be placed in the hands of one of the Nova Scotian clergy, nominated by the Lord Bishop. As the duties of the Chaplain are not very onerous, Mr. McCully will assist at the Bishop's Chapel.

The Rev. W. B. King, formerly Curate of St. Peter's, Charlottetown, is to return to his old charge, and carry on the work until an incumbent has been secured for the parish.

NEW GLASGOW.—The appeal for King's College was read in St. George's on Sunday, 6th inst., and the Rector preached the annual sermon for that institution: "That our sons may grow up as the young plants."

Public thanksgiving was offered in St. George's (and also in the Parish Church) for the preservation of three members of our Bishop's family from death by the shipwreck of the *Hanoverian* on the coast of Newfoundland. The diocese would indeed have had cause to mourn had Mrs. and Miss Binney been taken from us, and all know how the Bishop's life is bound up in the life of his dear child's child.

BEAVER HARBOR.—The Tangier Rural Deanery met at Salmon River on Thursday, Sept. 3rd, being the first meeting ever held in the above parish. It being the eastern extremity of the Deanery, the attendance of the Chapter was small. Morning service was held in the Salmon River church, when the Rev. E. H. Ball took prayers, and the Rev. W. Ellis, Rural Dean, preached and celebrated, assisted by the Rector, the Rev. Richmond Smith. The church was well filled, and there were upwards of 60 communicants.

At the capitular meeting in the afternoon, the aim sought for in the organization of Rural Deaneries—viz., the mutual edification of the clergy—was felt to have been very fully realized.

A very large congregation gathered in the evening, when the Rural Dean again preached. Both sermons, though from different texts, were on the subject of "the Kingdom of Heaven;" and consisted of lucid explanations of the phrase, showing that by it is meant the Church on earth, and dealing with the Kingship of Christ, the visibility of the Kingdom, its Catholicity, the means of membership with it by Holy Baptism, sustenance in it by the means of grace, specially by the Holy Sacrament of the Lord's Supper, &c. This teaching, given in a very lucid manner must have helped very much to strengthen the attachment of the parishioners to the Church, and to build them up in the Faith.

On Friday, well attended services were held at Beaver Harbor and Sheet Harbor, when the Rural Dean again preached.

The next meeting was appointed for Dartmouth, on Nov. 18th.

WEYMOUTH.—Dr. Dart, late President of King's College, being about to return to England, the parishioners of Weymouth presented him with the following address, to which he replied in the most feeling terms:—

Reverend and dear Sir,—

We, the undersigned, regret to learn that, after a residence of ten years in this Province, as President of King's College, Windsor, you have decided to return to England, your native land. We cannot, however, bid you farewell without offering you the sincere expression of our regard and esteem. Our acquaintance with you has extended over a period of seven years. Since then your vacations have been spent in our midst. Owing to your numerous duties at the College, you might have fairly claimed rest and exemption from clerical functions; yet you have ever most cheerfully responded to the frequent invitations of our Rector to occupy the pulpits in this parish.

In asking your acceptance of the accompanying writing-desk and gold pen, we beg to assure you, reverend and dear sir, that you carry with you the affection and best wishes of the inhabitants of Weymouth, who will not fail to pray that the blessing of God may ever accompany you and prosper your work in whatever new sphere of duty He shall appoint you to serve Him.

The address was signed by the Rev. P. J. Filleul, A.B., Rector of Weymouth, by the Wardens, the members of the Vestry, and a large number of the parishioners.

WEYMOUTH, N.S., Sept. 4, 1885.

MEETING OF THE RURAL DEANERY OF ST. GEORGE.—This Chapter, comprising in territorial extent the Counties of Guysboro', Antigonish and Richmond, C.B., was convened for worship and business at Port Mulgrave on August 19th last. Owing to the fact that the clergy of this Chapter are separated by long distances, in two or three cases, and some of the Missions being well nigh inaccessible in inclement seasons of the year, meetings are necessarily irregular, and are sometimes held at longer intervals than the Rural Dean and his clergy would wish. However, meetings are held of much profit, and the fact that we are governed by a model constitution, attested to by the fact that two deaneries in the diocese have adopted our code in its main features, ensures for us a prominent position.

The meeting in the mission of Melford, as regards attendance of the clergy, viz., the Rev. Rural Dean Hamilton, Rev. Messrs. Brine, Macdonald, Ansell and the incumbent, the Rev. D. S. Sutherland, was quite satisfactory. The absence of large congregations was accounted for from the fact that many of them, following the vocation of fishing, were thus absent from the parish.

On the morning of Wednesday of the above date, the public service was celebrated in St. Paul's Church, morning prayers being read by Rev. R. F. Brine, lessons read and sermon preached by Rev. A. C. Macdonald, the Dean taking the Holy Communion and being celebrant, while the incumbent acted as server. The sermon was pronounced as one of much power, and suggestive of doctrinal and practical lessons not a few.

The meeting proper of the Chapter was held at the Mission House in the afternoon, and questions raised and answered concerning the services and usages of the Church of God, Lay Baptism receiving a large share of attention.

At 7 o'clock p.m. the clergy and a goodly congregation assembled for Evensong, the ser-

vice being divided among the clergy, and the Rev. Mr. Brine preaching a sermon full of thought and excellent advice regarding the duties and privileges of our Christian worship. The choir throughout, though limited in numbers, performed their part in a churchly manner.

It may not be out of place to say a word or two with reference to the extent and character of this mission and the labors of the missionary. To be successful here a man requires a high standard of physical development. When it is learned that the present incumbent has travelled on foot from one end of the parish to the other, a distance of eighteen miles, and returned, saying three services and preaching as many sermons, in one Sunday, it will be acknowledged that he possesses this characteristic in an eminent degree. Evidences are not wanting of his ministerial success, as a church finished in one portion of his mission (after remaining incomplete for some fifteen years), and arrangements being well forward for the erection of a new church in another portion, amply testifies to his zeal and energy. Moreover, he has not yet completed his second year in the work here.

It cannot be omitted from this account that the people of Port Mulgrave manifested their proverbial hospitality on the occasion of this meeting, and that the scenic beauty of the Strait of Canso, now generally admitted as possessing charms second to no locality in America, received much comment.

The success, also, with which Mrs. Sutherland discharged her duties as hostess (she being but recently a bride) demonstrated that Mr. Sutherland has a helpmeet in every sense of the word.

AMHERST.—The annual picnic of Christ Church Sunday-school passed off on the 4th inst., and was a most enjoyable affair. The pupils were treated to a drive, while tea, &c., was being prepared for them in a pleasant grove, about two miles from town. Music by the Juvenile Brass Band added greatly to the pleasure of the day.

Mr. Shaw has just paid this and the neighboring parishes a visit on behalf of the GUARDIAN.

On Sunday, the 6th inst., Mr. Selwyn Shreve, licensed lay reader, assisted the Vicar at Matins and Evensong, and delivered an earnest address at the former.

DIOCESE OF FREDERICTON.

GRAND MANAN.—On Thursday, Sept. 3rd, the Right Rev. H. T. Kingdon, Bishop-Coadjutor, with Revs. Canon Neales, of Woodstock, K. E. Smith, R.D., of St. George, T. E. Dowling, of St. Stephen, H. H. Neales, of Campo Bello, arrived at Grand Manan on the steamer *Flushing*.

Divine service was held at 7 p.m., followed by stirring addresses from Revs. K. E. Smith, T. E. Dowling and H. H. Neales.

The Church of the Ascension was consecrated on Friday morning by the Right Reverend the Bishop-Coadjutor. The service was deeply impressive. The petition for Consecration was read by the Rector of the parish, the Rev. W. S. Covert, and the deed of consecration by Rev. T. E. Dowling.

For the musical portion of the service a good deal of credit is due to Mrs. Josiah Parkill, the organist, and the members of the choir.

The Bishop preached two valuable sermons—in the morning at the consecration, and in the evening, when an aged gentleman was confirmed.

Mr. K. C. J. Dunn, of St. John, N.B., was the architect of this church. At the missionary meeting one of the clergymen spoke of it as "a gem."

DIOCESE OF QUEBEC.

SHERBROOKE C. E. T. S.—The first regular meeting of the Church of England Temperance Society, after the vacation, was held in the Church Hall on Monday evening the 7th inst., and was well attended. Addresses were given by the Vice-President, Mr. Elkins and the Rev. C. P. Reid, singing by the boys of Prof. Reid's class and a musical solo by the Prof. and Miss. Hollowell which was loudly encored and ably responded to. There were several additions to the ranks of the society.

PERSONAL.—R. W. Heneker, Esq., and family are back from England.

The position of Rector of this Parish has not yet been filled. We understand that several names have been submitted; but up to the present we have not learned of any choice having been made.

DIOCESE OF MONTREAL.

The Rev. E. A. W. King, M.A., late rector of Levis, in the Diocese of Quebec, has entered upon the duties of Principal of the Cote St. Antoine Dissident School. We heartily welcome our esteemed brother to this diocese.

BEDFORD.—The ladies of St. James' Church gave a tea-party on the Fair Ground of the Missisquoi Agriculture Society on the 7th inst. There was a large gathering of people who spent a very pleasant evening. The enjoyment of the occasion was very much enhanced by the admirable performances of our local Brass Band, who, with their usual generosity, gave their services gratis.

CLARENCEVILLE.—St. Thomas.—A Harvest Home Festival was held here on the 2nd inst. Unfortunately, the weather was not at all propitious, and many were kept away who would otherwise have been present. Still, a goodly number assembled and a very pleasant afternoon was spent in innocent recreation. Some excellent music was discoursed by the Bedford Band.

DIOCESE OF ONTARIO.

MATTAWA.—Mattawa has now increased from a population of nearly 700 in 1882 to 1,000 in 1885. Still the growth, so far, is chiefly among the French. Our congregation now numbers 61, and communicants 23. Railway people move about a good deal, and the personnel of the congregation has completely changed. They come and go, and we take our chance of losing or gaining, as the case may be. There is a large Roman Catholic church here, with seating accommodation for about 500 or 600, a clergy house built last year at a cost of about \$6,000, and this year a hospital and convent is being erected at a cost of \$10,000. There is a Methodist and a Presbyterian place of worship now, and a manse adjoining the latter, erected two years ago. There is also a large public school, erected last year, with a roll of some 70 scholars; this in addition to the Roman Catholic separate school, which has about one-third as many more pupils. Mattawa is, and probably always will be, the most important point on the Upper Ottawa. It is the headquarters of the Hudson Bay Company, and the central point for distribution of all the lumber supplies of the largest and most important concerns on the Temiscamingue and Kippewa lakes. The annual cut of timber from the limits embraced by the mission exceeds in value \$1,900,000. Settlements have within the past year sprung up in this neighborhood, a large quantity of the land being well adapted to agriculture. Government roads are being rapidly opened out to these settlers, and we have been already solicited to give the church services at several new points. This we purpose doing almost im-

mediately. Another sphere of work is shanty visiting in winter, for the purpose of holding services among the hundreds of men shut up in the woods from fall to spring, not a few being members of the Church of England. It has been impossible in previous years, notwithstanding the invitations received, to do any satisfactory work in this respect, but we purpose (D.V.) adopting a new plan this year.

