

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY MAY 17, 1888.

[No. 20.

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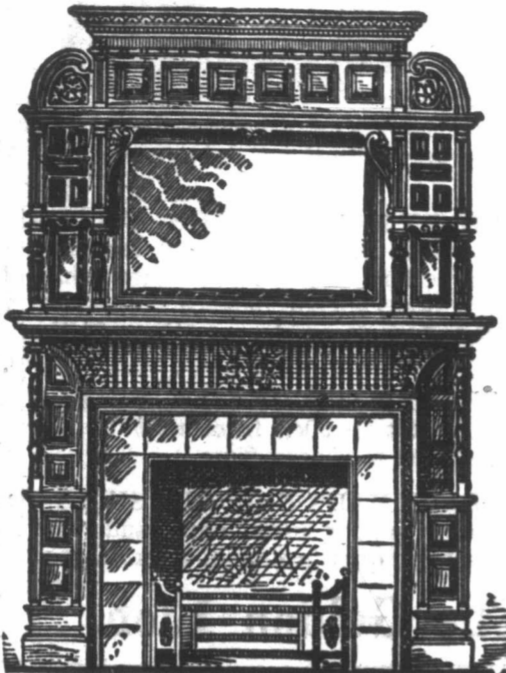
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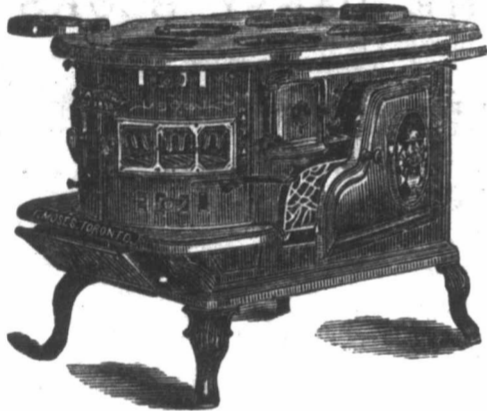
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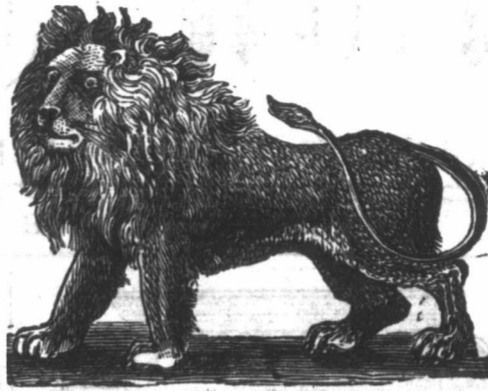
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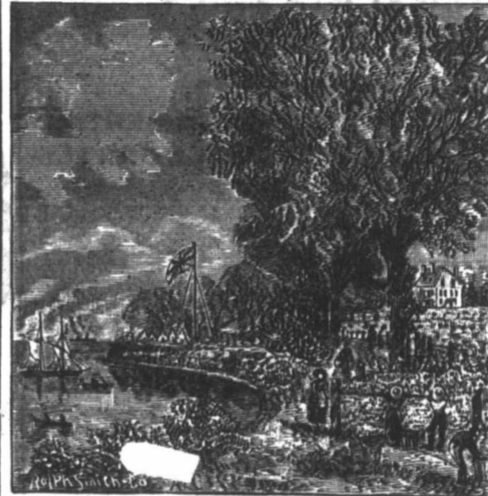
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1888.
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LESSONS for SUNDAYS and HOLY DAYS.

May 20th, WHITSUNDAY.
Morning.—Deut. xvi. to 18. Romans viii. to 18.
Evening.—Isaiah xl.; or Ezekiel xxxvi. 25. Galatians v. 16; or Acts xviii. 24 to xix. 21.

THURSDAY, MAY 17, 1888.

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

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

TO CORRESPONDENTS.

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

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

PRESBYTERIANS AND LEGISLATION.—The decision of the Toronto Presbytery to interfere at its discretion, and to sanction the active meddling of ministers with particular forms of legislative action, called out a clever letter by a lay member of that body, who pointed out that if one minister agitated for one measure, another would agitate in opposition, and thus the whole ministerial body and each religious denomination might enter the political arena, and the result would necessarily be highly injurious to their true and higher interests. The fact is that already the temperance movement is political to a very great extent. Those who know the inside life of political parties, know that with hardly one exception every prominent temperance advocate in Canada is first a political partisan, then a temperance man, and further that they are temperance advocates, not to promote temperance, but to assist their political party. The Presbyterian ministers who work so zealously for prohibition are to a man strong political partisans, so are all its

professional advocates, and so are every one of its prominent supporters who are known to us.

PROHIBITION IN MAINE.—The paper on Sacramental Wine by a Presbyterian minister on our next page, speaks of the grave evils certain to flow from the agitation carried on by the W. C. T. U. in unsettling the minds of many, and breeding division. A startling, indeed appalling illustration of what follows when men try to be better than their Saviour who partook of wine and consecrated it to festal and sacramental uses is seen, in Maine where prohibition is law there are one third of the places of worship abandoned, owing entirely to the dissensions and wrangling arising out of the prohibition agitation and the attacks made upon the invariable use of wine by the Church since the institution of the Sacrament by our Lord. It is very suggestive to notice that those bodies have suffered the most, who have been foremost in the agitation from which Mr. Mitchell foresees that serious mischief to religion will arise.

AN ITALIAN WRITER OF POKERY IN ITALY SAYS.—Romanism is but a remnant of paganism under another name, with its gods and goddesses' names changed to saints, and its pagan ceremonies repeated under different titles. How any intelligent man or woman can believe in the tenets of the Roman Catholic rites and ceremonies I cannot think. Jesus Christ most truly is called God, but God himself is ignored in Roman Catholic prayer, as also is Jesus Christ. Only the Virgin Mary and saints are prayed to. When Jesus Christ is worshipped, how is He worshipped? As a waxen doll, representing Him as a babe, covered with gold and precious gems. In every really Roman Catholic family there is a little wax doll, which would cost about sixpence in England, and which is placed under a glass case. This doll is wrapped in swaddling clothes, like an Egyptian mummy, and has a crown on its head. It is called *Il Bambino* (The Child), and is worshipped as Christ! Like the statues of Diana of Ephesus, the statues of the Virgin are termed miraculous. It is not the Virgin who is credited with performing a miracle, but the statue. Thus the statue of Lourdes has its votaries; the statue of Loretto its votaries; the statues of other places the votaries; and those who believe in the miracles of one statue do not believe in the miracles of another. In a word, there is not one Virgin in heaven; there is a legion. And each Virgin has her favorite spot on earth, as at Lourdes, Loretto, St. Augustine's Church in Rome, and so on. Woe betide those who attempt to change the place of these statues. They at once lose their miraculous powers, as when a Pope had the Virgin of St. Augustine transferred to St. Peter's, immediately the Virgin refused to listen to her votaries' prayers, nor would she condescend to perform any miracle until she was restored to her former pedestal in St. Augustine's Church.

That is what Bishop Fabre was after at Montreal. Had the statue to the Virgin been erected there would have been pilgrimages to it, then miraculously ascribed to it, then a demand would have come for shelter for pilgrims, and then a chapel would have been built. First the *blade*—then the *full corn* in the ear. We heard Father Fabre once preach for nearly one hour, in his sermon he never mentioned Jesus Christ, but in a brilliant bit of word painting depicted "Mary as the only hope of sinners."

THE VOICE OF THE PEOPLE.—At a town near Wigan, says the *Rock*, "the new vicar called a meeting of the Church council to consider whether the black or the white gown should be used in the pulpit. The council decided that the surplice should be worn. The vicar, who commenced his labours on Sunday, adhered to the decision of the council at both the morning and evening services. On each occasion several members of the congregation left the church.

Now this is unreasonable. The people elected a Council to represent their views, then when this Council decided in a way acceptable, as we must suppose to the majority, a few malcontents "left the Church." What is to be done in such cases? Is the ministry to be everlastingly splitting off and leaving their Church? Surely the *Rock* should counsel its friends to obey the voice of the people as expressed by representatives, or chaos or schism will reign. We know two Churches in Toronto where surpliced choirs would be organized, in one the Rector obstructs this reform, in the other the ruling spirits in the Congregation object. What law would meet both cases? If it is right for the clergyman to rule, then the former Church is justified in submission, but if so, then the latter Congregation are to be condemned. The strange thing is, that those who object to a surpliced choir take both positions altho' mutually destructive. But consistency is nought to your party zealot.

WE CLAIM THE REWARD.—Archdeacon Farrar says that a reward of £100 is ready to be paid to any one who proves that a murder was committed by a teetotaler. The money is ours! We refer to the killing of one Abel by a man named Cain, some years ago, the fact is beyond dispute. Archdeacon Farrar will kindly remit us by next mail to address of this office. N.B. If the case is too old we are prepared with scores of others in lands where intoxicants are prohibited.

—The declaration of Bishop Foster to the Vermont Conference "that he would as soon pray for a plague to come into his Church as for an evangelist," reminds The Boston Zion's Herald of the emphatic declaration of Bishop Fowler to the Maine Conference:—"Preach sanctification, but not cranksification."

THE DUTY OF REVERENCE.—Now would it surprise that audience if he were to put first amongst the duties to which all those considerations pointed the duty of reverence? He meant by that a habit of mind, and the moral obligation of rational acts of worship, of which he had no manner of doubt whatever. Reverence also implied tender treatment of all our fellow-creatures. The next duty to which he would refer was the binding moral duty of cherishing the faculty called faith. The Christian religion did not invent faith, which was the atmosphere of all life, the link of all the ages, the bond between all men. Half the transactions that took place between men were done on faith. Agriculture was faith, engineering was faith, going to law was very great faith, and legislation was perhaps, greater faith still. Trade was faith, and credit was avowed faith. But faith did not supersede evidence; it did not disown proof when such was forthcoming, nor did it take any pride in slighting or defying reason. But it distinguished between the subjects of knowledge and between the kinds of knowledge, for God was not known or knowable by means of science alone, though science might corroborate that knowledge in a hundred ways. 'Prove all things,' was a Christian maxim, but it was given subject to the belief that all things did not admit of the same kind of proof, and some, perhaps, admitted of none at all. Before concluding, the Dean remarked that they would hardly require him to do more than name the duties which flowed from any moral sense worthy of the name. They were truth, honesty of speech and conduct, benevolence of charity, and gentleness to all mankind. It was, he added, a religious duty, if there was one at all, for a man to be the centre and mainspring of happiness, peace, and love in his own home. There was no test of a quick moral sense, no evidence of a good conscience, no sign of a living religion, no witness of genuine charity like that which, thank God, was often to be seen, though not so often as it might be, in a humble but happy Christian home.

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THE EVIL OF BEING TOO LONG-SIGHTED.

WE are all familiar with the peculiar vagaries of the human eye. One person sees things within reach perfectly, but more distant ones are wrapt in mist. Another has eagle like vision for remote objects, but sees darkly those close at hand. Science has in a very blessed manner enabled us to overcome these defects. It seems to us that the Church in Canada is too long-sighted. The needs of the foreign, distant mission field are discerned with clearness, but the equally crying needs of our home mission field seem to be only dimly discerned. How else can we explain the collections for, and distribution of large funds on Hindoos, while there are thousands of our own countrymen without pastoral care? How justify the despatch of funds to build Churches in heathen lands when in our very midst there are Churches closed up for lack of funds? Does it not look as though we were justly under the condemnation passed on those who care not for their own, especially those of their own household.