The Rev. Forster Bliss, the indefatigable Missionary Priest of the Upper Ottawa Mission, writes:

The impression prevails in some quarters that the Upper Ottawa Mission work has received considerable financial aid from England. I desire to correct this erroneous impression. The help we have had has been in the way of furnishings—altar cloths, &c., of no inconsiderable value. I may add, however, that we are promised further help through the kindly interest of a lady friend who has undertaken to solicit Subscriptions in aid of our Building Funds. This help we most particularly need, whether from England or Canada, in connection with further payments due on St. Alban's property at Mattawa. I am most anxious to meet our obligations in this quarter for the reasons particularly specified in my general report just published, a copy of which may be had on application. These payments are to be made in three annual instalments, the first of which is overdue. I am averse to undertaking further building, except to the extent of Subscriptions made in the localities interested, until present obligations are discharged. This constant begging, a real necessity under our present improper manner of giving, is most wearying both to mind and body, and the anxiety involved is beyond description. It is not only degrading, but it is a bar to Spiritual progress in the parish, clogging the whole machinery of the Church. The Clergy, instead of being constantly among their people, discharging their divinely committed trust, feeding and nourishing their immortal souls in anticipation of that Great Day, must perchance hurry off at the call of another duty, to seek means whereby to house their houseless flocks.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. Bayley Jones, of the Diocese of Huron, took services at St. Philip's Church and at the Church of St. James, Toronto, on Sunday, Sept. 6th.

Rev. Canon Hill officiated on the same day at the Church of the Redeemer, Bloor street.

Rev. W. S. Darling, Rector of Holy Trinity, Toronto, has returned to England, where he expects again to plead for the S. P. G., as he has done for two former years.

Most of the clergy have now returned from their vacations, and will doubtless enter on their arduous duties with renewed energy and vigor.

CHURCH PROGRESS.—We have heard many a Jeremiad lately concerning the weakness of the Church, the inability she has shown in this country to keep pace with the population, her retrograde movements, &c., &c. All these and similar charges have been publicly proclaimed since the Synod meeting. We venture to suggest there is another and a much more golden and truthful side to this "vexed" question. We know several parishes which are giving tangible proofs of Church life and vigor. Throughout the Diocese there are not a few tokens of prosperity testifying to the progress the Church has made and is making wherever faithful services are rendered by the clergy. Let us mention a few of these marks of growth for the benefit of the croakers and dissatisfied. It will be readily admitted where there are churches being erected, parsonages built and school-rooms in progress, these are sure evidences that the Church is at least not standing

still. Now, in various parts of the Diocese, at the present moment, work of this kind is going on.

A new church, St. Barnabas, will shortly, we understand, be begun in the western part of the city. One gentleman, John Donaldson, Esq., Immigration Agent, has already collected \$500 for this purpose, and hopes to double the amount before the church is finished.

A new church is in process of erection at Lindsay, the corner stone having been laid on Dominion Day. Cost, \$12,000.

A new church, costing about \$2,500, will be built at once in the Mission of Seymour and Percy, at the latter place. The Church people have determined it will be opened free from any indebtedness.

At St. John's Church, Lakefield, a handsome stone tower has been erected, and many improvements have been made in the church itself.

The contract is let for the erection of a bell spire at Otonabee. A bell will shortly be procured.

A new parsonage has just been completed in the village of Norwood. We believe a large proportion of the cost has been met.

A new school-room will be built this fall in connection with St. Luke's Church, Ashburnham. It is proposed to extend and improve the chancel also, and the entire improvements will probably cost \$3,000.

A new church was opened not long since at Orono, and the parish, an out station of Perrytown, is doing remarkably well.

Do these things indicate lethargy or lack of prosperity?

TEACHERS' EXAMINATION.—The examination of Sunday-school teachers, under the auspices of the Sunday-school Institute, London, England, was held at two centres in this Diocese last May, viz., in Toronto and at Ashburnham. Six teachers entered, three at each place. Of those who were candidates in Ashburnham, all belonged to St. Luke's Sunday-school. Two passed, one receiving a first class and the other a second. The third candidate failed by only 5 marks. The questions are sent out from England, and the answers returned at once. In this work there is admirable training for Sunday-school teachers. We should strongly recommend the clergy to take it up. The subjects for next year will be as follows:—

Scripture.—St. John, chapters xi. to the end of the Gospel.

Prayer Book.—Church Catechism: To the close of the answer, "I desire my Lord God, our heavenly Father," &c.; and Articles xix. to xxiv.

Lesson.—To be selected from St. John, chapters xi. to the end of the Gospel.

The examination will be held some time in May, 1886, so that there is ample time for study.

ST. MATTHIAS.—Rev. Chas. Darling, senior assistant at St. Matthias', has returned from Prince Edward Island, thoroughly restored in health. The Rector, Rev. R. Harrison, is spending September at Charlottetown. Rev. F. W. Squire, the second assistant at St. Matthias', is taking Sunday duty at Whitby. Rev. A. S. Fidler, of the latter place, is spending some months in Europe for the restoration of his health.

WEST MONO MISSION.—On the twelfth Sunday after Trinity the fine new brick church erected on Lot 25, Fourth Concession, Mono, was opened for public worship. The day was all that could be wished for, fine and pleasant. The first service, held at 8 a.m., was a celebration of the Holy Communion, the celebrant being the Missionary in charge; the Gospeler, Rev. T. W. Paterson, M.A., of Toronto; the Epistler, Rev. R. S. Radcliffe, of Mount Forest. Quite a number partook of this Holy Feast.

At the 11 o'clock service the church was literally packed. As it was, a number had to be content to remain outside and endeavor to follow the service as best they could. The sermon was by the Rev. A. C. Watt, of Mono Mills, who took his text from Col. iii. 16. The Rev. Mr. Paterson read the prayers, the lessons being read by J. M. Snowdon, B.A., assistant to the Missionary. At the 3 o'clock service the Litany was read by Mr. Snowdon, the lessons by the Missionary. At this service the crowd was so great that it was decided to hold an overflow meeting in the churchyard. This was done, to the greatest satisfaction of those who were unable to get even standing room in the church. The Rev. Mr. Radcliffe mounted a table placed in the centre of the crowd, and delivered a telling sermon on the words, "My house shall be called a house of prayer." Rev. Mr. Paterson preached in the church, taking his text from Psalm 150, verse 6: "Let everything that hath breath praise the Lord." At the evening service the crowd was again very large. The sermon delivered in the open air by Rev. Mr. Paterson was much appreciated. It was somewhat novel to see a church clergyman, robed in his surplice, cassock, stole and hood, preaching to a large and attentive assembly, with the soft, silvery light of the moon as the only aid to distinguish man from man. The sermon in the church at this service was by Rev. Mr. Radcliffe, his text on this occasion being the words, "I and the lad will go yonder and worship." The musical portion of the service was rendered by the choir of the church, Miss Brownie Stewart, of Orangeville, kindly assisting Miss Laverty at the organ. The altar was handsomely decorated with flowers from the conservatory of Judge McCarthy, of Orangeville. The altar cloth is a magnificent piece of needlework. It was the gift of Mrs. Crompton, Sr., of Hassock, England. The altar linen is also very fine, and beautifully worked. This was the gift of Miss T. Tower, London, Eng. The holy vessels are the gifts of Mr. Carter, Toronto, and an unknown donor of Newmarket. The lettering over the chancel arches was the gift of Miss Stewart. These gifts, together with the handsome stained glass windows, carpet and matting presented by the committee, has made the interior, as also the exterior, the most beautiful place of worship in the township. The building is of brick, 45 feet long and 22 feet wide, having a basement the full size of the church, which is to be used by the Sunday-school.

DIOCESE OF NIAGARA.

WATERDOWN.—On Thursday, Aug. 27th, the annual Harvest Service and Festival were held in this parish. The service was held at 3 o'clock, when the church was beautifully decorated with fruit, grain and flowers. The service, which was full choral, was largely attended, and very hearty and bright. There were present of the clergy the Revs. Rural Dean Belt, M.A., Burlington; T. Geoghegan, West Flamboro'; G. Bull, Barton; T. Motherwell, M.A., Lowville; W. Munson, curate in charge, and W. R. Clark, M.A., Ancaster, who preached a sermon appropriate to the occasion. After the service, dinner was served in the Town Hall, and in the evening a garden concert was given in the beautiful grounds of Mrs. Davidson. Much credit is due Mr. Munson and the ladies of the congregation for the great success of this year's festival.

BURLINGTON.—On the 3rd inst. the annual Harvest Service and Festival were held here. The church, which is frame, and was built nearly 50 years ago, was most tastefully decorated. The attendance was large and the service very hearty. The Rev. Mr. Lewis, of Toronto, preached an excellent sermon. The Revs. W. R. Clark, M.A., Ancaster; T. Geoghegan, Flamboro'; Canon Worrell, M.A., Oakville, and G. Bull, Barton, also assisted. After

the service, tea was served on the Brant House grounds. Although the church is not very strong in this parish, the village is one of the prettiest in Ontario, situated on Lake Ontario, and has railway and boat connection with Hamilton and Toronto. The parish is richly endowed, and it has one of the most faithful and energetic clergymen in the diocese.

The proceeds of the day amounted to about \$64, which will be added, (after deducting expenses), to the fund for the erection of a new Sunday School—a convenience much needed in the parish.

Most of the clergy of the diocese have returned to their parishes after their vacations, and his Lordship the Bishop is expected to remove his family to Hamilton in a few days' time, after which he will proceed to the County of Wellington to hold Confirmations.

REMOVAL.—The Rev. John Fletcher, who has had charge of the parish of Port Dalhousie during the absence in England of the Rector, has removed to the Mission of Palermo.

HAMILTON.—*Christ Church Cathedral.*—On the morning of Sunday, 6th Sept., there was a large congregation at Christ Church Cathedral to listen to the Very Rev. Dean Geddes, who took for his text Heb. xiii, 14: "For here have we no continuing city, but we seek one to come." He said: "It is with very mingled feelings, my dear friends and old parishioners, that I stand once more in this pulpit after so long an absence and address the congregation among whom I spent a long ministry of five and forty years. When last I preached within the walls of this cathedral, endeared to me by so many tender and holy associations, I little thought that I should ever again behold your faces in the flesh. The reflection that 'the days of our age are three score years and ten' naturally suggested the thought; but God in His great mercy has spared me and the constant partner of all my labors to return in renewed health and strength to visit our native country, where, if it be his will, we desire to end our days and to be laid beside dear ones who have gone before. You may conceive, then, the feelings of pleasure and satisfaction and gratitude with which I appear before you in my old familiar place this day. I thank you for the prayers you offered up for our safety on the mighty deep, prayers which were signally answered, for after a calm and pleasant voyage we were brought in safety 'to the haven where we would be.' On the other hand, when I look around and behold vacant places in this cathedral; when I behold the episcopal stall bereft of its first venerable, zealous and indefatigable bishop (though since by God's blessing on the Synod's choice so happily filled by a young, active and energetic successor); when I recall the many sad messages of family bereavement that reached me across the wide Atlantic, announcing that one and another of my old parishioners had been removed from this earthly scene and called to their last solemn account, you will not wonder that the pleasure of meeting you again should be chastened with many painful feelings of regret I can truly say, my brethren, that never for the space of now nearly six years have I ceased to make mention of you in my morning and evening prayers, asking that the Lord would comfort and succor all those who were in trouble, sorrow, need, sickness or any other adversity, and blessing His holy name for all His servants departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples that with them we may be partakers of His heavenly kingdom, and here before entering directly upon the consideration of my subject I may be allowed to express the satisfaction I have derived from the manner in which this parish has been cared for, and its spiritual and temporal interests have been cherished and ad-

vanced by my reverend friend and brother, the rector in charge. His presence alone prevents me from further reference to his successful labors. But I cannot forbear to specify two signs of prosperity; the more frequent celebration of the Holy Communion, with an increased number of communicants, and the amount of offerings, whether for parochial or missionary objects. May we not then, my brethren, adopt the language of holy David and—whether we contemplate our personal and individual mercies, or regard our parochial and spiritual benefits—exclaim, "Bless the Lord, O my soul, and forget not all his benefits. Bless the Lord, O my soul, and all that is within me bless his holy name!"

ST. THOMAS' CHURCH.—On the evening of Sunday, Sept. 6th, the Very Rev. Dean Geddes preached to a large and attentive congregation.

The excursion to Niagara Falls (United States side) which took place on Monday, Sept. 7th, under the auspices of the choir and Sunday-school teachers of the Church of St. Thomas, was one of the most largely attended and enjoyable affairs of the season. The primary object of the choir and teachers was to bring the congregation together for a day's outing at little expense, but the privileges of the excursion were not confined to members of the congregation alone. Friends belonging to other churches were made welcome, and of the three hundred or more people who attended, about thirty or forty were not of Canon Curran's flock. The rev. rector was of course present, and was accompanied by Revs. Hartley Carmichael, R. D. Freeman, Chippewa; W. Webber, Montreal; C. R. Lee, Thorold, and O. J. Booth, St. Catharines. The weather turned out delightful, and nothing occurred to mar in the slightest degree the enjoyment of the day, which will be long remembered by all who were present. It should be added that the chief credit for the whole of the affair is due to Mr. Bedlington, the energetic Superintendent of St. Thomas' Sunday-school, who suggested the project and directed arrangements. Canon Curran seems to have the faculty of inoculating his congregation, especially the young, with some of his own activity.

Most of the absentee members of the choir having returned from their holidays, Mr. Newman has resumed the regular weekly practice, suspended for the past few months. The papers of several western cities have lately contained very flattering notices of the singing of Mrs. Zimmerman and Miss Champ, who have been visiting friends in London, Woodstock, Sarnia, Ingersoll and other places, where they were asked to sing during offertory in a number of churches.

The monthly meetings of the city clergy commenced on the evening of Tuesday, Sept. 8th, at the residence of the Rev. L. DesBrisay. The object of these meetings is not alone the discussion of theological questions, but also to promote kindly social feelings among our clergy. Owing to the inclemency of the weather, this first meeting was not so well attended as it would otherwise have been.

COLBECK.—*Luther.*—Rev. W. R. Blackford of this Mission lately baptized Miss Simpson and Miss Keast, by immersion in the Grand River. Verily, the Disciples and Baptists have no cause to remain sects any longer.

DIOCESE OF HURON.

WARDSVILLE.—A Mission lasting 12 days is being held in connection with St. James Church, in which the Rev. J. H. Moorehouse, of Gorrie, is assisting. Neighboring clergy are also taking part. There is a Bible reading every afternoon, and an Evangelistic Service each evening. The prayers of all true believers are earnestly asked that God may be pleased to

guide His ambassadors that all may be done to His glory.

The garden party held at the parsonage grounds, notwithstanding the chilly weather, was a decided success. The walks and lawns were beautifully illuminated with torches, Chinese lanterns, &c., giving the visitors a good opportunity for inspecting the grounds and noting the many and great improvements that have been made during the past year. The Rev. Mr. and Mrs. Taylor, as host and hostess, seemed in the best of spirits and pleased to welcome their many friends, and with their happy faculty of entertaining, succeeded in making every person feel at home; especially did the former delight in showing the visitors his many choice plants and flowers, of which a finer collection will not be found even in a city. The Wardsville parsonage grounds are said to be the handsomest and most beautifully kept in the Diocese. Long may they flourish a credit to the man who finds such pleasure in beautifying them and to the church of which he is a member. The programme, consisting of anthems by the choir, solos by Mrs. E. C. Kerby, Mrs. H. A. Wilson and Mr. R. K. Howes, and instrumental music by Miss Howard, Mr. Keyes and others, was well rendered and appreciated. The proceeds amounted to over forty dollars.

H. W.

LONDON.—The Revs. Canon Imrie, J. B. Richardson and Evans Davis have returned from their vacations and resumed their several duties on Sunday, Sept. 6th.

Bishop Baldwin and family are expected home from the seaside Sept. 9th.

THE CHAPTER HOUSE.—Rev. G. G. Ballard commenced his duties in the Chapter House Sept. 6th. The congregation seem very much pleased with the sermons preached by their new Rector, and look forward to a new era of prosperity in all Church work.

ST. THOMAS.—The Rev. Canon Hill assumed charge of this parish Sept. 1st, preaching his first sermon here on the 6th.

LONDON SOUTH.—The addition to St. James' School-house is now nearing completion, and it is expected to be ready for opening in a couple of weeks.

The wife of the Venerable Archdeacon Marsh died on Friday, Sept. 4th. The funeral took place in the church at St. John's on the 8th. The Archdeacon has the sympathy of friends in his severe trouble.

The Standing Committee of the Diocese is called to meet at the Chapter House, Sept. 24th, for the transaction of business.

DIocese OF ALGOMA.

A VOYAGE OF DISCOVERY.

(Continued.)

Killarney, on the north shore, was our next point. Here we found a neat little village of probably a hundred and fifty inhabitants, nestling in a bay most completely land-locked, and offering a perfect shelter from almost any wind that might blow. The *Bayfield* lay at anchor here, this being her headquarters during the new survey now being made under the direction of Commander Bolton, who, with Captain McGregor, kindly furnished the Bishop with minute instructions as to his course to French River. Finding, however, that we had some forty miles to cover before dark, and the day being somewhat thick and hazy, we changed our plans, and stood in towards Collins Inlet, fortunately meeting the tug, belonging to the mills there, and following her guidance up a

broad, deep stream, running between steep, thickly wooded hills, on either side, till we reached our destination, about seventeen miles from Killarney. It was now 7 o'clock, and no time must be lost if a service was to be held that evening, so two of the party set off to find the manager or foreman of the mill, and notify the workmen and their families. Just at this point a heavy rain cloud broke, and a torrent poured down which threatened to disappoint our hopes, but, despite the weather and the shortness of the notice, the school-house was filled to the doors, some standing all through, and we had another hearty and soul-stirring service, in which every member of the congregation seemed to be taking part, both in the singing and responses. After the sermon by the Bishop, the customary notice was given as to baptism, a hymn was sung, followed by the Benediction, and the people scattered, one man informing us that for three years they had been depending on the store-keeper for religious services; that in all that time not a solitary minister of any Protestant communion had visited the place to care for the people's souls! Need it be added that the resolve was there and then silently registered that, so far as the Church of England was concerned, no room would be left for the utterance of a rebuke like that again? At 9 a.m. next day six little ones were baptized into the Church of Christ, the parents expressing their most grateful thanks for the opportunity of obtaining this long wished for privilege for their children.

J. F. S.

(To be continued.)

The Treasurer will be greatly obliged by contributors to the Shingwauk and Wawanosh Homes, forwarding their subscriptions direct to the Rev. E. F. Wilson, Sault Ste. Marie, instead of through the Treasurer, who desires to receive Diocesan funds only.

DIocese OF SASKATCHEWAN.

We take from the *Prince Albert Times* the following letter to His Lordship the Bishop of Saskatchewan, from Major-General Strange in commendation of the bravery of the Rev. Canon McKay during the late rebellion:

MY LORD,—I think it only my duty to bring to your notice the self-devotion and gallantry of a Canon of our Church, the Rev. Canon McKay. In the first instance he acted as interpreter and subsequently volunteered for the dangerous task of alone seeking Big Bear's Camp with a hope of tracing the unfortunate ladies in captivity. He never desisted from his self-imposed task, going in advance of our most advanced scouts. He attempted to open a parley with a flag of truce, during the action at Loon Lake, under a heavy fire. He subsequently penetrated into the Cree camp at Lac des Isles with the hope of rescuing the ladies who had, however, been previously sent in. His loyal gallantry combined with a modesty well becoming his sacred office have been the admiration of the whole force. Such an example among rough soldiers cannot but produce a good effect, and reflects additional honour on the clergy of our grand old national Church which contains so many ornaments of heroism of different kinds. I beg respectfully to hope that you will not forget the services rendered by Canon McKay, and that you will accept my thanks for the services rendered to his Queen and country by the soldier priest. It reflects credit on all denominations of Christians that the clergy of all denominations have come forward to render services according to their various capacities, none more nobly than a Canon of the Church of England. The Rev. J. McDougall, of Morley, Methodist, and the Rev. Father Prevost, R.C., the Rev. W. Mackenzie, Presbyterian, have none of them shrunk from danger or hardship. You as a Bishop of what we proudly

believe to be the widest of Churches will rejoice with me that the evil of war has brought forth qualities not supposed to be so common among ecclesiastics.

I have the honor to be my Lord, your obedient servant,

T. B. STRANGE,

Major-Gen. Com. Alberta Field Force, Camp, Beaver River, June 24, 1885.

BRITISH COLUMBIA.

DIocese OF NEW WESTMINSTER.

THE BISHOP'S JOURNEY TO CARIBOO.

(From the *Churchman's Gazette*.)

After his return from his journey to Kamloops and Farwell, the Bishop made a short stay in New Westminster for the transaction of business which had accumulated during his absence up country. On the 10th July, accompanied by Mrs. Sillitoe and the writer, he started for his general visit to Cariboo. On the way to Port Moody the forest was on fire most of the way, and the heat and the smoke were unpleasant, but there was no obstruction nor danger, and the fire was insignificant compared with what had been encountered on the road to Farwell. This has been an exceptional season; for, whilst rain has fallen in the dry country in much larger quantities than usual, the country below Yale has been exceptionally dry. At Spence's Bridge a small congregation was collected in the hotel for evening service, which would have been larger but for the non-arrival of notice sent beforehand by telegraph, in consequence of the wires being down. The excessive heat of the previous few days had caused the wheels of the Bishop's buckboard to shrink so much, in the car, that it was necessary to stay at Spence's Bridge a day over for repairs; and besides, the horses, which had been turned out to grass at Ashcroft, required shoeing. The heat at this place was excessive, 98° in the shade, and the air was moreover very oppressive. Thunder and lightning in the evening were not accompanied by any rainfall, but a blinding dust storm of some twenty minutes' duration, and some hours after the sun had set behind the hills the thermometer remained as high as 87°. In the course of the succeeding night heavy rain fell and continued with little interruption for several days. Our stay at Ashcroft lasted from 15th to 18th July, whilst the buckboard was being repaired and supplied with new wheels at Cache Creek. On Saturday, the 18th, we continued our journey to Clinton, where we remained over Sunday, the Bishop holding service morning and evening in the Courthouse, the congregation being comparatively large. The journey to Cariboo has already, on previous visits of the Bishop, been described in detail, and your readers will not care to have it repeated. The travelling, day after day, distances varying from 22 to 50 miles, according to the state of road and the places where night quarters may be had, must in any case be somewhat wearisome, and when rain falls heavily this is especially the case. The roads, as known to travellers, are generally little better than tracks across the plains or cuts through the forest, the creeks being roughly bridged over. These would suffice for ordinary light traffic, but as all the supplies for Cariboo and the intervening country were brought up by mule and horse pack trains, or on large cumbersome waggons drawn by 12 to 16 oxen, two or more waggons travelling in company so that in case of one being mired all the oxen may be used to extricate it, it does not require a vivid imagination to conceive the state of the roads after a heavy rainfall. In such cases our horses had to flounder through the deep mud at foot's pace. Happily, a few days of dry, hot weather repair the mischief done, and then with a light vehicle one can bowl along merrily. On the road to Cariboo

there are frequent and great variations of altitude, the highest being upwards of 5,000 feet above the sea level. This causes great variations of temperature. Eight days after we had suffered so greatly from heat at Spence's Bridge, we were glad enough at Bridge Creek to have a fire, and on the following night the potatoes were cut off with frost.