We fear the ambition of Canadian churchmen to shine on the subscription lists of the great home societies is leading to a most unjust curtailment of our domestic resources for home missions. When the matter is looked at calmly it must be evident that the funds dispatched to England do not come so much out of the pockets of the laity as from the ill-paid, in hundreds of cases only half-paid clergy. In such affairs a home illustration is most effective. Take the case of a small town or village where the Rector is paid from \$500 per year up to \$700. In his Church a collection is taken up for Foreign missions. Surely that money is so much deducted from his stipend, for if the people can afford to give to foreign missions they could afford to pay the amount to increase their clergyman's income! How can such a pastor ask money for India or China when he is in the depth of poverty, and the next station has been abandoned? It is not commonly honest of churchmen where the clergyman's stipend is down to starvation point, to be sending their money to remote lands. That a large number of our clergy are in grievous poverty is notorious, why then should they be asked to move their people to give liberally towards the funds of an English society? This country is just as much in need of outside help from such an enormously rich nation as England, as any foreign mission field. The care for the East falls properly on the old land, because every year it reaps a prodigiously large income from India, China, Japan, and Africa. But our contention is that while Canada utterly fails to meet the requirements of Canadians it has no right, it is a breach of trust, to send out of this country funds to help the work of English societies. When we have done our duty at home, provided for this Canadian household of ours, then our liberality may properly flow over to outside fields of work. But while some of our Churches are closed up for the lack of funds, numerous stations to-

tally neglected, the clergy paid disgraceful stipends, and the energies of the Church paralysed for lack of money needful for the exigencies of a fast developing land like Canada, we should try to concentrate our attention upon the home field, do our duty in that sphere wherein God has called us, which we are now grossly neglecting, then having paid all our honest home debts, we could gratify our sympathies by sending money abroad.

The mixing up of the funds of the Domestic and Foreign Mission Society is objectionable. Our people do not know to what cause they are giving, and uncertainty is always a hindrance to liberality. The Board does what, according to its judgment, is best in apportioning its income to different home societies, but in this distribution of their own money the laity have no voice. Why should we hand over funds to be spent by distant committees whom we do not appoint, cannot in any way control, who are indeed personally utterly unknown to Canadians? What machinery is there for bringing the Board of Domestic and Foreign Missions under the control of the Diocesan Synods, or by some arrangement making them answerable for their policy? That Board as now constituted is an "imperium in imperio," it is not in touch with the people, and we believe if the laity and the majority of the clergy were consulted, the sending of money abroad would be postponed until we could honestly afford such a luxury.

THE AGITATION AGAINST SACRAMENTAL WINE.

WE stand face to face with an active propaganda to banish wine, as commonly used, from the Lord's Table. The W.C.T.U. avows this as one of the main objects of its existence. It duly chronicles the number of congregations that have been won over to the use of "unfermented wine." In the ninth annual report of the Ontario W.C.T.U., it is stated that upwards of 300 congregations in this Province have abandoned their former usage and adopted this reform. The agitation has already disturbed the harmony of a considerable number of congregations and bids fair to break the peace of many more. This Society is spreading itself over the land. Through the circulation of tracts and the publication of articles denouncing the prevailing usage of the Church, the minds of many are being unsettled or prejudiced against the wine commonly employed.

The first objection, then, is based on the alleged danger of the use of wine to those who participate in the sacred memorial, especially to those who are reformed drunkards. The many excellent people who are embarked in this movement do not seem to be aware of the very dangerous ground that they occupy, or that the mode of their advocacy is calculated to undermine the faith of those who are carried away with it, in the authority of Scripture and the divinity of our Lord—that at bottom it is thoroughly rationalistic.

But to address ourselves to the objection, It proceeds on a grossly exaggerated estimate of the danger involved. The writer has admitted a considerable number of reclaimed inebriates to the Lord's Table, and has statedly administered the Supper to more. He has known such fall under the power of the old appetite again. But in no case have those with whom he has had to deal found difficulty or danger in the wine of the Lord's Table. Nor yet has he come into personal contact with any brother in the ministry whose experience is different in this respect from his own. Numbers, with whom he has spoken, of advanced years and large opportunities, who have admitted many hundreds to the Lord's Supper, and administered it to many thousands bear the same testimony. He does not deny that cases of the kind referred to can be adduced and substantiated. But he does venture the assertion that they are so few in number and so exceptional in character as to cut the ground from beneath the humanitarian plea on which this agitation so largely proceeds.

Granting, for the time, however, that danger does lurk in the communion wine cup, is it greater—is it even so great as that to which the reformed man is daily exposed, in the solicitation of old companions, in passing his old haunts and in the smell of liquor which assaults his nostrils on the street? Is it proposed to protect him from these temptations? Is that reformatory work carried on on the right lines which only produces weaklings who must be guarded at every turn? Tests and trials of the reality of their reformation and of the strength by which they are upheld are inevitable. They are strewn along the path of daily life and cannot be escaped. To those who partake of the Lord's Supper in faith and as an act of obedience to Christ it presents, to say the least, no peculiar temptation.

But beyond this the proposed remedy is futile. If the danger involved be such as represented, and if the practice of the Church is to be modified in obedience to such considerations as they adduce, the remedy must be found in some measure much more radical and effective than any which they have yet ventured to propose. The agitation proceeds upon the theory that the only source of danger lies in the alcohol of the wine employed, and that when it is removed the danger has vanished. Is it so? So far as there is danger the larger part of it still remains. Have the advocates of "unfermented wine" forgotten that their wine as well as that of commerce appeals to the eye, that its aroma appeals to the nostrils and that its taste appeals to the palate? All these are associated with former indulgence and are calculated, whether alcohol is present or not, to reawaken the old appetite. The elimination of one element from the wine does not obviate the danger. They who imagine that they have found an effective remedy for this evil in "unfermented wine" simply allow their abhorrence of alcohol to blind them. That the use of "unfermented wine" does not reach the root of the matter in the few and very exceptional cases in which this element

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in the Lord's Supper is a stumbling-block, let the following statement from the pastor, elicited in a recent controversy, testify. In describing the case of one of his flock he writes:—"He dare not taste the wine for fear of his appetite for liquor breaking beyond all bounds; and that on one occasion when he was present as a non-communicant the faint smell of the wine coming to him across the church almost drove him frantic. He has since absented himself from church on communion occasions, and declares that no one knows the daily battle he fights with his passion for liquor, that after six years refuses to die. He has stood firm all that time, is a regular church-goer, a good citizen, and his word I have no reason to doubt. I may add that *we use non-fermented wine.*"

It is manifest that if the practice of the Church is to be modified to meet such cases as this the reformers must go much farther than they have yet proposed. Their remedy is futile to meet the very cases for which it is designed. Nothing short of withholding the cup from the laity with the Roman Catholics, or totally abolishing the ordinance with the Quakers, will supply them with the radical remedy that they are groping after.—The REV. W. MITCHELL, M.A., in *Knox College Monthly*.

THE SACRAMENTAL WINE OF SCRIPTURE.

IF the intoxicating wine used in celebrating the Lord's Supper was a violation of the Apostle's practice and the original institution, is it conceivable that He would have passed over the fact in silence? If the scandal alluded to in Cor. xi. 20, 21, was caused by the use of fermented wine instead of unfermented how did it remain uncorrected? The remedy was very simple. Why was it not applied?

The fact is an "unfermented wine" is unknown to the New Testament. Possibly Must is referred to in two or three passages, but no traces of "unfermented wine" can be discovered. A champion of this innovation has had the temerity, recently, to assert that "glukus is sweet unfermented wine" in the face of Acts i. 13, 15, "These men are full of new wine;" "These are not drunken as ye suppose." And again, "we shall find that all the way down through the ages before and since the time of Christ, we can trace the words translated 'wine' used in senses which utterly preclude the thought of fermented liquors." The word wine occurs about forty times in the New Testament. It is with its usage that we are concerned in this matter. Will this gentleman point out one case among these in which the thought of a fermented liquor is "utterly precluded?" What are the facts of the case? Two terms *glukus* and *oinos* are used in it to designate wine. The single passage in which the former occurs has already been quoted. *Oinos* occurs thirty-eight times, five of these in composition. Once (Rev. xix. 15) it is used in a phrase to designate the wine press. Twice (Rev. vi. 6; xviii. 13) it is joined with corn in passages from which nothing can be certainly

inferred regarding the matter at issue. In the great majority of the thirty-three that remain the fact that it was fermented lies on the surface, and in every one of them may be legitimately inferred. In the face of a usage so clear and unequivocal it is useless to attempt to bury the issue under a mass of irrelevant quotations from travellers and others regarding *dibs*—equally so to glean exceptional and doubtful passages from the wide field of classic literature bearing on the meaning of *oinos* and *vinum*. Such a course may serve to perplex the ignorant, but it contributes nothing to the settlement of a question which is essentially Scriptural.

"The fruit (*gennuma*) of the vine" then, which our Lord chose as the symbol of His blood shed for us was undoubtedly (*oinos*) wine, and overwhelming evidence shuts us up to the acceptance of the fact that it was wine in the sense ordinarily understood.

The second Scriptural objection which is urged is based on the assertion that wine, the product of fermentation, cannot have been employed at the institution of the ordinance, as it is precluded by the law of the Passover. "Here," says Dr. Gordon, "we found our strongest appeal."

The argument briefly summed up is to this effect. The Lord's Supper was instituted at the close of a Passover meal. The bread and wine then used formed part of the ordinary provision for such an occasion. Nothing leavened was permitted at the Passover or for seven days after in the houses of the Jews. The wine of commerce is "leavened," and, therefore, cannot have been used. The wine employed at the Passover, and consequently at the first observance of the Lord's Supper, must have been the unfermented juice of the grape.

No historical proof has been offered, that as a matter of fact, the wine used by the Jews at the Passover in the days of our Lord was unfermented, or even that they were acquainted with any process by which the juice of the grape could be preserved from September till April in an unfermented state. No sooner is juice pressed from the grape than fermentation begins to work. The advocates of the use of "unfermented wine" depend, not on historically ascertained facts, but upon their own reasonings and deductions from what we shall endeavour to show is a mistaken identification.

It is true that leaven was forbidden at the Passover. It was the divinely appointed symbol of moral corruption and, as such, was regarded as defiling, and excluded from the offerings laid on the Lord's altar. This symbolical significance of leaven renders its prohibition at the Passover and during the feast of Unleavened Bread simple and intelligible. So far we are agreed. But here the advocates of the use of "unfermented wine" quietly assume the identity of leaven and ferment, and the processes of leavening in bread and fermentation in wine. In order to establish this identity it is necessary that proof should be adduced that the cause, process and result are the same in each case—that the same efficient agent is present, that the same elements are acted on,

and that the same products result. Will anyone who knows anything of the chemical processes in the leavening of bread and the fermentation of wine assert that this is the fact? Will anyone assert identity in even one of these particulars? Supposing that the active agent were the same the difference in the matrices would modify the processes and results to such an extent as to vitiate all a priori conclusions as to identification. We venture the assertion that this identification cannot be established and that its assumption is a radical mistake. The process of leavening is simply one of putrefaction, and it derives its whole force as a symbol from that fact. The leaven formerly used in baking was dough in an incipient stage of putrescence. Let the favorable conditions of heat and moisture be present and it will go forward till the whole mass becomes putrid. The result is complete destruction from the viewpoint of human food. The product is a rotten mass loathsome to our senses.

Now turn to the process of fermentation in grape juice. Introduce the ferment, and let all the favorable conditions for its operation in the must be present. What is the result? It runs its course, transforms a certain proportion of the grape sugar into carbonic acid and alcohol, and then ceases. The result is a stable product agreeable to the human palate. The must has undergone a transformation that in the estimation of ages has vastly increased its value. The grape juice which could not be preserved with the rude appliances of early days has become wine that may be kept without trouble for years, and that often increases in value with age.

The processes are different, and are not confounded in Scripture. They receive entirely different treatment at the hands of God. The one is ever the symbol of evil, the other is never so employed. The accuracy of modern chemical terminology is not to be looked for in the popular language of the Bible. But it does discriminate between matters so different in their process and result as putrescence and fermentation. It has been reserved for modern reformers to be guilty of such solecisms as those embodied in their phrases "leavened wine" and "unfermented wine." The Hebrew *chomets* and *seor* are commonly used in Scripture of dough and bread. The products of grain may be leavened but of the vine not. We have been unable to find a single passage of Scripture in which leaven or leavening is connected with must or wine, or one that by any fair interpretation would warrant the application of such phraseology. Certainly if there be a leavened product of the vine it is vinegar (*chomets*) and not wine. Its sour taste due to the acetic acid gives it one characteristic in common with the leavened dough in which lactic and acetic acids are found.