The writer was unprepared to find so much grandeur of scenery, which was especially the case on approaching to Barkerville; moreover, the very large area of land available for agriculture or dairy farming northwards of Clinton greatly surprised him. But a very small part of this land is yet taken up, by reason of the restricted market for its produce. Wherever cultivated the land produced extraordinary luxuriant crops, the Australian Ranch, about 20 miles south of Quesnellé, of 960 acres, being especially noticeable.

Some miles north of Clinton there is a very remarkable chasm, 9 miles in length, which appears to have been produced by a rent of the earth, as the strata on each side seemed to correspond. The depth may be 300 to 400 feet, and the width across 700 to 800. There is a trail at the bottom, which is made use of by the conductors of pack trains, there being good cattle feed on it. At the several settler's houses on our route the Bishop stopped to exchange a few words of friendly greeting, and to enquire what children there were requiring baptism, &c., so as to arrange that they be baptized on his return homewards.

(To be continued.)

BRITISH BUDGET.

The Very Rev. Dean Reichel has been appointed Bishop of Meath.

The Scottish Bishops have unanimously confirmed the appointment of Bishop Kelly to be Coadjutor to the Primus.

In Belfast there are twenty-six places of worship belonging to the Church of Ireland, and seven belonging to the Roman Catholics.

The opening sermons at the Church Congress will be preached by the Bishops of Carlisle, Ripon and Derry. The programme of readers and speakers is now complete.

The progress that has been made in recent years by Presbyterian Christianity in Scotland, it would, doubtless, be difficult to estimate; but that it is drifting towards the Catholic ideal in form and sentiment there is no longer room to doubt. A Presbyterian minister, speaking to his congregation recently touching the matter of worship, said that "they had adopted in the whole matter of prayer a posture which he grieved to say in point of profanity had never been paralleled in the history of any religion, heathen or otherwise, since the world began—Christian people assembled to confess their sins and to intercede sitting bolt upright, with their eyes open, and even sometimes with their arms folded!

The Rev. John Wordsworth, of Brasenose College, Oxford, who has been appointed to the vacant See of Salisbury, was 1st Class in the Moderations of 1863; B.A. (2nd Class Lit. Hum.), 1865; author of the Prize Latin Essay in 1866; Craven Scholar in 1867, and took his M.A. degree from Brasenose College in 1868. He was ordained deacon in 1867, and priest in 1869 by the Bishop of Oxford. He is a Fellow and Chaplain of Brasenose College, and was Examining Chaplain to the late Bishop of Lincoln. He is Fellow of Oriol College, and was appointed Oriol Professor of Divinity in the University of Oxford, with the Canonry of Rochester annexed, in 1883. He was Prebendary of Langford Ecclesia in Lincoln Cathedral from 1870 to 1883; select preacher at Oxford

from 1875 to 1877; Grinfield Lecturer on the Septuagint, 1876 to 1878; University Preacher at Whitehall in 1879, and Bampton Lecturer in 1881, his subject being "The Religion, Truth, Holiness, and Peace Desired by the Nations, and Revealed by Jesus Christ." He is the eldest son of the late Bishop of Lincoln, and is therefore a great-nephew of the poet Wordsworth. He was born in 1843, and married in 1870 a daughter of the Rev. H. O. Coxe, Bodley Librarian.

AMERICAN BUDGET.

The corner stone of St. Mark's Church, Augusta, Maine, will be laid on Thursday, Sept. 24th, and St. Catharine's Hall will open on the same day.

Services were maintained at St. John's by the Sea, Old Orchard, Maine, every Sunday morning and evening during July and August. Canon Norman, Rev. Messrs. Pollard and Thornelee, from Canada; Rev. Mr. Beard, of Dover, and the Rev. Mr. Rede, of Portland, beside the rector of Saco, have officiated this season.

In St. Paul's Church, Mexico, Missouri, recently in connection with the second service on Sunday, Judge Forist delivered a lecture on the legal aspect of the Sunday laws, and showed their obligatory character, outside of all other considerations.

In September, 1883, the first Church Service was held in Becker, Minnesota, and since then fifteen persons have been confirmed and eleven baptized. A Sunday-school of about fifty scholars has been kept up which is bearing much fruit, and a good congregation assembles. A new Church is being built.

The Diocese of Pittsburgh, all of which is Mission ground, has sent into the field a General Missionary, the Rev. Samuel P. Kelley.

In the Diocese of Indiana there are said to be now one hundred and ten places served with somewhat regular ministrations of our Church. Two years ago there were only twenty-two places. The increase is largely due to the reaching out of the work of rectors to destitute points in their neighborhood.

The vestry of Grace Church, Baltimore, have elected a successor to the Rev. Dr. Leeds, and received a letter of acceptance from the Rector elect, the Rev. Chauncey B. Brewster, of the Diocese of Michigan. In coming to Baltimore Rev. Mr. Brewster resigned the rectorship of Christ Church, Detroit, one of the largest and most important in the Diocese of Michigan.

The will of the late Mrs. Elizabeth C. Madeira, makes the following public bequests: To the Board of Protestant Episcopal Missions, Central Pennsylvania, \$2,000; Home for Incurables, \$1,000; and \$1,000 to the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church.

A Cathedral for New York city is again being discussed. It is reported that the designs which Richardson submitted for the Albany Cathedral (but which were rejected on account of their great expense), have been considered by certain persons in New York.

A Retreat will be held at Garrison's, N.Y., on October 13th, 14th, and 15th, 1885. The Retreat will be conducted by the Rev. W. Aitken, of England. The hotel at Garrison's will be made use of as a lodging for the attendant clergy.

Recent advices received by the Dean of St. Paul's contain favourable reports as to the health of Canon Liddon, who has, it is said, ex-

perienced great benefits from his stay on the continent.

CONTEMPORARY CHURCH OPINION.

A writer in *Church Bells* thus concludes an article on "Voluntary Choirs," and the trouble frequently experienced by the Clergy and officiators of parishes:

"What is the remedy? you ask. How can you turn off unruly boys when you have none to take their place? How can you get rid of a female singer when all may take the huff and depart? How can you keep the men 'in hand' if they get nothing for their services? Some will say, 'Put your choir in surplices; it will give them a higher idea of their post; and do without the women.' So we would, but the churchwardens will not afford to pay for the washing of the surplices for a choir that costs them nothing! and on no other ground can we dispense with our women's voices.

What is the true remedy for such real or hypothetical cases? Persevere; never despair; try to induce the choir to rise to their duties. It can be done. Let them once know that their clergyman wants not to domineer, but to guide—to rule, but also to value; that the praise of God, not self-praise, should be their motive; that God's house and service are not for discontent and jealousy, and that choir-singing in the right spirit can get no higher reward below than the privilege of forming part of that 'everything that hath breath' which is to 'praise the Lord.' With such teaching laid to heart, a good choir once a year, and an occasional 'solatium' to the boys, there should be no anxiety about 'voluntary choirs.'

WHENEVER a man tries to persuade you not to accept the Episcopal theory of the ministry, make him show you a better one. Ask him 1: Are Christians bound to obey ministers of Christ at all? "Obey them that have the rule over you, and submit to them, for they watch in behalf of your souls." Heb. 13-17. (I use the revised version.) 2. Ask, "Can a man be a minister of Christ without authority from Him, or is it essential that the Lord have appointed him?" "Who, then, is the faithful and wise servant whom his Lord hath set over his household to give them their food in due season?" Matthew, 24-45. 3. Ask, "Whether the persons he would have you obey as ministers have authority from Christ?" 4. Ask, "How did they get it?" 5. Ask, "How can they prove that they did, in fact, get it?" Then carefully compare these answers with the Episcopal theory of the ministry.—*Church Messenger, Charlotte, N.C.*

A WRITER in *The Church Review* thus concludes an article (under the title "Beginnings of Persecution,") in reference to the impudent attempt of the heretical Unitarian sent to prevent the recital of the Athanasian Creed in the public service of the Church of England:

Their apology for thus seeking to interfere with the religious liberty of Churchmen appears to be the stale Liberationist plea that everyone, whether infidel or Dissenter or what not, has a right to have a finger in the management of the National Church. There might have been some force in such an argument if the state had ever established and endowed the Church. But nothing of the kind was ever done, for the Church is much older than the State, and it might rather be said that the Church established and endowed the State. The State, however, did establish and endow Unitarianism in the year 1844; yet even with State aid the denomination is in such a rickety condition that the association now report, "only about one half of our Unitarian congregations are entirely self-supporting." Under these circumstances the association would do well to devote their super-

fluons energies to the task of reform within the borders of the sect, instead of seeking to meddle with the affairs of the Church.

THE CRUSADE AGAINST THE NEW SLAVE TRADE.

BY THE ARCHBISHOP OF YORK.

St. Maurice's Church, York, was crowded to overflowing on a recent Sunday afternoon, when the Archbishop of York delivered an address "to men only." His Grace said the occasion which brought them together was not a common one. They had been accustomed to think of Christianity as breaking upon the dead dark Pagan world a sunrise of a new light and life. Now a voice had broken on the world which arrested them at once. There was not a vice of Greece or Rome which Christendom could not parallel. Vices were not disappearing, either slowly or swiftly. No; but new and horrible vices were being studied and developed among men. They paid £20,000,000 to emancipate slaves; so meaning to make some atonement for that slave trade which seemed at the time to be their greatest national crime. Here and now a worse slave trade has sprung up. Let them look at their bright girl of ten, with her innocent mind gleaming out of her eyes, and think that some poor man's child, years younger than she, and quite as innocent, had been stolen but yesterday by some priestess of the devil, and made to pass through the fire to Moloch, so that when she woke at eighteen or sixteen to the realities of life she found that her soul and body had been polluted and ruined in advance. In a country, supposed to have police, two vile wretches had been tamely suffered to conspire for her destruction, one praying and the other receiving for a soul's ruin something like the price which turned Judas to his guilt. It was a new abomination, that traffic in children; but already it was systematic and widespread. The poor were its victims chiefly; for the motive of the seller was mere gain. No one class was guiltless in such matters, but the victims were mostly poor. If one such case should be established they might think that all the community would be aroused to cast out the accursed thing. It was not vice; of that there was much. But such an act done against a child of tender years, against one of those whom Christ specially protects, was the crime of the kidnapper, the pirate, the murderer, the lecher, the tyrant, and the soul-entangling fiend united. At one such crime every ear should tingle, every eye give out an indignant gleam; and all the foul ulcer lest it corrupt the whole. Yet no! A conspiracy of silence had fallen upon them. Next to the advantage of being free from such horrors seemed to stand the convenience of not knowing about them. The evil was so rank that it would overflow into the law courts sometimes. Then the conspiracy worked: to plead guilty to some smaller crime, or to denounce the indecency of newspaper comment, to divert by all means the public eye from the crime which was their real poison to the statement of the crime which was only its pale reflection. And thus the corruption spread with its poisonous leaven, but a partial silence was procured. But now there was no choice; the day of silence had gone by. If ever they could plead that the evil had been unknown, that time had passed. He held, for his part, that it had passed some years ago. But now at all events they knew it; better that some one had taken the daughters of their people and had dashed them against the stones. Not one case, but a trade; not an isolated outbreak of youth's hot blood, but an organized slave trade, purveying for cash for the jaded sense of unenviable age; it existed. The kidnapper haunted the railway station, hovered vampire-like round the board school, caught the belated maid servant and dragged her to his lair. Why, a few reports about Sicilian bandits arrested the outflow of tourists to that island. Those robbers

were among us every day, smugly tricked out in matronly gear and guise. They knew it. The ears tingled; they were astonished that men and women should have been found so bold as to bring that indictment against Christian England. Let their astonishment turn a little into another channel. Could such things be? How long should they be allowed? How long would God suffer their slackness in rooting them out, without coming forth as the God of vengeance? Yes! How long? How long? Was there not some fear that the feeling of indignant repudiation might be rather hard to move? The Criminal Law Amendment Act now before Parliament had had a humiliating history. A Committee of the House of Lords first drew attention to that monstrous growth of juvenile prostitution some four years ago. Ought one session of Parliament to have slipped away without something being done to extirpate it? Yet it would have disappeared even this session but for a terrible letting loose of evidence upon the country, which could not be disregarded. They deplored that new step, and blamed it. That was within their right. But what they could not deny was that but for that glare of lurid light upon the shameful facts, this Parliament would have passed away without one sign that it was resolute to repress the worst of evils—nay, with positive proof that it knew the facts, but did not think it necessary to press forward legislation. And that concerned them all. They had made felt their views about a duty on beer, about which of two names of a parliamentary borough should stand first in describing it, about many questions on which depended the life or highest interest of no living soul. And this, that in great towns child-women should be suffered to haste by debauchery to Tophet, was one of the things which, judging by their attitude and the amount of their interest, might drop without peril to the public service. They could not be content with such a lukewarm feeling; they must not trust it. And now the pulse beat somewhat quicker at tidings which might make the very stones cry out and bring back a blush to the expiring—he had almost said, to the dead—face. Let them bear with him if he confessed to some mistrust. Some apathy seemed to have come over them; some hopeless sense of the defeat of any good cause. There had been shame when Gordon fell, and indignation; but how soon they settled down into making that a party question; how they began to think him eccentric, though well-intentioned; while others thought of him as Felix thought of Paul! He feared that even that heroic life would teach them too little. And now, even that dreadful news, which put a duty on every man among them—he trembled lest it, too, should dwindle into a party cry, a watchword in the rivalry of classes. It was the common cause; it concerned every father and brother; it was a question whether a nation should continue to provoke God—some by evil deeds which they must parallel from the history of Nero, and others by tame or despairing acquiescence. If the Gospel made one truth higher than another it was the complete solidarity of the Church of God; if one member suffered, every member should suffer with it. That their blood should not lie at their door, that their souls might not be laid to their charge, something they must do in that cause of God. "Suffer the little children to come unto me," was Christ's message; and were they to suffer miscreants among them to wrest His beloved ones out of his hands and hurl them downward to the pit, and yet be blameless? Their resentment would die down; but not, let them hope and pray, before it had formed in them a resolution, founded on that love of God which died not down, that they would clear themselves of that which must be a curse on any nation that repented not. There was something to strive for; there was a hope that would stir them up to exertion. In the dread message which they had had were mixed up such facts as these:—

That many a girl had been saved by the simple fact that she belonged to a Girls' Friendly Society, which did not let her drift into some vile haunt, passed off as an honest service, which looked after her at the railway, that the kidnapper might not clutch her there. Facts such as those restored them to that moral sense which they found applicable to all other subjects. Benevolence worked hard; authority did nothing. Good women made a duty, and tried to do it. Those whose duty it was—those whom Parliament had armed with powers, to use them, stirred neither hand and foot. Where was she? Echo, ever weaker and weaker, repeated a hundred times, 'Where?' till its last whisper died. Nothing of that kind was lost. Though centuries passed, the answer to their echoed question was preparing. He trusted they would not have to hear that she was there where the lost were thrown, for the least trouble might have saved her, and he would not say that the trouble might have been taken. It was the bounden duty of some to take it.

The world had infinite possibilities of improvement through the deliverance of the will through Christ; but for improving the world there was but one way—there must be improved men and women in it, and for that sin they must get rid of the notion of necessity that hung about it. The Highlander who outwalked them on the hill; the Arab who gathered their bayonets into his breast, and put his last strength and breath into a spear thrust; the reformer of the type of Wyclif and Howard; the leaders of thought, like Aquinas, Descartes and Newton—where in those did they trace the weakness from want of indulgence of natural desires? There was no medicine for the soul in sin. We wanted purer men and women; a better tone of act and speech in regard to impurity; more firmness to enforce the laws against lewdness; an earnest spirit to demand new laws; a new school of politics, which should demand from its representatives of the people, not dull adherence to the torn skirts of old party traditions, but an earnest insight into great social questions like this; more solemn warnings to the young of both sexes as to their danger; a firmer belief in the power of God to reform and conquer men of this dire sin; more loving care of individuals round us, that they might not slip; a resolution which he now called upon them to form that each would do something to lessen this scourge of homes, of young hearts. These were our wants. A longer protection than the age of sixteen for the young girl, who needs at that time to be specially guarded against the tumult of the senses, against the abuse of sentiments not yet understood, on which the loving home might yet be founded. Those were great demands, but a new era had come to us as in one day, and the words had gone forth which could never return void. To hope the best was permissible; but once the hope gave place to intolerable shame, the cause of the shame must never be allowed to hide under false veils any more. Words had been uttered terrible to listen to—words more terrible to indite, but words that burned and stung and spurred to action. They were a touchstone of our nature—they divided like a sword. Jonah came to Nineveh, that great city, and spoke out and said, "Yet forty days, and Nineveh shall be destroyed." There were those who thought, no doubt, that words so startling should have been kept from the general ear, and dealt with by a committee; but in fact they were cried in open places. "And the people believed God, and repented, and God saw their works, and that they turned from their evil ways, and God repented of the evil that He had said He would do unto them, and He did it not." The accusation had been spoken; the crime, the sin, was hateful to God. There was time for repentance, and repentance meant hatred of sin and effort to get rid of it. They could repent, and be thankful for the warning; and so they would each be clear. The nation must bestir herself.

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector, Bedford, P.Q. REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 564. Exchanges to P.O. Box 1950. For Business announcements See page 14.

SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY?

CALENDAR FOR SEPTEMBER.

SEPT. 6th—14th Sunday after Trinity.

" 13th—15th Sunday after Trinity.

[NOTICE OF EMBER DAYS.]

" 16th—Ember Day.

" 18th—Ember Day.

" 19th—Ember Day.

" 20th—18th Sunday after Trinity.

" 21st—St. Matthew, Ap. E.M.

" 27th—17th Sunday after Trinity.

" 29th—St. Michael and All Angels.

CHRISTIANITY AND WOMAN.

It is hard for us in this nineteenth century of the Christian Era to realize the marvellous change which Christianity has effected in the position of Woman. The Master found woman deposed from her rightful place in society. The man had suffered not less than the woman by this her humiliation. Jew and Gentile had conspired together to bring about this disastrous result. The Hebrew Rabbi and the Greek philosopher alike had gone astray. It is the recorded saying of a famous Jewish doctor that the words of the law were better burned than committed to the keeping of woman. It is an opinion ascribed to the most famous Athenian statesman, that woman had then achieved her highest glory when her name was heard amongst men least, either for virtue or for reproach. A moral resurrection was needed for womanhood. It might seem to the looker-on like a social death, from which there was no awakening, but it was only the suspension of her proper faculties and opportunities, a long sleep, from which a revival must come sooner or later. It was for Christ, and Christ alone, to open the door of her sepulchral prison, and resuscitate her dormant life, and restore her to her proper place in society. We ourselves are so familiar with the results, the position of woman is so fully recognized by us, it is bearing such abundant fruit every day, that we are apt to overlook the magnitude of the change itself. It is only when we turn to the Harem and the Zenana that we learn to estimate what the Gospel has achieved, and has still to achieve, in the emancipation of woman and her restitution to her lawful status in the social order. To ourselves the large place which woman occupies in the Gospel and in the early Apostolic history seems only natural. To contemporaries it must have appeared in the light of a social revolution. The very

opening of the Gospel is charged with Divine messages communicated to us through women—Mary, Elizabeth, Anna; women attend our Lord everywhere during His earthly ministry. The sisters Martha and Mary are set before us as embodying the two contrasted types of character, the practical and the contemplative. To a woman, and to a woman alone, is given the promise of an undying hope beyond the glory of the mightiest earthly princes. Of her it is said: "Wheresoever this Gospel is preached in the whole world, there shall this which this woman has done be told for a memorial of her." To a woman were spoken those gracious words of pardon, most tender and compassionate, the consolation and the stay and the hope of the penitent to the end of time: "Her sins, which are many, are forgiven, for she loved much." Women are the chief attendants at the Crucifixion, and the chief ministrants at the tomb. A woman is the first witness of the Resurrection, and as it was in Christ's personal ministry, so it is in all the life of the Apostolic Church. In the first gathering of the little band after the Ascension, women are found assembled with the Apostles. This is a foreshadowing of the part which they are destined to play in the subsequent history of the Church. We cast our eyes, *e. g.*, down the salutations in the Epistle to the Romans. There is Phoebe, a deaconess of the Church of Ceuchrea, commended as having been the succorer of many, among others of the Apostle himself. There is Priscilla, who with her husband had laid down her neck for his life, to whom not only he himself, but all the Church of the Gentiles gave thanks. There is Mary, who bestowed much labor upon himself and others: Tryphena and Tryphosa, who labored much in the Lord. There is Persis, to whom the same testimony is borne. There is the mother of Rufus, who had also been like a mother to himself. There is Julia, and there is the sister of Nereus. A long catalogue to appear in the salutations of a single epistle.

If we turn again from the Church of which St. Paul knew least when he wrote to the Church of which he knew most, the Church at Philippi,—we find that he addresses himself first to the women who resort to the places of prayer among the individual women with whom he came in contact. At Philippi, we read of Lydia, his earliest hostess in this city, of the damsel from whom he cast out a spirit of divination, and then of Baodias and Syntyche, women who labored with him in the Gospel; and, indeed, we know more of the women of Philippi than of the men.

But it was not only this desultory, unorganized service, however frequent, however great, that women rendered to the spread of the Gospel in its earliest days. The Apostolic Church had its organized ministration of women; its order of deaconesses, its order of widows. Women had their definite plan in the ecclesiastical system of those early times, and in our own age the awakened activity of the Church is once more demanding the recognition of the female ministry. The Church, deprived of woman's ministration, is married of one of her hands. No longer she fails to employ, to organize, to consecrate to the service of Christ, the love, the sympathy, the tact, the self-devotion of women.