As the processes of leavening and fermentation are not confounded in Scripture their products are regarded and treated with discrimination. Among the offerings presented to God according to the Mosaic ritual, were many meat or meal offerings. Directions are given

for the preparation and baking of these. The leaven which was used in preparing the bread eaten as their daily food was stringently forbidden. (Lev. ii. 11). The two exceptions to this law (Lev. vii. 13; xxiii. 17) are intelligible, and present no difficulty to those who have acquainted themselves with the symbolic teaching of these offerings. Even in these exceptional cases it is to be observed that the leavened bread was not burned upon the altar but presented as a wave offering.

But while leavened bread was excluded with marked emphasis, wine—the wine which these reformers speak of as “leavened wine”—the wine which the priests were forbidden to drink before entering the sanctuary in their priestly service (Lev. x. 9), and which seems to have caused the death of Nadab and Abihu—formed an integral part of many of the offerings presented on the Lord's altar. The daily sacrifice, morning and evening, was accompanied with a drink offering of wine (Ex. xxix. 40; Num. xxviii. 7, 8). The special offerings of the Sabbath days and new moons were in this respect similar (Num. xxviii. 9, 14). The wine of all these offerings was not *tirosk* Must but Must, wine in the proper sense. The fact that it was permitted and prescribed in these offerings while leaven was forbidden and excluded, affords satisfactory evidence that wine the product of fermentation stood on an entirely different footing from bread that had been prepared with leaven. If still more conclusive proof be demanded it is found in the fact that these drink offerings of wine were not only presented daily during the Passover and Feast of Unleavened Bread, but entered into the special ceremonial of that season. On the morrow after the Sabbath of this Feast when the sheaf of first ripe grain was waved before the Lord one of the constituents of the sacrifice was a drink offering of wine (Lev. xxiii. 13). Is it conceivable that at this season when leaven was not only forbidden by the general law of the offerings, but was even excluded from every Jewish home (Ex. xii. 15, 19; xiii. 7), when at other times it was lawful—is it conceivable that at such a season the defiling leaven should not only have been present in their homes in the stores of wine which they possessed, and handled by them as the ritual required, but should here have been permitted in the Lord's house and on His very table? Add to this the well established fact that the sauce of bitter herbs used at the paschal feast was often made with vinegar, the product of acetous fermentation, and that our Lord, who gave careful obedience to the law, upon the Cross, during the period when everything leavened was forbidden, partook of vinegar (John xix. 29, 30), and the demonstration that destroys the identification of leaven and ferment is complete.—The REV. J. W. MITCHELL, M.A., in *Knox College Monthly*.

LUMBAGO, ETC.—Dr. Constantin Paul advises a flannel wrung out of turpentine, and applied for less than an hour, to prevent vesication, for the relief of lumbago, pleurodynia, intercostal neuralgia, torticollis, etc.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

St. Stephen's.—On Wednesday evening the 9th inst., the Bishop administered the right of confirmation to sixty candidates.

The Girl's Friendly Society Sale.—All through the past winter the members of the above Society have been busily engaged making useful articles for a sale, which is to take place on the 12th June, from 8 till 10 o'clock at Holy Trinity school-house. There will be a concert as well in the evening. All friends of the Girl's Friendly Society are asked to contribute small articles, in order to show their sympathy with and to assist in this good work. The funds thus obtained will be applied to the needs of the Society, especially the sick fund. Mrs. Wood, 100 Pembroke St., or Mrs. Kenrick, 179 John St., will gladly receive articles that may be sent.

On Whitsun-Tuesday, at 11 a.m., there will be a celebration of the Holy Communion at Holy Trinity Church. On Thursday, the 31st of May, a full choral evensong will be held in the same Church, the Rev. W. C. Bradshaw being the preacher. It is earnestly hoped that there will be a very large attendance of members, associates, and also friends of the Society at both services.

PORT HOPE.—The mission lately held at St. Mark's Church was most successful. It commenced on the 25th April, St. Mark's day, by the rector, Rev. J. S. Baker, presenting the mission priests, the Revs. Reginald S. Radcliffe and O. Elwin S. Radcliffe, of the diocese of Niagara, with Violet Stoles, authorizing them to preach the Word, and administer the sacraments for eight days. The congregations especially at the afternoon and evening services were large, and were daily increasing. All were deeply impressed; much good has been done in the parish, and the earnest, forcible and eloquent addresses will not soon be forgotten.

Rev. Philip Tocque Preaches on Drunkenness on Board the Chicora.—The Rev. Philip Tocque preaching to a congregation of sailors on board the steamer *Chicora*, said:—

I am glad to know that there is not now the drinking among sailors which formerly prevailed. Proofs are not necessary to show that both property and human life on the lakes are safest under the care of minds never clouded by the fumes of alcohol and muscles never unstrung by its magic power. In Newfoundland nearly the whole male adult population are sailors and fishermen. In a communication just received from there it is stated that in a district comprising a population of 20,000 not a single liquor saloon is open, where formerly intemperance and drunkenness abounded. The subject of drunkenness is an old one, and it still occupies the attention of the public. You all know the misery that has followed intemperate habits.

The Church of England Temperance Society was formed on a double basis, that is, one pledge for total abstainers and another pledge for moderate drinkers. This has been done to enlist the support and sympathy of all persons, and therefore we are glad to have those who do not feel it their duty to become total abstainers, and yet wish to aid in the work. Some of the greatest supporters of churches, missionary societies, and all other benevolent institutions throughout the world are moderate drinkers. Total abstinence, without the grace of God and the restraining influence of the Holy Spirit, will not make persons religious. I have met with several total abstinence lecturers who were known to be infidels. One of the most horrible deaths I ever read of was of a total abstainer; he had been a cold water drinker for fifty years. When he was dying he said, “Water, water, give me water, for in five minutes it will be denied me. Oh that I could take some of it with me to hell.” He was a gambler, and while his associates were bereft of their senses with drink he robbed them by thousands. Take a company of coiners or forgers, or an organized gang of thieves and burglars, they don't want a man that drinks, but a perfectly sober man, one whom they can trust as master of their plans and purposes. So that, although we may be total abstainers, yet without the power of the Holy Ghost restraining and ruling the heart, we may be led into all manner of crime. The New York Methodists paper says:—

“There are 500 hypocrites, impostors and cranks, of one sex or the other, getting a living as Temperance lecturers, evangelists, etc., in the United States and Canada. And the people listen to them and pay them as willingly as if they were really spotless.”

The true and only principle upon which the evil of drunkenness can be successfully met and completely overthrown is total abstinence, because from moderate drinking all the modern drunkards come. Tom Flying, in his dream, knocked at the gates of hell. “Who is there?” said the devil. “Tom Flying, from the Black Rock.” “No teetotallers admitted here,” says the devil; “all others are welcome.”

Fifty years ago liquor selling was as reputable as any other business. Old farmers here told me that in deciding where they would buy their groceries, most people made the question turn upon where they could obtain the best liquors. There was no conscience about selling rum and whiskey. The best men were liquor sellers. Some years ago one of my outstations where I occasionally officiated was at a tavern that had a hall in connection with it. On those occasions quite a number of persons from the surrounding country used to come to the tavern. But most of them, instead of coming to the church service, remained at the tavern fire to warm themselves and obtain “spiritual” refreshment. Tumblers, decanters and toddy-sticks were the text-books. I was personally acquainted with several tavernkeepers who were total abstainers. I knew a tavernkeeper who would never employ a man about his premises who was not a total abstainer. In my younger days I used to speak a good deal on Temperance. I have been a total abstainer over forty years.

In 1850, thirty-eight years ago, I met the celebrated Father Matthew twice at the house of Archbishop Hughes in the City of New York. You see this pledge and medal which I hold in my hand—these I received from Father Matthew.

Every day brings evidence of the rapid progress of the Temperance reform. The influence of the movement is asserting itself in all the ramifications of society. What will make men temperate? Nothing will be a sure remedy against intemperance but the grace of God. Nothing but the Gospel of Christ will make the drunkard sober and change the extortioner, the covetous and reviler into followers of Christ. The intemperate do not ask God through faith and earnest prayer to assist them to overcome the evil. They trust in their own strength and good resolutions, hence the number that fall away in the time of temptation.

NIAGARA.

GUELPH.—*St. George's Day.*—The festival of the patron saint of England was duly observed in St. George's Church on Sunday the 22nd. Through the zeal and energy of Mr. Kidner, the president, the services of Professor Clarke, of Trinity College, one of the most learned and eloquent in the ranks of the Canadian clergy, were secured. At 8.30 the church was crowded to the doors with the members of the St. George's and other societies, and a general congregation. Mrs. Harvey presided at the organ, and a full choir did justice to the beautiful hymns. The reverend professor took for his text the 15th verse of the 2nd chapter of 1st Peter—“For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” From these words he spoke for three quarters of an hour, in a most able, eloquent and instructive address that thrilled the hearts of all present with its noble and patriotic sentiments. At the close God Save the Queen was sung with much enthusiasm. In the evening he kindly preached an impressive sermon from the gospel for the day.

During his stay in Guelph the Professor was the guest of his friend, Dr. Lett. It was his first visit to the Royal City. He expressed himself much pleased with the church and services, and we may say that his visit afforded great pleasure to the large congregations that were privileged to hear his noble sermons.—*St. George's Parochial Magazine.*

GUELPH.—*St. George's.*—*Closing Entertainment of the Y. P. A.*—This society closed for the season, on Monday evening, April 16th, with a very pleasing entertainment, consisting of music, readings, &c. Dr. Lett kindly presided, Mr. James Hedley, of Toronto, gave two entertaining readings. Altogether it was a brilliant close to the Y. P. A. season.

HURON.

LONDON.—The Bishop has been pleased to confer the dignity of Dean on Canon Innes, rector of St. Pauls Cathedral. The appointment meets with universal satisfaction throughout the diocese.

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On Sunday 22nd April, His Lordship the Bishop, in St. Pauls Cathedral, administered the sacred right of confirmation to about ninety candidates, being the members of St. Pauls Cathedral and the Chapter House congregations. The Bishop gave his usually excellent address to the candidates. There was a very large congregation present.

The Church of St. John the Evangelist, in the north part of the city, is being rapidly pushed forward, the rector, Principal Fowell, hopes to have it open for divine service early in September.

The Rev. P. B. DeLom, rector of Petrolea, has accepted the curacy at Bridlington, York, Eng., for a few months, under Bishop Hellmuth.

LONDON.—The St. Georges Society and Lodges Chelsea, Trafalgar, and British Lion of the Sons of England, attended divine service in St. James Church, London South, on Sunday 22nd. Service was read by Rev. T. H. Brown; the sermon was preached by the rector, Rev. Evans Davis. The spirit of loyalty rang through the whole discourse, and was highly appreciated by the very large audience.

STRATFORD.—The Rev. Mr. Ker has fully entered on his duties in the parish. A reception was given him last week, and a warm welcome tendered him. There is much work to be done in the town and surrounding country, but Mr. Ker seems to be equal for it all.

SARNIA.—On Sunday, April 22nd, the Oddfellows of Sarnia, Port Huron, and Point Edward, assembled in St. Georges Church, when the rector, T. R. Davis, preached a most practical sermon, full of good advice and encouragement from Matt. vii, 16.

LONDON.—St. John's Church.—On Sunday, April 22, His Lordship the Bishop, administered the right of confirmation to a number of young people. The rector, the Ven. Archdeacon Marsh presented the candidates.

LONDON, ONT.—Hellmuth Ladies' College.—This well-known college has such an established reputation for its very extensive and thorough courses of study, that we need do no more than call attention to its announcement in other columns of this paper. The range of its educational advantages embraces the highest facilities for learning the modern languages colloquially, mathematics, literature and science, music, art, elocution, etc., and the healthy and picturesque situation of the college makes it a most desirable school-home.

DORCHESTER STATION.—The special services which were to be held in St. Peter's Church during Lent, were postponed until last week, owing to the illness of the missionary, the Rev. W. J. Taylor, of Wardville. They began on the 23rd ult, and continued until the 30th, when they were concluded by the administration of the Holy Communion. Bible reading was held each afternoon, and an evangelistic service each evening. The services were made bright and attractive by frequent and appropriate hymns, while the earnest tones and sound teaching of the missionary brought home clearly and impressively the truth to many hearts. Numerous testimonials of blessings received were handed in, while perhaps the best indication was the continued increase of attendance and interest at each meeting. On Sunday evening the church would not hold all that came. We believe that an excellent work has been done, the fruits of which shall by God's blessing long be seen in our midst.

ST. THOMAS.—St. John's Church.—This young and rapidly progressing congregation is the offspring of the older parish, which in former times included within its boundary all that which is now known as the City of St. Thomas and much of the surrounding district. As, however, with the advent of railroads and other industries the town grew apace and ultimately received the civic dignity, a movement was set on foot some few years since by several influential gentlemen to establish a second congregation in its more densely populated eastern extremity.

Reviewing the time passed, and particularly the short season of Dr. Beaumont's administration, it is more than gratifying to note the results which have so far been attained. The outstanding debt of the church—too often and ever present Nemesis—has been reduced one half, the weekly contributions more than doubled, and valuable financial aid from other sources has been received, while the general attendance at the services of the church and at the Sunday School

has steadily increased, and the number of communicants at Easter last being the largest on record, and it will not be unseemly to hope that prosperity and success may attend the future efforts which will be made in this connection. The gradual growth of the congregation naturally demands more and more of the time, and the much closer attention of Dr. Beaumont to the religious interests of his more immediate charge, than is compatible with a service divided between St. Thomas and Port Stanley, and in order that he may be the better able to afford these with reasonable certainty, active steps are now being taken to secure the speedy constitution of St. Thomas East as a separate and distinct parish, apart from Port Stanley, having its own metes and bounds, and pledging itself to do all that is required towards the support of its own individual rector. So successfully by his urbanity, personal magnetism and affectionate demeanor has the Rev. doctor ingratiated himself in the affections of his people, that should his life and health be spared it is reasonable to anticipate that under the blessing of a kind and loving Providence, the good work so auspiciously initiated will continue to prosper, until in the bright vista of the future the most sanguine expectations of every person interested may be more than fully realized, and the complete and permanent success of the new parish assured beyond a peradventure. That this will be so, so far anyway as human foresight can penetrate, is evidenced by the spontaneity and cordiality with which the following resolution was adopted at a recent adjourned meeting of the Vestry, when it was moved, seconded, and carried by a standing vote, "That we would most respectfully tender to our beloved clergyman, the Rev. Dr. Beaumont, our most sincere and heart-felt thanks for his untiring zeal and Christian endeavors whilst amongst us to promote in every way the spiritual and temporal prosperity and advancement of this church and congregation, and we humbly pray the Giver of all good gifts that his health and strength may be long sustained to support him in his chosen career of continued and pious usefulness." A resolution to which the reverend gentleman feelingly replied, and which as showing the sentiments animating his congregation towards him will form a fitting conclusion to this somewhat lengthened sketch.

ALGOMA.

Sault Ste. Marie Indian Homes.—The Rev. E. F. Wilson desires to acknowledge with thanks, the sum of \$12.50 from the funds of the late Cornwall Brant, of the G.F.S., assisted by one or two of the old associates and members, towards support of a girl with Wawanosh Home.

THE INDIAN HOMES.—We receive many, very many kind letters from the many friends of our work here among the Indian children—and many friends both young and old are, we know denying themselves in order to assist us; and many have stood well by us for a number of years. Many Sunday schools in Toronto and elsewhere have supported children in our schools since the first inception of our work, fifteen years ago. Still we must confess with some sorrow, and almost with a feeling of disappointment that our work has not gained the hold upon the Christian public or drawn forth their liberal help as some years ago we hoped it would. The work before us is so great, and yet the means placed at our disposal are so small. We keep on adding to our work, enlarging and extending our buildings, and increasing the number of our pupils, and yet the money needed for the support does not increase, rather of late years has it been somewhat falling off. Will the church people of Canada ever rouse themselves to give that proportion of their time, and their thoughts, and their energies, and their money to God's work, which surely, bearing the sacred name of Christian, they ought to give? Our situation seems in one way an unfortunate one. Here is a work of charity depending on charity, yet situated in a missionary diocese, which is also depending on charity. As must be well known our bishop has been sorely pressed of late to find funds to support the diocese, and we cannot but feel that our work among the Indian children, depending as we are like himself on outside sources for help, must be an additional cause of trouble and anxiety to him. But why should it be so? Surely there is means sufficient in the country to support both the missionary diocese of Algoma, and also the Indian homes, if only Christian people could be stirred up to do their duty. How readily is the very slightest excuse made for not supporting a work of this kind. Sometimes it is one thing, sometimes another—first one little thing is found fault with and then another; but we pass over these criticisms of our work, we offer no reply, inasmuch as we have no time for it, we have too much to do, too much to think about. We know that for ourselves we have no aim or object other than the true welfare of the Indian race and the glory of God, and so we keep "going forward" believing

that God is with us, that our seeming hindrances from time to time are but a part of "His plan," and that all will in the end "work together for good." We will say no more, further than to present in the very fewest words possible our present position, and we leave results with God. Last summer we had eighty pupils, had overstepped our resources about \$1,400, were obliged to retrench, dispensed with services of assistant superintendent, and reduced the number of our pupils to sixty. The effect of this was that by Christmas time we were only about \$300 in debt. Just now we are brightening up again. Our feeling is that the work must go forward. We have received applications from new pupils, have accepted them and told them to come. We shall probably increase our numbers again this summer. What the Indian department will do for us we cannot yet tell. The Hon. Thos. White's death just at this critical time is a sad blow. Our branch home at Elkhorn, in Manitoba is completed, painted, and will now be furnished. We are in correspondence with a lady well qualified to act as lady superintendent, and hope to open the home in June. We take two or three pupils from here to make a commencement, and shall gather in others from the neighborhood. The continuance of the work must depend on how funds come in from the Christian public and on the action of government. We have just "the handful of meal in the barrel and the little oil in the cruse," and that is all. We are going on out also to the Rocky Mountains again. One Blackfoot is dead, the other is a Christian, we believe a true Christian, and him we must take home. The project for another branch home at Banff, or somewhere in that neighborhood, we have by no means given up, God will yet, we believe, open the way for us. We trust that the returning Blackfoot boy may become a shining light among his people. The death of the Neepigon boy at the Shingwauk Home ten years ago led to the conversion of the Neepigon Indians. We know not yet what the death of this Blackfoot boy may lead to. All is in God's hands. Shingwauk Home, E. F. W. Sault Ste. Marie, May 5th, 1888.

QU'APPELLE.

QU'APPELLE STATION, April 11th.—On Thursday evening last the audience hall of the immigrant building was filled with our citizens, the occasion being the time appointed for prayer for the unity of Christians. On the platform were the Bishop of Qu'Appelle (Anglican), supported on his right by the Rev. A. Andrews (Methodist), and on his left by Rev. P. F. Langill (Presbyterian). The Bishop addressed the meeting and the prayers were led by Messrs. Andrews and Langill. Great interest was manifested by those present, all the denominations being represented. Could such occasions be multiplied they would do much to remove the petty divisions which impede the onward march of Christianity. We give below the address of the Bishop in full:

The Bishop said that he would much rather not have said anything, but that they should at once have knelt down to ask God for that great blessing for which they had met to ask Him. He felt the very great difficulty in speaking on that most important subject, of not saying anything that would mar the harmony of feeling and spirit which they should have in their one desire for greater unity amongst Christians. They should endeavor, as far as possible to do so, to clear their minds of any thought as to who might be to blame for present divisions or what were the causes of them. They came simply to ask God that as He saw best they might be healed. However, he had been asked to say a few words and as he had taken the responsibility of suggesting the meeting, he could not shrink from doing as requested. He thought there were at all events three points upon which he could speak without fear of saying anything upon which they would not be agreed, as they were necessarily involved in the very fact of the purpose for which they had met. The first was that the present divided state of Christians, was wrong and an evil. The second was that they desired not something new, but a return to a state that they acknowledged had once existed; they were to pray for re-union, not merely union. And thirdly that they believed that God could bring even this to pass, however difficult it may seem to us, and that He would do so when He saw that His people earnestly desired it.

With regard to the first point the present state of Christendom is wrong and an evil, we need go no further for proof than our own town. Waste always is wrong and sinful. He would appeal to any unprejudiced person, nay to anyone, whether the fact of having three ministers of religion, to minister to the small population of this district, was not a waste of money and energy, when if Christians were united one would be able to do all the work quite as efficiently. And in order to meet the expense of these ministers we had to appeal to others to help us, and very often the money came from those who could very ill afford what they contributed for the support of

1888. I cranks, imperance tates and pay them the evil of completely moderate Tom Fly. of hell. ying, from ed here," putable as me that in ries, most they could conscience men were ustations avern that a occasions ding coun- i of them, mained at and obtain anters and personally who were who would I used to been a total celebrated Archbishop u see this id—these I progress of f the move- fications of ? Nothing nee but the Christ will xtortioner, hrist. The and earnest evil. They resolutions, the time of ival of the rved in St. 'rough the sident, the llege, one of nks of the the church bers of the general con- organ, and a yms. The 5th verse of the will of silence the e words he most able, thrilled the nd patriotic Queen was ing he kindly a gospel for sor was the first visit to uch pleased nay say that large congre- s noble ser- rtainment of a season, on ery pleasing ngs, &c. Dr. , of Toronto, her it was a ad to confer rector of St. ts with uni- .

such work. We must remember further that such waste was going on in thousands and tens of thousands of places throughout the world. But if we would see the full outcome of the evil of the system we must look to places where we were trying to win others to the obedience of Christ. He could never forget a story he once heard related by one whom all present would probably acknowledge as one of the greatest of missionaries of modern days. Bishop Selwyn at a church Congress many years ago said that he once knew an old Mavic Chief who was almost convinced of the truths of Christianity. He was urging him to take the final step and become a Christian, when the old Chief answered: "Well I believe almost all you tell me is true and good, but I have come to a point where I find many ways diverging, you tell me that I ought to go this way; a Roman Catholic priest tells me I ought to go another way; a Presbyterian points me to yet another, and the Methodist to yet another. Before I decide to become a Christian I must make up my mind which is right, for it must be important or Christians would not be so divided upon them." "And," added the Bishop, "the poor old chief remained at that point considering till it was too late. He never became a Christian because of the divisions of Christians." The same story comes to us from all parts of the mission field. Our divisions are the great hindrance to the spread of the Gospel. May we not see in this a reason for that prayer which our Lord and Saviour offered the very night He gave His life for our sake, that His people might be one even with the oneness which subsists between the Persons of the Godhead, that the world might know that the Father had sent Him.

The second point is that we desire to return to a state of thing that once existed when Christians were really one, such a state as that of which we read in Acts ii, 41. "They continued steadfast in the Apostles' doctrine and fellowship and in breaking of bread in the prayers, and all that believed were together, and had all things common." How long this state of things existed, was not now the question, but we know how severely St. Paul spoke of the first appearance of disunion and severance, when one began to say I of Paul, and I of Apollos, and I of Cephas. We cannot read the New Testament without clearly seeing that the intention was that these should be one body animated by one spirit.

The last point is that we believe that even this great work can be accomplished by the Almighty power of God. And that if it is a thing to be desired its accomplishment will be hastened by our prayers. He had no doubt that there were some there present who had been thinking "however right and in accordance with the first state of Christendom this idea may be, you cannot expect all that has happened during the last hundreds of years to be suddenly rolled back and to be as though it had not been. Doubtless we cannot expect suddenly. But if it is right that it should be we may expect the Spirit of God will gradually bring it about by showing men more of the evil of the present state of things, by showing them what is essential, and what mere matters of opinion, and we must ever remember that the smaller are the matters that now keeps us asunder, the greater is the wrong of the divisions, and by leading them into all truth. We may surely be content to leave the matter in the hands of God. He concluded by exhorting to a more steadfast faith in the promises attached to earnest prayer.