Hence the revival of the female diaconate, and the multiplication of sisterhoods. But these, though the most definite, are not the most extensive developments of the revival of woman's work in and for the Church. Generally, it is in the greater, less obtrusive, more homely way that she is called to test her power, certainly not less real or less beneficent, though it may be less striking, than the power of man. She is a mother in her own household, her own kindred, her own parish, her own neighborhood; the guide, the helper of men. Yes; a priestess and a prophetess to the young, the sick, the frail and erring, the poor and needy. It is the province of the Church acting by the spirit and in the name of Christ, to develop the power of woman as one of the greatest instruments which God has put into her hands for the accomplishment of her mission in the regeneration of the world.

EDITORIAL NOTES.

THE Unitarian sect, both in America and in England, is gradually declining in influence, notwithstanding its natural approximation to the Positivist form of scepticism. One of its leading lights, Col. Higginson, declared at a meeting of the body recently held in Boston, that Unitarianism was "unmanageable" in the East, and identified with "free religion" in the West. The men in not a few places, he added, are Atheists, and the women would be but that they are women. In the same address, Mr. Higginson expressed his conviction that George Eliot, if she had ever held a dead babe in her arms, would have wanted something better to console her than the philosophy of Herbert Spencer.

THE "Kist o' Whistles" controversy is almost at an end in Scotland, and even among Irish Presbyterians the organ is beginning to have a tolerated existence. At the Assembly held in Dublin, the other day, resolutions were adopted in favor of the use of instrumental music in public worship, and declaring that any attempt to exercise discipline against those congregations that might adopt it, would be fraught with disaster to the Church. Some of the speakers spoke strongly on the subject, and one of them said that if the Assembly attempted to exercise discipline in this matter, they would *dance on the Assembly*. Happily, it is being recognized everywhere that the more pains we take in our worship, the more real worship becomes, and hence the struggle between the Puritan and the progressive parties is not likely to be of long continuance.

THE new Austrian Sunday Observance Law is very strict in its provisions. By it all labor is prohibited between the hours of 6 a.m. on Sunday and 6 a.m. on Monday. There are notable exemptions, such as domestic service, and still more notable inclusions, one of these depriving the public of their Monday morning newspaper! Coming concurrently with the German Chancellor's proposed plebiscite on Sunday labor in Germany, this remarkable movement will, we hope, exercise a beneficent influence on other countries in which efforts are being made to throw down the fences which

have hitherto guarded the Lord's Day from sacrilege.

A REMARKABLE if not somewhat Utopian proposal, has been brought to light by the *Pall Mall Gazette*. It is already in projection to form an Agricultural Guild, in connection with the Church, which will acquire and possess land, and cultivate it on a new basis. The Guild will have two sections—fellows and brothers. To become a fellow it will, at starting, be necessary to subscribe to the capital and show a fitness for the position. The brothers will not contribute to the capital; they will be boarded, lodged, and clothed, and, on admission, be between the ages of 15 and 25, and live in community, and observe the rules and conform to the discipline drawn up for the guidance of the order; they will share in the profits of their labor, and be taught practical farming by scientific and other experts in agriculture; they will, after a short probation, enter into an agreement to remain in the community at least three years, and remain unmarried. It is hoped that the training they will receive will be of use to them in starting the battle of life for themselves, whether at home or in the colonies. If the efforts of the Guild are the means of decreasing early and improvident marriages, lessening the poverty and misery attendant thereon, and thinning the over-crowded towns of the Old World of some of their surplus bone and sinew, it will prove to the world its right to exist.

The trite saying that "Blood is thicker than water" has received a striking confirmation in the excitement among the nations of the Latin race over the insult offered to Spain by Germany in the matter of the Caroline Islands. In France and Italy the feeling of wrath and indignation runs almost as high as in Spain itself, and, if the latter country should be forced by the high-handed aggression of the Germans into war, she will not lack enthusiastic allies. We are thankful to say that our latest advices indicate that a peaceable solution of the question at issue is not impossible.

At last Mr. Parnell has thrown off the mask of reserve which he has hitherto worn, and has proclaimed to the world the real objects of the agitation of which he is the leader. They may be summoned up in one phrase,—the Independence of Ireland. We admire Mr. Parnell's frankness, but we are astonished at his want of policy. If we are not very much mistaken in the temper of the English people, this indiscreet revelation of the aims of the Irish Nationalists will unite all political parties in England in a firm determination to palter no longer with unveiled treason. So mote it be!

Our readers are no doubt aware the Supreme Court of Manitoba has unanimously affirmed the validity of Riel's conviction and the legality of the Court by which he was tried. The convict's counsel are now seeking to carry his case before the Privy Council in England, and we hope that no obstacles will be placed in their way, for while we are entirely satisfied as to the justice of Riel's conviction and sentence, we deem it most desirable that the questions which have been raised as to the constitutionality of the proceedings should be decided by the highest Court of the realm.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

REGINA, N.W.T., Sept. 2, 1885.

SIR,—Will you please correct an error in your reprint of my pastoral. You make me say that we have received £980 from the Church in Eastern Canada. I regret very much to say that the "£" should be \$. We have received 980 dollars not pounds.

Yours faithfully,

ADILBERT.

Bishop of Qu'Appelle.

[We very much regret having made the mistake referred to by the Bishop, but we regret the fact more: the amount is so small, utterly out of proportion to what ought to be done for this portion of the Canadian field.—Ed.]

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Our brethren in Nova Scotia are agitating the whole-hearted support of King's College, as a Church ministry institution. We imagine this feeling very good; but what is the practical benefit of having a ministry educated at King's College, if graduates of other colleges, principally from England, are usually, almost universally, chosen to fill any position of importance in that diocese smaller than a poor country parish? Are these things so? We cannot deny the facts. Certainly a change is wanted badly in the system of patronage and promotion to parishes.

PRESBYTER.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In your paper of August 9th the "famous sermon of John Wesley on Korah" is mentioned. You would confer a favor on many of us if you tell us where to get copies of that sermon at a small cost. If not to be procured, would it not be a speculation for good for the CHURCH GUARDIAN to publish the sermon for a small sum? I fancy every parish priest would be glad of many or few copies.

PRESBYTER.

[The sermon in question was published in tract form in England some time ago. It is to be found in the third volume of the edition of Wesley's sermons printed by Jno. Mason, London, in 1846, being Sermon 115. We are willing to publish the sermon in full in the GUARDIAN, not as a speculation, but for general information, and will do so in the number of the 30th Sept., provided we receive orders for, say, 500 copies, on or before the 24th instant. These numbers will be supplied at 2c. each.—Ed.]

RUPERT'S LAND.

St. JOHN'S COLLEGE,
Winnipeg, August 20th, 1885.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I write to place before your readers the circumstances of a certain district in the Diocese of Rupert's Land, which I have lately visited. The district referred to is that of which Virton, on the C.P.R. is the centre. The work of our Church in that Mission is under the temporary charge of Mr. F. Davis, a student of St. John's College, who during the summer months has been laboring in that field with great zeal and manifest success. On Sunday, August 9th, I visited this district and held three most interesting and enjoyable services. In the morning I preached and administered the communion in the large waiting-room of the C.P.R. station at Virton. The room was filled with a most de-

vout and attentive congregation; the responding and singing were most hearty, and about twenty remained to partake of the Lord's Supper. In the afternoon we drove to the house of Mr. Steward, where we had a hearty service which seemed to be much appreciated. After tea we drove on some six miles to the Pipestone Creek, where we found the house of Mr. Shaw filled to overflowing with people. The service was really most delightful; all the chants and hymns being very well sung and the responding very good.

In returning to Mr. Steward's for the night Mr. Davis and I met with one of those incidents which vary the monotony of mission work in Rupert's Land. The night being very dark we lost the trail and drove into a large pond, stuck our horse and had to plunge knee deep into the water and mud to unhitch him and get horse and buckboard out of the slough. It was Mr. Steward's thoughtfulness in hanging out a lantern to guide us which saved us from spending the night on the prairie. On the alternate Sundays Mr. Davis holds service at two centres of settlement south of Virton, besides the usual service in Virton.

Now, the circumstances of this large and important sphere of church work are as follows: The people can pay a certain portion of the stipend of a clergyman, and are willing to put forth their utmost efforts in the way of self-support, but the settlement is as yet too young and the settlers have still to struggle with too many difficulties to allow of this mission being as yet entirely self-supporting. The sum of two hundred and fifty dollars a year is absolutely necessary for carrying on the work at Virton and its vicinity. The state of our Diocesan Mission Fund is such that it is impossible for this sum to be furnished from our own resources without abandoning our work in some other field, which, of course, we are exceedingly unwilling to do. We have as yet this year received no assistance from Eastern Canada; but even supposing we get only what we got last year, there will still be no funds for establishing a mission at Virton. Am I asking too much of my fellow-churchmen in the older dioceses when I ask them to come to our aid in this special case? Are there not some two or three congregations in Eastern Canada which might join together to supply what is needed for carrying on our work in this promising and important sphere of work for which I am now appealing. What is so urgently needed is an annual sum guaranteed for say three years, so that we might count upon it, and make our arrangements accordingly. Any aid as yet received from Eastern Canada has been so fluctuating and spasmodic, that in making our arrangements for opening new missions and entering new fields of labor we have never quite known what to count on; and therefore the sums received have not been nearly as valuable as if they had been in the form of regular grants. When I mention that the total assistance received from Eastern Canada by the Diocese of Rupert's Land for the year 1884 was \$1,300, and that both the Presbyterian and Methodist bodies during that same year received ten times that amount, your readers will easily realize how terribly handicapped we are in maintaining the proper position of our Church in the new settlements of our diocese, and how very difficult it is for us to undertake new work, however urgently that new work may seem to claim our attention. I do trust then that the Churchmen of the older dioceses may make some special effort to enable us to take up this mission, which I feel convinced, if aided now, within a few years be entirely self-supporting. Should any members of our Church feel interested in this special case which I have brought before them, I shall be most happy to furnish any further information.

Thanking you for the space afforded in your valuable columns. I am yours, &c.,

J. D. O'MEARA,
Canon of St. John's Cathedral, Winnipeg.

FAMILY DEPARTMENT.

A HYMN OF PRAISE.

BY THE REV. P. BENDENARY GODFREY, THIRING.

"Praise the Lord, O my soul, praise the Lord."—Ps. civ. 35.

Raise the song, ye people raise,
 Raise the song of prayer and praise,
 Prayer—that we may ever be
 Thankful, O our God, to Thee;
 Praise—that Thou, O God, hast given
 Life on earth, and life in heaven;

May we then our voices raise in mingled prayer and praise.

Dumb indeed the tongue must be,
 Mute the lips that hymn not Thee,
 Dull the voice that doth not rise,
 Mingling with Heaven's harmonies,
 Whilst to Thee creation brings
 All its lowly offerings.

Thee, the King that reigns on high, through all eternity.

Myriad worlds that gem the skies,
 Mountains that on mountains rise,
 Birds that tremble in the air,
 All that liveth everywhere,
 Heaven, and earth, and sky, and sea,
 All pour forth their minstrelsie!

Why doth silence reign so long, when earth is filled with song.

Praise the Lord, then, O my soul,
 Who doth make the waters roll,
 Circling round the fruitful land,
 In the hollow of His Hand,
 Praise the Lord, ye people, praise,
 Praise Him to the end of days;

Let not man be silent when the earth resounds again.

Praise Him, ye of higher race,
 Born again, redeemed by Grace,
 Grace of Him who dying gave
 All—"on life," His own "to save."
 Now, O Lord, no longer dumb,
 With a song of praise we come,
 And with joy fall down before Thy footstool.

Hornblotton Rectory.

TO BE CALLED FOR.

By ELLERAY LAKE, Author of "Longleat."

CHAPTER IV.

Heaven bless thee!
 Thou hast the sweetest face
 I'er did look upon!

The sun was shining brightly on Minnie's face when she awoke next morning. Mary was standing beside her little bed with a tray.

You have been sleeping soundly. Miss Minnie! she said. Your grandpa has gone off to Carstone. Minnie sat up and rubbed her eyes.

Is it late, Mary? Has Mr. Campbell gone?

Yes, he went with the Squire.

Oh, dear! I am so sorry! I did not say good-bye!

He is coming back, Miss Minnie, said Mary with a smile. And your grandpapa left orders that you were to have the pony, if you wished, and James was to ride on Bess.

But Minnie did not care to ride alone. She thought it all over whilst Mary was dressing her, and she finally decided that she should miss both grandpapa and Mr. Campbell too much. But this was in her own mind only. When she was dressed, she went with Roy into the kitchen-garden to look for her friend, old Thomas, whom, she was told, was gathering in the apples.

She found him on the height of a long ladder up among the russets, whose dark green skins had flushed to a red bronze, the side the sun had kissed.

Good morn to ye, missy! he called, when he saw her little figure tripping down the path. Hold up your frock, and I'll send you some beauties.

Bless her! said the old man to himself; she is just a beauty; and no mistake; but she favours neither Squire nor Madam.

Presently, after he had given the last shake and the last thrash with his long pole, he said, I must go to Madam's flower garden now; her will not be pleased if she finds it weedy.

The child followed him to the tool-house, where he gathered up his implements into the barrow. Minnie at once spied a small rake and spade.

Those will do for me, she said, eagerly.

Thomas shook his head, looked doubtful, and then said, half inquiringly, to her, Well, mebbe it will be no harm. Marster Harold will never want 'em agin; that's sartain sure!

Were they papa's,—Thomas? she asked, eagerly. Then, in a sad, low voice, No, no; he will never want them again. Poor papa!

Laws a'mighty, missy! said Thomas, in a very brisk, rather vexed tone, Old 'uns mun give way to young 'uns—Every dog has its day.

Thomas isn't very pious, speaking of dead people like that, nor very respectful, either, thought Minnie. The gardening tools, however, engrossed her attention.

Thomas, she said, I wish I might have a little garden of my own here. We each have one at home, but mine has not been a great success yet; and, indeed, I don't wonder, because I have only had it since the spring; and the curate, you know, comes to look at them sometimes. He pretends to know a deal about gardening; but I don't believe he does, for he never gave me any ideas.

Don't he now, missy? said Thomas.

No. He only pats one on the head, and says, Ver-ee nice! Ver-ee nice! I hate pats on the head, Minnie interjected, with startling vehemence; don't you, Thomas?

Thomas took off his old, soft hat, rubbed his bald pate, and laughed until his sides shook.

Don't get much on 'em nowadays, missy!

Well, of course not, now, said the little girl, rather offended; and I really can't think why people do it to children; but he always did. One day—oh, dear, Thomas—how we did laugh afterwards—he brought us each a little packet for a present, you know; and he said he did not quite know what they were; but knew they were some kind of beautiful flower-seeds. Do you know, Thomas; they all came up parsley; and some other stuff that smelt so nasty!

The little girl laughed merrily.

Did he now, missy? Well, he might have done worse; though he were a bit on a soft-head; sure-ly!

Thomas went on digging, careless of Minnie's prattle.

Done worse! And in a flower-garden! Well, Thomas, I am surprised at you!

Ay, ay! said the old man, stopping to rest his back; my missis says, many a time, as I supprize her.

Does grandmamma say that? asked Minnie.

No, no, bless your little heart! Not Madam; it's my missis, my old wife! he shouted, seeing Minnie's look of perplexity.

Oh, your wife! Well, Thomas, I would not call her that, if I were you! It sounds so—so very masterful, as nurse says, when the children are tiresome.

Well, she is that betimes; and no mistake, I do assure ye, missy, said Thomas, shaking his head.

Well, said Minnie, after meditating a little, with her pretty head on one side, and her large eyes fixed upon Thomas,—like a young owl, just admitted to a screeching society,—I dare say it's all for your good, Thomas, if she does worrit you a bit! Nurse says, Women have all the sense.

Do she, said Thomas; a bit snappishly.

Minnie thought to herself, and then he went on working vigorously; but in silence. What a beautiful rose-tree that is, Thomas, she said, I like white roses better than any.

So does Madam, he answered, leaning on his spade. I mind Master Harold planting it. He was twelve year old, that very day; and there was bell-ringing; and a treat for school-children, and a party here in the hall, at night, for gentle folks. But pleasure was spoiled. In the afternoon, Marster Edward fell out o' that tree there, pointing to a yew on the lawn, and he put his hip out. Eh, dear! it was a sad climb, was that?

Thomas shook his head, as he added, I allus said he had nine lives! But he ventured once too often! once too often!

Did he die? asked Minnie softly.

No, missy, no! Not then and there. But he dwined and pined for a year. And then! Well, well! it comes to all of us at last! But

it came too soon to him. Such a bonnie lad he were!

Was papa sorry? asked Minnie wistfully.

Ay, missy, ay. In course he was; But Marster Harold went off to school again in a bit. He was vast fond of book larnin' was Marster Harold. Squire used to joke a bit about his turning monk; but, bless you, missy, none o' Squire's line were ever of that sort. No, nor Madam's either, for matter o' that; and them the finest women in our shire or any other shire in the land! Real beauties they all were, every one of the family! And it wasn't very long before news came as Marster Harold had got married.

The old man paused as if lost in thought.

Did the bells ring then, Thomas?

No, missy. Oh, no! There was no bell-ringing that day. I have worked for Squire and Madam ever since I was a little lad, set to shooting crows off pea-rows; grew up from boy to man to be a trusted servant. Thank God for all His mercies! reverently lifting his cap. And what was the good of the family I felt was my good; I had such a respect and such love for them; and they knew it. Well, I was at yon flower bed one morning when I saw Squire and Madam walking in the avenue. She was looking like put out as I had never seen her in my life. At last she came to me; and says, in such a trembling voice—

Thomas, the Squire and I are very much distressed this morning; and you must not mind if he is a bit peevish.

I stood, with my cap in my hand, all of a dither, for I thought then I had done summat amiss; but she went on so kindly, You have been in our employ since you were a lad, and I know how fond you are of our boys; therefore—therefore—and her voice shook, as if she could scarce say it, I am sure you will be sorry to hear that Master Harold has married without letting us know; and of course the Squire is very angry. I feel it more than I can say. He is the eldest, therefore the heir you know, and we had looked to a very different marriage to this—a secret one!

Madam's face did flush up; and the tears rolled down her face, as made my heart ache to see. I was never so took a-back in all the days o' my life. When I could speak, I said, Well, Madam, if poor Master Edward had lived, and had done it, I shouldn't have been supprized; but ray-lee! Marster Harold. Why, he's been such a book-wor-r-m, as the sayin' is, that it is an astonishment. But I says, happen, Madam, it's all for the best, and if children come, Marster Harold will be more common-sense-ful, like other folk; not so much up in the clouds; and I do wish him my best wishes.

Madam laughed then, kind of hearty, you know, Missy, as she wiped her pretty eyes; and then she put a five-pound note in my hand, and she said, Thank you, Thomas, very, very much! You must have a holiday, though we are sad, because, after all, it is our son's marriage, and it cannot be undone. God grant he may not live to repent it, nor we to sorrow more! Missy, I never said a bigger Amen in church than I said then; and Madam shook my hand. It was the first time I had the honour; but it was not the last, by many. God bless her! and then she said, Take your wife to the town, Thomas, you can have the shandry, and buy her a fairing; for it was St. Catherine's Orange Fair, of all days in the year. Eh, many's the time I had ridden behind my young gentlemen when they went on their ponies to that fair! I thought of that in a minute, and I saw Madam did, for she went away quick with a little sob. But I thought she must have told the Squire what I had said, for I heard his laugh in a bit, like himself more. So I took heart at that; and me and Peggy, that's my missis, you know, went off to the fair. I didn't say a word to anybody what I knew, because Madam had not told me to do. And I had a kind of respect for the family; that always kept my lips tight shut about their concerns, except when I had the chance to let

strangers know what good 'uns they all were. If I had spoken, there would have been both bell ringin' and bonfires, I promise ye! Would there not?

Minnie's sweet little face had flushed and paled alternately many times during old Thomas's recital. At last she said, softly, Did the people love papa so much?

Ay, did they! He was so kind, so gentle-mannered, everybody as was in trouble in the house, or on the estate, always went to Marster Harold!

I don't quite think grandpapa should have been so angry, Thomas, then; because papa was grown up, of course, and had sense; but I daresay that grandpapa is sorry now; and I do love grandpa so very much.

That's right, missy. In course you do; and the Squire loves his little grand-daughter, too, is as plain to be seen as sunlight. And as for Madam, why she will love the very sound of your little feet, bless you!

The old man wiped his eyes, and spoke most heartily, his kindly face beaming on the child.

Miss Minnie! Miss Minnie! Where are you?

Dear me! said Minnie, it might be Mrs. Vicar's visiting day; that always puts nurse in a fidget. I'm here, Mary, I'm here; dear, what a fuss!

Thomas gave a little laugh. Do'ant ye be hurryin' of yourself, missy, for none on 'em! he said, in a whisper.

Blest if she ain't Squire's own moral! he thought, as he saw the quick little frown and the rising colour.

I want you, dear, panted Mary. Two visitors have called—Lady Maxwell and Miss Maxwell—and they have asked to see you.

Mary gently hurried Minnie to her room, and brushed out her long, beautiful hair, whilst Minnie very deliberately washed her hands.

I never do anything in a hurry, Mary, she said, in a most self-possessed manner; if you do, Nurse says, you are sure to have to do it all over again.

Well, said Mary, rather tartly, if this nurse of yours is such a Solomon and Queen of Sheba, I think she might have sent you with more clothes, Miss Minnie! That's my opinion, and carts and horses couldn't drag no other out of me!

Minnie made no reply, but took Mary's hand, and went down to the drawing-room.

Now go in and behave very prettily, dear, Mary whispered, as they passed through the hall.

Minnie drew up her little figure to its utmost possible height; a scornful expression curled her short lip, which Mary at once noticed, and she added quickly.

Of course, you always do, Miss Minnie, but these ladies are very old friends of your grandmamma, and a bit stiffish, added Mary, confidentially.

When Minnie entered the room she saw two ladies. One was matronly, with pretty, silvery, wavy hair, and large, dark eyes. She smiled kindly, and held out her hand, as the child made a quaint little curtsy at the door.