CALGARY.

On the 12th of August last the 100th anniversary of the consecration of the first Colonial Bishop, the Synod of the Ecclesiastical Province of Rupert's Land unanimously adopted the following resolution, viz.:

"That the civil territory of Alberta be formed into a separate diocese from the rest of the diocese of Saskatchewan to be called the diocese of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan, on his choosing either the diocese of Calgary, or the diocese consisting of the remaining portion of the diocese of Saskatchewan, which shall continue to be known as the diocese of Saskatchewan, to be Bishop of the other diocese until such time as in the opinion of the Provincial Synod an adequate endowment is provided or other sufficient provision is made for the Bishop of Calgary, when the Bishop shall resign either of the dioceses as he sees fit."

Bishop Pinkham has received from the Archbishop the instrument appointing him the Bishop of Calgary.

The area of the new diocese is 100,292 square miles. The number of clergy in it is ten. Two or three clergy in addition to the present staff of clerical and lay workers are urgently needed, and will be appointed as soon as the necessary funds can be obtained.

The Bishop is most anxious to open a Collegiate Church School, at Calgary, to be carried on under his general supervision, but from the want of funds all that has been done is to secure an eligible site.

The diocese of Saskatchewan, although lessened in size by the formation of the new diocese, has an area of nearly 150,000 square miles. The number of clergy in it is fourteen, besides several catechists and lay readers.

Each diocese will be organised separately, so that whenever the time comes for the appointment of another Bishop each section will be as completely organised as possible.

The Bishop's headquarters are at Calgary.

His Lordship goes to England this summer, partly to attend the Lambeth Conference, and partly to advance the interests of his two Sees. He expects to arrive in England about June 30th.

The Bishop has appointed Rev. J. W. Tims, incumbent of St. Andrew's, Gleichen, and C. M. S. missionary to the Blackfeet, to be one of his chaplains for the diocese of Calgary.

During Mr. Tims' four years work among the Blackfeet he has acquired a thorough knowledge of their language. The Society for Promoting Christian Knowledge is about to publish a grammar and dictionary, and also a manual of devotion in the Blackfoot language, of which Mr. Tims is the author. From his knowledge of the language there can be no doubt that these publications will be of very great value.

His Lordship's examining chaplains are for the diocese of Saskatchewan, Ven. Archdeacon J. A. Mackay, D.D., and for the diocese of Calgary, Rev. E. Paske Smith, M.A.

FOREIGN.

St. Paul's Cathedral; its Organ, and its Retiring Organist, Dr. Stainer.—Ten minutes to seven o'clock in the evening. Already the vast area under the dome of St. Paul's is a sea of faces. The great building is flooded with abundant light shed down from the gas jets high up overhead, and reflected from the gleaming white and gold reredos. But the enormous spaces of the interior of St. Paul's render the light hazy and dreamy, and it falls all ineffectual on the sombre clothing of the throng, and glints but feebly on their faces, which have a curiously spectral, unfamiliar aspect. Looking from the front across the hazily illuminated dome, and away down the nave to the western door, the people constituting the rapidly growing crowd seem to have lost their individualism, and to be merged in one silent, thoughtful, expectant personality. Hastening in by the handsome iron gates at the north-east corner of the dome, white robed choirmen and sable clad vergers are grouped in the "dim, mysterious aisle," as Samuel Prout was fond of seeing them; and in the glamor of the light flashed down upon them by that gorgeous white and shining reredos they are strikingly picturesque, with broad masses of soft shadows and vaguely discernible architecture.

On the right hand is a little spiral iron staircase, winding up through a forest of pipes to a small landing, on which are bookshelves laden with scarlet bound music books; and thence up to the organ loft, from which, through little apertures in the oak carving, and between the gilded pipes, the organist can look down into the misty void. Aided by cunningly adjusted mirrors he can be seated there and watch the movements of the celebrant at the communion table yonder at the eastern end of the church, or the preacher in the pulpit, or the great congregation, by this time stretching away in an almost unbroken mass to the western doors. What a body of people it is gathered here when St. Paul's is full, and when one comes to look down upon them from this elevation! They are surging all around the pillars, away right and left and down yonder, fading off into the mist till one can see only the faintest indications of upturned faces. No wonder that so many of the preachers of St. Paul's experience a nervous trepidation as they step up into that pulpit yonder and face this vast critical throng. The church looks now to be full to overflowing. Down the centre is left a narrow strip of space, and on the left hand side of this avenue, as seen from the organ, is a straight black band running the entire length of the church from the reading desk to the western entrance. It is the black coats and black cloaks of the people seated in their chairs at the ends of the rows, and it is the only space all over the cathedral floor undotted by human faces.

Seven o'clock, and a sharp "whir-r-r" is heard somewhere down from behind the great organ. It is an electric signal flashed across the cathedral from the dean's vestry, intimating that service time has arrived. Electricity plays an important part here. Already a signal has gone down to the engine room in the crypt, where an Otto silent gas engine has been started, and the swelling bellows, as it raises its huge back, has automatically telegraphed back, "wind on." It has begun to blow a small hurricane through two trunk pipes leading out of "Willis's patent cylindrical feeders." These feeders are four cylinders, each provided with a double set of valves; two cylinders supplying a high pressure reservoir, and two the low pressure. "Wind on" has been signalled up from the engine room, and now is heard the "whir-r-r" from the dean's vestry to the minor canons and the choir. If the organist is not on the alert another subdued racket will be immediately set upon an electric apparatus just over his head. But he has caught the other signal, and in an instant a charming overture by Mendelssohn is swelling and soaring gloriously out into the great dome, and a long white-robed procession is moving slowly through the crowd toward the chancel steps. As far as the eye can distinguish the people, there is a general stir; but it would be difficult to say positively whether or not they are standing up, if it were not for that black band stretching down the church. That suddenly expands to double its width as the choir and clergy appear, and when they have taken their places it shrinks again. The overture is finished now, and if the organist has anything to say to his choir down in the stalls below he can communicate by telegraphic wire or speaking tube. There is another apparatus here also. On great days, when an orchestra of fifty performers and a special choir of more than three hundred take part in the service, an electric communication is maintained between the left foot of the conductor down in the body of the church and a movable arm which beats time close to the music book of the player.

The organ loft of St. Paul's Cathedral is a nook into which, of course, only privileged persons can be admitted, and probably not one in a thousand of the worshippers at St. Paul's has any very definite idea whereabouts in the great maze of key-boards and stops and pipes and pedals sits the sensitive and accomplished musician, who has it all in such absolute command. So delicately and completely is he in touch with the clergy, choir and congregation, that Dr. Stainer, to one who sits beside him, seems not so much the organist as the very impersonation of the music that goes waiving and rejoicing out into the dim space. One can hardly think of the organ—now, at least, that he is about sorrowfully to part from it—but only of the man who when seven years old sang down yonder in the surpliced choir, and who now at middle age has become so identified with the music here, and so marvellously familiar with the splendid great instrument he has so long manipulated, that it seems to have become absolutely a part of himself. It is a wonderful instrument on the whole—very few finer in existence—and Dr. Stainer is said to have been no mean performer on the organ even when he became a chorister at seven years old. Since then he has had forty years and more of incessant study and training and practice. He became a choir boy in 1847, and he remained at the cathedral in that capacity till 1856, during the intervening period very often taking the organ.

Dr. Stainer came to the post of organist quite a young man, with consummate skill and knowledge, a great amount of experience, and an enthusiasm stimulated by life-long associations. It so happened, too, that the organ at the time of his appointment was undergoing complete reconstruction, so that with his assumption of control there was an entirely fresh start, and very soon St. Paul's became as conspicuous for the high character and attractiveness of its musical services as it had formerly been for its dullness and slovenliness. The music of St. Paul's has been part of a great *renaissance* in all things pertaining to public worship, and here in the heart of the metropolis it has exerted an influence that has been felt throughout the kingdom. It is interesting to notice how great has been the change in all sorts of ways at St. Paul's during the past few years. Dr. Stainer says that he remembers standing as a choir boy by the graveside of Turner, the great painter, at a time when the crypt was without windows and the floor was all in puddles. Everybody remembers when the cathedral was without the splendid ring of bells it now possesses,—largely, by the way, owing to the interest and energy of its organist; and Mr. Green, the highly respected dean's verger, who has been connected with the cathedral for thirty-six years, tells an amusing story of his having been one Sunday evening, at seven or eight o'clock, called out by a policeman, who was convinced that there was "something up in the cathedral as didn't ought to be." There was actually a light in the church!

The service Dr. Stainer has rendered to English music everybody knows has not been confined to St.

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Paul's. As an organist he has few equals, and in some respects he is acknowledged by the highest authorities to be quite unrivalled. Dr. Stainer is about to settle in Oxford, where, as the founder of the Philharmonic and practically the re-founder of the Choral Society, he will be sure to have a cordial reception, and where it is to be hoped he may regain such a measure of health as may enable him to add to the distinction he has already acquired as a composer. He will not, however, be relinquishing his duty at the cathedral just at present, and he hopes to take up his residence at Oxford some time during May.—*Daily News.*

Correspondence.

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

We do not hold ourselves responsible for the opinions of our correspondents.

MODERN JUDAISM.

SIR,—For a good many years past an unhappy tendency has been displayed even in the Church of England to defer to Jewish opinion in very important matters. Their aid was first invoked against our marriage laws, and now their practice as well as their opinion is thought to be a sufficient guide to Christians in the matter of the Christian sacrament! The proper objection to this is, that they are generally apostates from real Judaism, even Talmudic Judaism, that their tendency is towards a general unfaith, that they would consciously or unconsciously be glad to mislead Christians, and see them take any course which would injure Christianity. This, I say, as the result of my own reading for many a year, I know how little this amounts to; but, perhaps, your readers, and especially your clerical ones, will regard with some respect the following extracts from a writer of European reputation, the Danish Bishop Martensen, in his *social ethics*, for which I hope you will find room.

Yours,
JOHN CARRY.

Port Perry, May 3rd, '88.
"This tendency (to dechristianize the State) numbers many followers among the baptized, among those who, calling themselves Christians, are labouring through this, their heathenism, at the work of destruction. It has, also, at its command a powerful representation in modern Judaism, which has in these days begun to play so great a part in Christian countries, and which must be reckoned among the decided and irreconcilable opponents of the Christian state.

Our reason for bringing forward modern Judaism among the forces at work for the dissolution of the Christian state and of Christian nationality, and for expatiating upon it at some length, is, that in any case a new power has in it appeared upon the stage, on which it was formerly unable to play any part. For the position of the Jews in Christendom was formerly one of oppression; nor can it be denied that they suffered at the hand of Christians, especially during the Middle Ages, much hardship and ill-treatment, to which, however, they gave but too much occasion by their usury and extortion. In the succeeding period they were tolerated and obtained civil rights. Then came the prevalence of the principles of the French Revolution, and of a liberalism based thereon, when political rights were granted to all without distinction and without regard to religion, when so many of the bonds of society were dissolved, and all relations pervaded by individualism. In this state of affairs the Jews received a degree in civil society, and entered upon a course in which they could act aggressively against Christendom. We are not here speaking of orthodox Talmudic Jews, but of the preponderating majority of modern Jews, who have entirely alienated themselves from the religion of their fathers, without, however, having on that account given up their national pretensions. The religion of these modern Jews consists essentially in the cosmopolitan principles of the French Revolution respecting the universal rights of men, and the ideals of culture and civilization therewith combined. Having completely imbibed these, they now declare them to be the true contents or spirit of Judaism, as the genuine religion of humanity, from the realization of which they expect an earthly Messianic kingdom, a kingdom of earthly prosperity, in which the children of Israel will, both by the power of capital and that of speech, intellect and culture, give the keynote, be the leading influence, and exercise supremacy over all other nations, among whom Christianity is becoming more and more an effete matter, which they have long outlived. For that the people of Israel are to exercise dominion over all other nations, that their nationality represents, as it were, the royal nationality to which all others stand in a relation of vassalage, is a view which they have by no means discarded with the other traditions of their nation. On the contrary,

they have in these days made a very effective beginning for the exercise of this supremacy by possessing themselves of three instruments of power, which exercise a decided influence on the entire social and political condition. These are capital, admission into legislative assemblies, and finally the press. By capital they bring their influence to bear on political matters, even with respect to peace or war; in legislatures they even combine with liberalism, and vote for the entire separation of Church and State, for the refusal of money contributions to Church purposes, for civil marriage, and other liberal proposals; and the newspaper press is in several of the chief countries of Europe, mainly in the hands of Jews, who, by talented and brilliantly written articles, manufacture public opinion on all the questions of the times, nay, determine it even when disputes between Christian confessions, between Ultramontaniam and Protestantism, Pope and Emperor, are the order of the day—of course, deciding all from a Jewish standpoint.

They wish to have Christian instruction banished from Public Schools, and will at most allow the teaching of a deistic religion and general moral notions without the addition of anything of a positively dogmatic nature. They desire that the name of Jesus should be named in Public Schools only as that of an historical personage, but not as the only name whereby men can be saved, inasmuch as this would involve annoyance to Jews, a concession which has, by the help of liberalism, been already made in Holland. The Jews have also concluded an alliance with national liberalism, nay, have on certain occasions even supported the efforts of nationality. This, however, they evidently do, not for the sake of nationality itself, but only in the name of individualistic liberty, which they hope thereby to promote. For their efforts in and of themselves are of as purely a cosmopolitan character as were the "rights of men" in the French Revolution.

AN OFFER—THE SOCIETY OF THE TREASURY OF GOD.

SIR,—I have 2,000 tracts on systematic and proportionate giving, which can be had gratis by clergy who will use them for educating their people. Also 2,000 leaflets issued by the Toronto Diocesan Branch, these are in a series of six for use on consecutive Sundays, 200 will be sent to clergy who first apply, on condition that they will follow up the teaching, and suggest that those who receive benefit from using this means of grace might join the Society, and help to extend the benefit to others. The chief reason for the meanness of our people is that they know no better, the clergy have not taught them. Wherever they do teach the results are very satisfactory in the deepening of the spiritual life, and consequent increase of the offertory. I shall be glad to supply the members of the Woman's Auxiliary with tracts and leaflets.

Yours, &c.,
C. A. B. POOCK, Hon.-Sec.

Toronto, May 7th, 1888.

RELIGION AND ART.

SIR,—If any of our clergy would like to read a good article on this subject *all the way from Florence, Italy*, I would advise them to spare five cents for a copy of "Church Press," New York, dated 7th April. With your permission I will extract two quotations. The writer says: "What effect has picture art on religion? None, but to work its decay. Christ never founded a faith that in any sense depended on the sensuous. His teaching was 'believe and be saved.' The infinite cannot be represented. Michael Angelo's pascos in the Sistine Chapel degrade the subject. Christ established a faith, and not a spectacle; nor was it to be taught by spectacle. The other day at Pisa, we saw the Archbishop enter the Cathedral magnificently dressed, with surpliced choir boys bearing his train, and attended by a number of richly-vested priests. I asked what would Christ, who had not where to lay His head, and His Apostles, who were of lowly lives, say had they seen this show. It was the pomp necessary to power, not the lowly simplicity of faith. The mind needs instruction. Priestly pomp proves nothing; it is a badge of power and entraps the imagination, but produces no consent of the judgment; it entertains children, but disgusts men. Men, whether Roman Catholic or Protestant, do not go to Church much; Mohammedan men go to their mosques more. You may say that representative men who control the world never go to Church unless some great teacher is to speak. One sermon of Canon Liddon in St. Paul's does more to keep up the religious side of English life, than all the grandeur of the Cathedral in which he preaches, and all its late accessions of ornamentation."

"The practicability of commerce, and the light which science sheds upon nature, have more basis for religion than all these miles of painted canvas, or these forests of marble statues." Yours, X.

SKETCH OF LESSON.

WHITSUNDAY. MAY 20TH, 1888.

"Ruth: First Fruits of the Gentiles."

Passage to be read.—Ruth ii. 1-19, iv. 9-11.

We saw in the last lesson how Ruth's self-sacrificing love brought to our minds a greater love than hers, even that of God the Father in sending His Son, and that of God the Son in giving Himself willingly for us. To-day, when we commemorate the descent of God the Holy Ghost, our lesson comes with peculiar fitness, as typifying the ingathering of the Gentiles into the Church of Christ. Ruth's filial love had its reward. She had proved herself a good daughter; see to-day how she became a happy wife and mother, and had the great honor of being one of the ancestors of our Lord Jesus Christ.

I. *The Mighty Man of Wealth.*—Naomi and Ruth arrived at Bethlehem as the harvest began. They were very poor. How were they to live? Plenty everywhere, if only they can make ends meet. Harvest time always pleasant. See the reapers with their sickles cutting down the golden grain; the binders following, tying it into sheaves. Then, as now in Great Britain, the poor were allowed to glean and gather up any stray ears of grain left on the ground. Here is one field, the owner of which, (Boaz) comes to watch his men at work. He is described as "a mighty man of wealth." A good master too. See how he speaks to his men, (v. 4) and how they reply. Less talk of strikes now-a-days if masters and men were more like these. Boaz was related to Elimelech, and so was a kinsman of these two poor widows.

II. *The Moabitish Gleaner.*—Ruth did not know the fields or their owners, but God guided her steps. She got leave to glean from the man in charge of Boaz's field, and worked diligently, only stopping to rest for a short time under the tent or booth erected as a shelter from the hot sun. Boaz soon noticed the beautiful stranger, enquired about her, and at once showed her attention. (vv. 8-16). (Let scholars enumerate six kindnesses which he showed to her). After a busy day's work Ruth, having beaten out her gleanings with a stick, found she had an ephah (about three pecks) of barley, put it into her linen veil and carried it home. Naomi at once saw that some unknown friend had "taken knowledge" of her, recognized God's hand in it, and acknowledged that He, notwithstanding the bitter past, had "not left off His kindness to the living and to the dead," so too with us. Remember the words of the Psalmist. (Ps. cxix. 67-71).

III. *The Marriage.*—For two months of barley and wheat harvest Ruth worked as a gleaner in the fields of Boaz. He, no doubt, took notice of her filial obedience to Naomi, and the thought would probably occur to him,—a good daughter makes a good wife. When he had spoken the words of the blessing mentioned in chap. xi. 12, he did not think that God would make him the means by which "a full reward" would come to Ruth. Yet so it was. God had given the Israelites a law by which, if through misfortune a man's land had to be sold, or if he died childless, the next of kin should have the right of marrying the widow. Boaz was not the nearest kinsman; but as he could not or would not redeem the inheritance of Elimelech, Boaz gladly did so, and in the presence of witnesses announced his intention to marry Ruth. He did so, and Ruth became the happy mother of Obed, the grandfather of King David, from whom Mary the mother of Jesus descended.

DANGEROUS FOOD ADULTERATION.

THE FRAUDULENT USE OF ALUM AND LIME IN CHEAP BAKING POWDERS.

If consumers prefer to buy an adulterated article of food because it can be had at a lower price, they undoubtedly have the right to do so, provided the adulterants are not of a character injurious to health. If such articles are not falsely sold as pure, and the customer is not deceived as to their real character, the transaction is not illegitimate.

But the great danger in the traffic in adulterated food arises from the deception that is practised by manufacturers usually classing such goods as pure. This is almost invariably done when the adulterant is one that is injurious to health. For instance, manufacturers of alum and lime baking powders not only fail to inform the public of the real character of their goods, but carefully conceal the fact that they are made from these poisonous articles. Most of these manufacturers also claim that their articles are pure and wholesome, while some go still further and proclaim boldly that they are cream of tartar goods, or even the genuine Royal Baking Powder itself. No consumer will buy alum

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baking powders knowingly, for it is well understood that they are detrimental to health. The sale of lime and alum baking powders as pure and wholesome articles is, therefore, criminal, and it is satisfactory to notice that several persons engaged in such sale have already been brought to justice in the courts.

The official analysts have recently been active in the pursuit of these dishonest articles. The baking powders of several States have been carefully and critically examined. The officials are surprised at the large amount of lime and alum goods found. It is a suggestive fact that no baking powder except the Royal has been found without either lime or alum, and many contain both. Dr. Price's baking powder has been found to contain nearly 12 per cent. of lime; Cleveland's 11 per cent. of impurities; the phosphate powders over 12 per cent. of lime.

The chief service of lime is to add weight. It is true that lime, when subjected to heat, gives off a certain amount of carbonic acid gas, but a quicklime is left—a caustic of most powerful nature. A small quantity of dry lime upon the tongue, or in the eye, produces painful effects; how much more serious must these effects be on the delicate membranes of the stomach, intestines and kidneys, more particularly of infants and children, especially when the lime is taken into the system day after day, and with almost every meal. This is said by physicians to be one of the causes of indigestion, dyspepsia, and those painful diseases of the kidneys now so prevalent.

Adulteration with lime is quite as much to be dreaded as with alum, which has heretofore received the most emphatic condemnation from food analysts, physicians and chemists, for the reason that while alum may be partially dissolved by the heat of baking, it is impossible to destroy or change the nature of the lime, so that the entire amount of the baking powder passes, with all its injurious properties, into the stomach.

The large profits from the manufacture of lime and alum baking powders has placed many of them in the market. They are to be found in the stock of almost every retail dealer, and are urged upon customers calling for baking powders upon all occasions. Because of their well-known detrimental character it is desirable that prompt means be taken to suppress their manufacture.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. While those are to be obtained of well-established reputation, like the Royal, of whose purity their has never been a question, it is proper to avoid all others.

HINTS TO HOUSEKEEPERS.

FOR HICCOUGH—Hold the breath.

FOR INFLAMMATORY RHEUMATISM—Eat one or two raw lemons, daily.

FOR DIARRHEA—Take boiled milk and castor oil, also brandy and raw eggs.

KIDNEY DIFFICULTY—For many forms of kidney difficulty, a tea made of peach leaves is a sure cure.

WARTS—Oil of cinnamon will cause the disappearance of warts, however hard, large, or dense they may be. The application gives rise to neither pain nor suppuration.

THE FINE BELLS.—Ring out an alarm and it is heeded. This is to notify you that base substitution is practised when the great sure-pop corn cure is asked for. Putnam's Painless Corn Extractor never fails to take corns off. It makes no sore spots and gives no pain. Be sure and get "Putnam's."

DIPHTHERIA—Stop all food, even when the appetite is good, except gruels and porridges. Drink not a spoonful of cold water. Bandage the entire throat in the early stages of the disease, with several folds of flannel. Keep this cravat on both day and night without changing. Be very quiet and do not fear the progress of the disease. Gargle the throat and mouth every half hour with strong

gargle made of vinegar, honey, red pepper and salt, mixed in a tumblerful of warm water. Do not go out of a warm room for several successive days. Breathe the vapor of hops occasionally and sleep on a pillow filled with them. Take no physic or enemas. This course will prove exceedingly successful.

SOFT THROAT.—Buy at a drug store one ounce of camphorated oil, and five cents worth of chlorate of potash. Whenever any soreness appears at the throat, put the potash in half a tumbler of water and with it gargle the throat thoroughly, then rub the neck thoroughly with the camphorated oil at night before going to bed, and also place around the throat a small strip of woolen flannel. This is a simple, cheap and sure remedy.

CONSUMPTION CAN BE CURED by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

LOCKJAW—In lockjaw, take a small quantity of turpentine, warm it and pour it on the wound, no matter where the wound is, and relief will follow in less than a minute. Nothing better can be applied to a severe cut or bruise than cold turpentine; it will give certain relief almost instantly. Turpentine is almost a certain remedy for croup. Saturate a piece of flannel with it and put it on the chest, and in a severe case three or four drops on a lump of sugar may be taken inwardly. Every family should have a bottle on hand.