The other lady was much younger, tall, elegant, and handsome. Her features were refined, and her eyes were remarkable, not only for their depth of violet colour, but for their expression, which was strangely haughty, although softened by the long black lashes, which were a striking contrast to the bright gold of her hair, which rippled in rich masses above her white Greek brow. There was a scornful expression about her mouth which was not pleasing to any close observer of indicated character.

She looked at Minnie through a single eye-glass, then smiled faintly, with a little nod.

Not a bit like Harold, she said to her mother.

N-n-o! yet she reminds me very strongly of some one. Whom I cannot say at this moment.

(To be continued.)

During the first quarter of the present year spots on the sun have been more numerous, but of smaller size than last year at the same time, and as before, the maximum of faculae have coincided with a minimum of spots.

DIED.

SCHOFFIELD.—On 1st September, of diphtheria, after an illness of only two days, Walter Boyd, youngest child of Samuel and Emma L. Schofield, St. John, N.B.



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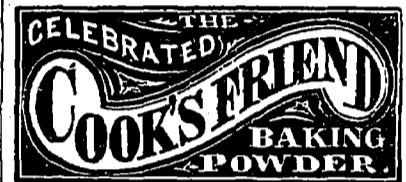
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A Paper Read before the Sunday-School Teachers' Association of the Deanery of St. John, on Tuesday Evening, Aug. 11.

(Continued.)

But justly excepting these, the beholder witnesses a line of sects, churches and religious circles, each with its own tent pitched and its own banner flung to the breeze, each ignoring common interests, and declining (often haughtily and superciliously) common efforts—each drawing lines around itself, except when it contemplates aggression, invasion and conquest—each fortifying itself behind points and pickets and fiery darts and flaming swords, as if all the others were declared and uncompromising foes; each endeavoring by intimidation, or promise, or purchase, or perchance by stratagem, to multiply its numbers by weakening the ranks of its opponents—in a word, each virtually or directly claiming to monopolize the Infinite God, as its patron, its friend, the declared champion of its peculiar standard, and (greatest anomaly of all) each one placing high upon its warlike banners the name of the pure Prince of Peace, the teacher of brotherhood and love, who enjoined that nothing should be done through strife and vain glory, but in lowliness of mind, each esteeming the other better than himself. And so it is that the observation of the heathen of old, "Behold how these Christians love one another," becomes in the mouth of the sneering sceptic, "Behold how these Christians hate one another."

When we see such theoretical misconception and such practical misapplication of Christ's gospel, it is certainly not surprising, but natural and reasonable, that men who judge of principles themselves by the practices of those who profess them, should raise this question and earnestly demand its consideration, viz., "What advantages would occur to mankind generally, and the working classes in particular, by the removal of Christianity and the substitution of secularism in its place?" This, as some of you no doubt are aware, is a question of late years openly raised by thinking and earnest men in England and Germany, and which, challenging church and clergy, has been publicly discussed before crowded and deeply interested audiences.

IN THE FACE

of a great, practical, comprehensive, fiery question like this, the petty points of sectarian dispute—baptismal regeneration, immersion or sprinkling, priestly confession, early communion, church government by bishops or by elders—these and many other points over which churches have been torturing each other in fruitless controversy, shrink and shivel into dust and ashes and vanish away like smoke. Yet this and such, as this are all important inquiries, which

churches must come bravely up to meet and answer, in this age of flaming trial, and nothing but the gold and silver of enlightened truth can come out of the furnace purified seven times as in the fire.

I do not think I have over-colored the picture of the attitude of the intellect towards religion at the present day. We hear the assertion boldly made that there is too much faith in the world—we see that opinion lived, if not uttered, by tens of thousands; we see the habitual absence of a large part of our population from any place of worship whatever; we see the popularity of those who deny to the Bible any divine inspiration, who ridicule the church's realization of Jesus' idea of peace and unity.

And yet I am glad to say there are already indications that our church disputants are beginning to appreciate the real issue.

They begin to see many errors and superstitions that must be dispersed, old theologies that must be broken up, comfortable mental habits that must be disturbed, and mental reserve and qualification (that bane of theologians' and preachers' minds) that must be forever renounced. They see a great diversity of forms and opinions among Christians, and yet the thought of "One Lord, one faith, one baptism," is looming up more and more clearly. They see that it is *theology* that makes the din and the discord; while it is the pure unselfish *life* that should be the bond of sympathetic brotherhood.

In a former part of this essay I introduced the figure of contending churches as occupying hostile camps. At this time, when the whole world, irrespective of national, religious or civil distinctions, is looking with unfeigned interest upon the newly-made tomb of the great Union general—at this time and in connection with the thought of unity on which I am dwelling (perhaps longer than I intended), I am forcibly reminded of an incident in the great American rebellion, in which, as a school-boy, I took a warm and vivid interest.

IT SO HAPPENED

that on one bright, sunny afternoon the armies on both sides were encamped on the banks of the river, on the one side the Union army, across the rebel. And as they lay there in their encampments, the bands on both sides began to discourse music. On the Northern side it was "The Star-Spangled Banner" swelling out upon the breeze, and on the Southern side the bands responded with "Dixie's Land." Then again the Northern side said, in their music, "Hail Columbia," and yet the Southern bands responded with "Dixie's Land." After a while the Northern bands played "Yankee Doodle," but still the sullen response was only "Dixie's Land." And then after an interval, as the sun was going down over the hills upon their wrath, the immortal chords of "Home, Sweet Home" were struck on the Northern side of the stream, but it was not long before

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the bands of the Southern side took it up, too, and it was "Home, Sweet Home" on both sides, and every voice of those belligerent brothers responded in perfect harmony, and the strains of those instruments and the great soul of the country breathed amen and amen with the delightful inspiration of the love of home. It was nothing but the common and tender thought of home—home in the little cabin of the wild frontier of the West, or in the busy cities of the East, or on the quiet plantations of the South—but wherever it might be, with loving hearts watching and praying for the absent one—it was only this mutual thought of home that could soften and melt the rugged hearts of those contending soldiers. And so I often think that when no other consideration seems able to soften us toward our brethren and our neighbors, the thought of that home beyond the river, that home which we all hope to enter, that home from which so great a cloud of witnesses look down upon us—God our common Father, Jesus our elder Brother, the holy angels and the spirits of the blessed who have died in the Lord—the thought of that home should make us desire to stop our wrangles and contentions and bitter feuds, and be willing to grasp hands once more as reconciled and united brethren. Then would that grand hymn which is sung in so many churches throughout Christendom describe not something farcical, but something real: "Onward Christian soldiers, marching as to war (not against each other, but) at the name of Jesus, Satan's host doth flee. Like a mighty army moves the Church of God. We are not divided; all one body we—one in hope and doctrine, one in charity."

Let us, Christian friends, so walk together in our smaller and larger circles of kindred, and intimacy, and acquaintance, that no faith may be broken by us, no love wounded. We are all brethren. As common soldiers against a common foe, let not the sun go down upon our unbrotherly wrath. So shall we verify the words of the Psalmist: "I will lay me down in peace and take my rest, for thou Lord only makest me dwell in safety." So shall we verify in our hearts and

lives the Master's own precious words: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." And then and thus and only so will the peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost will be amongst us and remain with us always.

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Temperance Column.

"THE NEW ENSLAVEMENT OF AFRICA."

We regret to say that at the present moment the vast continent of Africa presents a very urgent field for the operation of all philanthropists engaged in the work of suppressing the drink traffic. We extract the following remarks on the subject from a leader in the *New York Churchman* of the 11th ult., under the heading "The New Enslavement of Africa":—"In the hold of a single vessel recently sailing from Boston, bound for West Africa, were stored one hundred and thirty two thousand gallons of ardent spirits. A ship which sailed previously carried a few missionaries to the tribes on the Congo, and also bore five thousand two hundred gallons of rum to the same tribes. Vessels also leave New York and Philadelphia with similar cargoes for the same destination. England, which has been ruining China with opium, sends an immense quantity of the destructive 'fire-water' to many parts of the heathen world, and especially to Africa; and almost everywhere the work of her missionaries is hindered, and in some fields almost annihilated, by her traffickers in rum. The secretary of the Church Missionary Society's Mission on the Niger reports that he knows, from his own observation on the river, that the amount of intoxicating liquor introduced on the Niger is enormous, and that one vessel which lately arrived was laden with no less than twenty-five thousand cases of gin and demijohns of rum, and that this is the common article of barter with the natives. Formerly Liverpool and Glasgow supplied about nine-tenths of the intoxicants sent to the west coast of Africa and some other parts of the heathen world, but now Hamburg, Boston and New York are beginning to compete with them in this baneful traffic. New companies are being started in Hamburg to send liquor of the worst kind to the tribes on the Congo and the other parts of Africa. During the sessions of the Berlin West African Conference a deputation from the Church Missionary Society, consisting of the Archbishop of Canterbury, a number of bishops, deans, noblemen and members of Parliament attended at the British Foreign Office to urge upon the Government the importance in the negotiations at the conference of restraining the liquor traffic in the Niger and Congo regions. The memorialists stated that the traffic was becoming so enormous that there were grave reasons for alarm, lest not only the missions be ruined and the cause of Christianity be irreparably injured, but the native races be destroyed. The Bishop of Sierra Leone, who was to sail the next day for Africa, mentioned that the steamer he went in before was laden with rum and gin, and those of the very worst quality, all from Hamburg. Senator Blair, of New Hampshire, in a speech in the Senate in which he advocated that America's repre-

sentatives at the conference should use their influence to have the liquor traffic restricted, said that Europe and America by this baneful trade have been scattering the seeds of death in Africa more rapidly than the Christian Church, the International Association and all the other philanthropic associations had been scattering the seeds of life. But notwithstanding the strenuous efforts of our representatives, aided by the British members, the conference would do nothing, and the monstrous evil is to continue in all the vast regions which have been the scenes of the intrepidity and sufferings of Livingstone, Cameron and Stanley. Indeed the conference has indirectly been the means of giving a great impetus to the traffic, as the attention of European and American merchants has been more extensively drawn to the trade of the Congo and the Niger, and especially to the profits of the liquor business there. What a huge curse the unlimited and uncontrolled supply of alcoholic liquors, especially the chemically poisonous kind now furnished, is to the Africans, and what a formidable obstacle it is to the regeneration of 'the dark continent!'—*Irish Ecclesiastical Gazette.*

A proclamation issued to the Afghans in 1882 by the Ameer of Afghanistan has just been printed. It claims that the Afghans are descended from the lost ten tribes of Israel. It traces their descent from Adam through Jacob, their subjection in Egypt, their deliverance therefrom by Moses, their wanderings in the desert, their settlement in Syria under the Ameer'ship of Saul and Solomon, their Babylonian captivity, their release, their wanderings on the hills of Ghour, and their final settlement in Afghanistan. It concludes by exhorting the Afghans to trust in God, who will preserve them from their terrible enemy, Russia, who is waiting to devour them.

LOVE TO GOD PROVEN.—Our love to God does not depend upon the emotions of the moment. If you fancy you do not love Him enough, above all when Satan tempts you to look inward, go immediately and minister to others: visit the sick, perform some act of self-sacrifice or thanksgiving. Never mind how dull you may feel while doing it; the fact of your feeling excited proves nothing; the fact of your doing it proves that your will, your spiritual part, is on God's side, however tired or careless the poor flesh may be. The flesh must be brought into harmony with the spirit, not only by physical but by intellectual mortification.—*Kingsley.*

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