POISONOUS SNAKE BITES—Take a spoonful of sweet oil, internally, and also bathe the wound with the same. It is said to have cured one case that had been thirty days standing. It will cure the sting of bees, spiders and other insects, and persons who have been poisoned by a low running vine called ivy. It is equally good to cure animals. To cure a horse it requires eight times as much as for a man.

BOYS AND MOTHERS.

Sometimes boys think mothers are in the way; that they would have more liberty if it were not for their mothers. Mothers have such searching eyes, eyes that seem to look right into the heart, especially if there is anything hiding there that mothers should know about; and this is troublesome. If boys would only understand that it is love that makes the mother's eyes so keen, her voice so anxious, her questions so searching; love that knows all the temptations that may come to a boy, and the trouble if there is no wise confidante about! It is not the anxiety of a Paul Pry, but the loving guardianship of a mother.

The wisest and best men have honored their mothers. Few men who have accomplished a special work in the world do not give credit to their mother for the help and inspiration that made their work possible. When the late President Garfield was inaugurated, the first person he saluted was his mother, showing plainly the place she held in his heart, his life.

The world honors and respects the man who honors and respects his mother. The neglect of a mother stamps a man or boy as heartless, ungrateful, if not cruel. The truly great men have never forgotten those to whom they were most deeply indebted. Many letters have been written about mothers, but few that show the sorrow that comes if the full measure of a mother's love has received no return until too late to make it. The poet Gray, in 1765, wrote the following letter to a friend:

"It is long since I heard you were gone into Yorkshire on account of your mother's illness, and the same letter informed me she was recovered. Otherwise I had then written to you only to beg you would take care of her and inform you that I had discovered a thing very little known, which is, that in one's whole life one can never have any

more than a single mother. You may think this obvious and what you call a trite observation. I was at the same age (very near) as wise as you, and yet I never discovered this (with full evidence and conviction, I mean) till it was too late. It is thirteen years ago, and it seems but as yesterday, and every day I live it sinks deeper into my heart."

Mothers cannot force boys to see their worth. Just stop and think what your life would be without your mother. Then remember to give in return love, courtesy and obedience. If you treat your mother in such a way that you show your love and respect for her, you will acquire the habit of treating every woman courteously, and earn the title of gentleman.

"THERE IS ALL TO-MORROW YET."

Christ forbids anxiety concerning our life, our eating, our drinking, our clothing, and our future, though it be but for one day or for one moment. He shames us and teaches us trust in our Heavenly Father, by citing the sparrows that God feeds, the life that God steadily preserves, the body whose stature He increases, the lilies of the field that grow and bloom and charm by their beauty and purity, and excel Solomon in all his glory, without toiling or spinning; the grass which is carefully clothed though it is so soon to reach the oven; and the fact that God knows all our need.

There is a world of philosophy in the answer of the old colored man, whom his master was urging to put more than one day's work in the day. He replied:

"Massa, there is all to-morrow that ain't teched yet."

Let us not touch to-morrow till it comes. We may touch eternity before to-morrow shall bring to us its sorrows.

WHITSUN-DAY.—THE HOLY SPIRIT.

A rich fulfilment to-day of a most precious promise!

The Holy Spirit has come down upon the Apostles, The Comforter, The Lord, and Giver of Life.

Oh! how great God's gifts are, how wonderful! On Christmas Day He sent His Son into the world to dwell with us. Now, on Whitsun-day, He has sent His Holy Spirit, to abide with us for ever. So good a gift, that it is better for us to have the Holy Spirit than to have the Lord Jesus back again on earth as he was before.

It is hard to understand this. But the Lord Jesus Himself says so. *Lord, I believe, help Thou my unbelief.*

Let us see what this great Gift of God is worth.

(1). Who is this Holy Spirit? He is God; together with God the Father, and God the Son, to be worshipped and glorified. *Glory be to Thee, O Holy Spirit.*

(2). And what was His work before the day of Pentecost?

He worked at the Creation. He was striving with sinful men from the beginning, trying to keep them from the evil one. He spoke by the prophets. He came down upon the blessed Virgin Mary, making her to be the Mother of the Lord. He descended on Jesus at His Baptism, under the form of a Dove.

And to-day, Whitsun-day, He came down on all the Apostles.

Then—and not till then—they received power from on high. Then they began their ministry to the world. Then they preached, they baptised, they confirmed, they celebrated the Holy Communion, they ordained Bishops, Priests, and Deacons, to come after them, they made rules for the government of the Church, they worked miracles, they wrote Gospels and Epistles, *by the power of the Holy Ghost.*

So that the Holy Catholic Church throughout the world is the work of the Holy Spirit. Not man's work, but God's work.

(3). But this is not all. Look at His work, now, in each Christian soul.

O Christian, in Holy Baptism He made thee the child of God.

In Confirmation He gave thee more strength.
In Holy Communion He feeds thee with the Bread of life, by which is kept up an abiding union with Christ.

He warns thee and reproves thee by thy conscience. He teaches thee, and makes thee love God's Will, and helps thee to do it. He convinces thee of sin. He comforts thee. He absolves thee. He bears witness with thy spirit that thou art the child of God.

Oh! wonderful Gift! And yet more. He is given to thee to dwell in thee, that thy heart may be a Temple of God. It is an awful thought. God, the Holy Ghost, dwell's within the Christian's heart.

His presence is gain indeed. What then must the loss be if we lose Him? For we may resist Him, and grieve Him, and quench His Light. We may bring sin into the soul and body which He has made His own dwelling place. And then? Then all His love will but increase our condemnation. And if He should leave us we are lost, for without Him we can do nothing.

O Almighty God, for Thy Son Jesus Christ's sake, take not Thy Holy Spirit from me.

O Holy Spirit, make me to know, to desire, and to do faithfully, the perfect Will of God. Sanctify me always, and dwell within my heart for ever. Amen.

"RESPONSIBLE FOR HIS IRRESPONSIBILITY."

BY UNCLE WILLIAM.

The family were seated around the centre table, one evening in March. Mrs. Eccles and her two daughters were busy with their fingers, in one form of needlework or another, and Willie was busy mending some defects in his skate straps. Dr. Eccles had been reading *The Church Journal* aloud. After finishing that portion of Bishop Doane's address contained in the issue of March 26th, laying down the paper, he said:

"Yes, how true, and how much there is in those few words, 'responsible for his irresponsibility.'"

In a short time evening prayers were said, and the family circle broke up for the night. But Willie's ears had caught the words, and in spite of himself, they would repeat themselves over and over again, "responsible for his irresponsibility." He did not know exactly what they meant, but they sounded so peculiar to him. His sleep was not sound that night. He dreamed that he was running down a hill which grew steeper and steeper until finally he found himself at the very brink of a precipice. His speed was too great to be stopped, and over he went, headlong, and just as he was making the final plunge he heard a troop of boys clapping their hands and shouting at the top of their voices, "responsible for his irresponsibility."

He was glad enough to wake up and find that it was only a dream. But he had been skating that day, and was quite weary, and so he soon fell asleep again. But it was only to have another troubled dream. This time he thought he was rowing in a skiff on a smooth and beautiful river. Soon he found that the current was carrying him down. He did not mind this, for he was near shore, and he rather liked the sport of seeing how swiftly he could glide past the banks. Soon, however, the current drew him out into the middle of the stream. Then he found that the water was rough; and he made for the shore. But he did not succeed in reaching it. Then he heard a roaring which he had not noticed before. The noise increased, and at length it flashed upon him that he was in the rapids above Niagara Falls. Nearer and nearer he approached the abyss, louder and louder the roaring grew, until at last over went his skiff, and the same troop of boys clapped their hands and shouted "responsible for his irresponsibility." Willie awoke this time with a scream, which so frightened his father that he came to the bedroom to inquire what was the matter.

In due time, however, the morning came, and at breakfast, Willie told his dreams, and begged his father to tell him what those words meant, "responsible for his irresponsibility."

"I have to cross the city to-day," said Dr. Eccles, "and go to Brooklyn. And if you think that the

walk would not be too much for you, you may go with me. And perhaps we can find out what the words mean."

Willie gladly accepted the offer, and soon he and his father were on their way.

While on the ferryboat, Willie noticed a rather rough-looking man who was eyeing him and his father very closely. Whenever Willie turned his eyes in that direction, the strange man was looking at him. At length, as they were about to leave the boat, this person approached Dr. Eccles and said:

"I see you don't know me, Doctor."

The Doctor, after looking very closely was obliged to confess that he did not.

"Well, I s'pose so," said the stranger. "It's a great many years, Bill, since you and I met. And seeing the difference there is between us, I don't wonder that you have forgotten your old school-mate, Charley Stramp."

"Is it you, Charley?" said the Doctor with surprise, and holding out his hand.

"Yes, it's myself," replied the other. "We used to be about the same size, we looked and dressed alike, and played together. You wouldn't think it, would you, boy?" continued he, patting Willie on the head. "But that's your father's good luck. He's got along. He's rich. He's among the big folks, and I'm nothing but Charley Stramp. I can just make a living as porter in a store. And that's my bad luck. Well, Doctor, there's no knowing what's before us. Perhaps my boy will grow up to be a doctor, and your boy may be nothing but a porter in a store."

They soon parted company, and Willie and his father were again walking by themselves.

"I'm sorry for that poor man," said Willie. "I wish you would tell me something about him."

"I shall be glad to do so," said Dr. Eccles. "And I will begin by saying that luck has nothing to do with his condition. He and I were school-mates, as you heard him say. His parents were in as good circumstances as mine. He had every advantage that I had. But I studied, and he did not. I made use of my advantages, and he neglected his. He could have succeeded as well in life as I have done, but he lost his opportunity, and now he can't."

"Well, then, if he can't," said Willie thoughtfully, "I suppose he is not to blame."

"But," said his father, "don't you think that he is to blame for not being able to do any better than he does? If he had studied when he was a boy, he would have been able to-day to provide well for his children, and be a useful man. He is to blame for not having studied, is he not?"

"Certainly," said Willie.

"Then he is 'responsible for his irresponsibility,'" said Dr. Eccles.

"And is that what it means," asked Willie.

"Exactly," said Dr. Eccles. "If Mr. Stramp were asked now to cure a sick person, or to transact some law business, or to buy or sell goods, he could not do it. He is not to blame for not doing it. He is irresponsible. But as he is to blame, in other words, as he is responsible for not being able to do any of these things, so he is 'responsible for his irresponsibility.'"

Willie had plenty to think of during the rest of the walk to the place where they were going. It was a handsome house in a block on one of the well-built streets of Brooklyn. As they entered the door they met a clergyman in the hall. Dr. Eccles shook hands with him and expressed his surprise as well as pleasure at meeting him there.

"I have not seen him," said the clergyman. "I have only seen his poor heart-broken wife. But as for him, he will not see a clergyman at all. He says he does not believe in a Bible, does not believe in a heaven or a hell, and does not want anybody to talk to him about religion. And he so near death, too!"

The doctor passed in, leaving Willie in the parlor alone. In the course of about half an hour he returned, and he and Willie resumed their walk homeward.

"The case of this man," said the doctor, "is just this: Many years ago I knew him as a gay, jolly, careless young man, who seldom went to

church, and cared very little about religion. He fell into the company of some thoughtless young men, who thought it very smart to laugh about religion and the Bible. They used to read the work of infidels, and repeat what the infidels said. But they did not read the works of christian men, nor try to find what answers there were for the infidel reasons. And so they became infidels; and now my patient is going to die—having lost his salvation because he cannot believe in Christ. He is to blame because he cannot. Do you understand it, Willie?"

"Yes, I understand," said the boy. "He was to blame for not going to church. He was to blame for keeping the company of wild and infidel young men. He was to blame for reading bad books, and not reading good ones. And now, just because he did so, he can't believe. And so he is to blame for that."

"That is to say," said the father, "he is responsible for his irresponsibility!"

"That is just what I was going to say," said Willie.

They had not time to continue the conversation; for they found themselves on turning a corner in the presence of a large crowd, in the centre of which they saw three or four policemen. Amidst the noise and tumult they heard a policeman's voice asking some one to run for a doctor. Doctor Eccles made himself known, and dragging Willie with him, worked his way into the middle of the crowd. There lay, covered with blood, a young man about thirty. A deep cut was on one side of his head, which a woman was holding in her lap. Dr. Eccles felt the pulse, tried to start blood with a lance, and at length turned to a policeman and informed him that the young man was dead. Two other policemen had in charge, and were bearing away, another young man, about the same age as the murdered one.

Amongst other cries and shouts, might be heard distinctly "They've got him;" "They'll hang him;" "No, he isn't to blame;" "He didn't know what he was about;" "He was drunk, and they would have no right to hang a man for what he did when he was drunk."

But Willie had seen and heard enough. He was shocked and disgusted at what had passed, and was only too glad to hurry home with his father. After they had walked some distance, Willie asked his father if it was true that a person did not know what he was about when he was intoxicated.

"Not quite," replied the doctor. "He does not quite lose control of himself. Still some persons under the influence of liquor do seem to be perfectly insane, and act more like wild beasts than men. But suppose it was always so, that would not make true what some of those persons in the crowd said, 'that it would not be right to hang a man for what he did when he was drunk.' For, if liquor makes him crazy, then he has no right to touch liquor."

"Yes," said Willie. "But then, father, some persons get in the habit of drinking, and they say they can't help themselves, they must drink; and they can't help it, why then?"

"But how do they get the habit," interrupted the doctor. "The habit comes on by degrees. They knew it was growing upon them. They could stop very easily, but they would not. They let it grow until by and by it got so strong that it mastered them, and they could not help themselves, and now they must suffer the consequences. They are 'responsible for their irresponsibility.'"

"Well, it is very strange," said Willie, "but I never heard those words before last night, and yet they seem to fit everywhere. They certainly do apply to everything I've seen to-day."

"And to everything you dreamed last night," said his father, smiling.

"That's so," said Willie, "for when I began to run down hill I could have stopped just as well as not, but I didn't, and so I fell over the bank. And when I was rowing in Niagara river, I could have gone up stream, or kept out of the current. But I didn't try to stop myself, and before I knew it, couldn't; it was too late; and I found myself going over the Falls. And that is just what those boys meant, when they shouted out 'responsible for his irresponsibility.' but they shall not do it again."

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CUTICU SOAP, an it, extert new Bloo of skin scrofula. Sold ev SOLVENT POTTER l Send f

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Children's Department.

ANNIE BERGUINON,
Foundress Of The Order Of St. Paul

BY K. F. J.

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."—PROVERBS XXX., 20.

To-day, dear girls, I am going to tell you a most interesting story. It is of a great and good work for the glory of God begun by a woman—delicate in health—poor in worldly goods—of humble birth. Let nobody say "others can work for God, but I cannot, for I have all I can do to support myself" or "I am so weak that I have just strength enough to take care of myself, and cannot help others"—or "I am of no importance, so nobody will think of anything what I say." Annie Berguinon was sickly all her life—she was poor and had to work for her living—she was the child of a humble shop keeper—yet she began and organized a noble charity which is still helping others, though she has been dead more than twenty years.

Annie Berguinon was born in Paris in 1804. She was always delicate and sickly-looking, and not outwardly attractive. But God had given her something better than good looks or even the blessed gift of health. He had bestowed on her a tender loving heart which delighted in showing its love in the two ways our Lord Himself has shown us—towards God and towards man. She was constantly at the services of the church, worshipping her Lord in sacraments and prayer and faithfully using every opportunity of helping her suffering fellow-creatures.

She desired to give up the pleasures of life in the world as much as possible, and begged her parents to let her join a sister-hood. They were unwillingly, at first, but when she was sixteen she did leave her home to enter the life of devotion to prayer and work among the poor. She only stayed in this house, however, for eight months, for her mother became very ill, and she went back to take care of her, and for twelve years devoted herself to this holy task.

At times she was so ill that twice she was supposed to be dying, and probably she was never really well. Her father's business was failing and it was only Anne's hard work that enabled

them to live at all. She had taken to her home a little niece who was left an orphan at three years old—her brother's little child. For her, and for the poor old mother she cared all day—for them she sewed nearly all night to earn enough to buy them food. Think of such a life, girl's! Yet she did not long for rest or ease or pleasure for herself—her one strong desire seems to have been to work for God and her suffering neighbors. A lady who was opening a home for young girls in Paris, asked her to be matron of it.

She willingly offered to try, and her gentleness and sympathy, her tact and judgment were so great that she quickly won the hearts of these poor friendless girls, and worked for them for seven happy years.

But her parents were now dead. The higher duty whose call she had obeyed when as a young girl she came back to her home after a few months of life in the convent had been well-fulfilled, and she was now free to choose her life-work. Her heart turned again to the holy piece and usefulness of a sister's life. You all know, dear children, something of what that is. You have many of you seen those good women as they go about their errands of mercy among us.

Perhaps you have looked with interest at the troop of rosy, happy little ones from the Baby Shelter of the Church of the Holy Communion as they gather round the kind sister at their work or play; or some of you have been through the wards of St. Mary's Hospital and seen the tender care lavished on the little sick children by the watchful nursing sisters. There are others who visit prisons, and houses of want and misery, and in countless other ways minister to their suffering Lord through his members. Such was the blessed and unselfish life which this frail Anne Berguinon longed to live. May many of you, dear girls, as you grow to womanhood, be moved to devote yourselves to this noble work.

But the prayer, "Teach me to do the thing that pleaseth Thee," the prayer for guidance in one's vocation, is not always answered as one wishes and thinks it will be. With all her willingness and endurance Anne found the life to hard for her. In vain the sisters who longed to keep her with them made the rules as easy as they could. Her health could not stand the steady strain, and she again returned to her home. Here, at last, she had the first glimpse of her life work. She became acquainted with Dr. Rattier, the parish doctor, who was most charitable, and interested her in work among the blind. For a long time he had each day instructed some poor blind children, and how he begged her to take some girls home, and teach them, and almost before she had made up her mind to consent, he brought them to her.

(To be continued)

Are you bilious and dyspeptic? Does your liver sluggish seem? Is your slumber often broken? By a hideous, nightmare dream? Friend, be wise: The Pleasant Pellets Made by Dr. Pierce procure, And they'll bring you back the sunshine Of good health, you may be sure.

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WARNER'S SAFE CURE!

St. CATHERINES, ONT., Jan. 24th, 1887.—About six years ago I was a great sufferer from kidney disease, and was in misery all the while. I hardly had strength enough to walk straight and was ashamed to go on the street. The pains across my back were most unbearable, and I was unable to find relief, even temporarily. I began the use of "Warner's Safe Cure," and inside of one week I found relief, and after taking eight bottles, I was completely cured.

[Signature]

Manager for American Express Co.

TORONTO, (18 Division St.) Sept. 17, 1887.—Three years ago last August my daughter was taken ill with Bright's disease of the kidneys. The best medical skill in the city was tasked to the utmost, but to no purpose. She was racked with convulsions for forty-eight hours. Our doctor did his best, and went away saying the case was hopeless. After she came out of the convulsions, she was very weak and all her hair fell out. The doctor had left us about a month when I concluded to try "Warner's Safe Cure," and after having taken six bottles, along with several bottles of "Warner's Safe Pills," I saw a decided change for the better in her condition. After taking twenty-five bottles there was a complete cure. My daughter has now a splendid head of hair and weighs more than she ever did before.

[Signature]

The Greatest Blood Purifier.

CHATHAM, ONT., March 6, 1888.—In 1884 I was completely run down. I suffered most severe pains in my back and kidneys, so severe that at times I would almost be prostrated. A loss of ambition, a great desire to urinate, without the ability of so doing, coming from me as it were in drops. The urine was of a peculiar color and contained considerable foreign matter. I became satisfied that my kidneys were in a congested state, and that I was running down rapidly. Finally I concluded to try "Warner's Safe Cure," and in forty-eight hours after I had taken the remedy I voided urine that was as black as ink, containing quantities of mucus, pus and gravel. I continued, and it was not many hours before my urine was of a natural straw color, although it contained considerable sediment. The pains in my kidneys subsided as I continued the use of the remedy, and it was but a short time before I was completely relieved. My urine was normal and I can truthfully say that I was cured.

[Signature]

296 McNab St. North, HAMILTON, CAN., Nov. 2, 1886.—I had been suffering for over twenty years from a pain in the back and one side of the head, and indigestion. I could eat scarcely anything, and everything I ate disagreed with me. I was attended by physicians who examined me and stated that I had enlargement of the liver, and that it was impossible to cure me. They also stated that I was suffering from heart disease, inflammation of the bladder, kidney disease, bronchitis and catarrh, and that it was impossible for me to live. They attended me for three weeks without making any improvement in my condition. I commenced taking "Warner's Safe Cure" and "Warner's Safe Pills," acting strictly up to directions as to diet, and took thirty-six bottles, and have had the best of health ever since. My regular weight used to be 180 lbs. When I commenced "Warner's Safe Cure" I only weighed 140 lbs. I now weigh 210 lbs.

[Signature]

Regulates Every Bodily Function

GALT, ONT., Jan. 27th, 1887.—For about five years previous to two years ago last October, I was troubled with kidney and liver trouble, and finally I was confined to my bed and suffered the most excruciating pain, and for two weeks' time I did not know whether I was dead or alive. My physicians said I had enlargement of the liver, though they gave me only temporary relief. Hearing of the wonderful cures of "Warner's Safe Cure" I began its use, and after I had taken two bottles I noticed a change for the better. The pains disappeared, and my whole system seemed to feel the benefit of the remedy. I have continued taking "Warner's Safe Cure,"

and no other medicine since. I consider the remedy a great boon, and if I ever feel out of sorts "Warner's Safe Cure" fixes me all right. I weigh twenty pounds heavier now than ever before.

[Signature]

Inventor of the Maple Leaf Lance-tooth Cross-cut saw.

And Prevents and Cures most Diseases.

Which are Caused by Uric Acid (Kidney) Poison in the Blood, only Curable by

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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICURA REMEDIES in their marvelous properties for cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 75c.; RESOLVENT, \$1.50; SOAP, 35c. Prepared by the POTTER DRUG AND CHEMICAL Co., Boston, Mass. Send for "How to Cure Skin Diseases."

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LOVE YOUR ENEMIES,

Why should I love another
Who treat me ill?
Because he is my brother,
And God's child still.

Because my Lord forgives me
With patient love;
Though I have sinned, He gives me
Gifts from above.

Can I be harsh and hateful,
When thus forgiven?
Nor show that I am grateful
To God in Heaven?

The least that I can render
For love outpoured,
Is to be kind and tender,
To please my Lord.

"DOUBTING THOMASES,"

Remarked an eminent divine, "must exist in ratio to the too credulous." The habit of cautiousness is not, as a general thing inborn, but is the result of a naturally generous and confiding nature repeatedly victimized by the cunning and crafty. So the many disappointments, and often injurious effects, arising from the use of various vaunted remedies, have induced an undue cautiousness, and, in many cases, entire abandonment of the use of any. We call attention to the remedies of Dr. R. V. Pierce, of Buffalo, which physicians are employing in their practice with the most beneficial results. His "Golden Medical Discovery," for diseases of the lungs and kidneys, heart affections, fever and ague, dropsy, and all diseases of the blood, has never failed when put to the test.

A MONKEY HERO.

A nobleman had a favorite monkey, a large outrang-outrag. This monkey was very much attached to his master, and to the baby boy, who was the pet of the whole family. One day a fire suddenly broke out in the house, and everybody was running here and there to put it out, while the little boy was almost forgotten; and when they thought of him, the staircase was all in flames. What could be done?

As they were looking up and wondering, a large hairy hand and arm opened the window; and presently the monkey appeared with the baby in his arms, and carefully climbed down the porch, and brought the child safely to his nurse. Nobody else could have

done it; for a man cannot climb like a monkey, and it not nearly so strong. You may imagine how the faithful creature was praised and petted after that. This is a true story, and the child who was saved was the young Marquis of Kildare.—*Children's treasury.*

'THAT'S WHAT MY WIFE SAYS.'

"How are all the folks?" asked Brown of Jones. "All well, except my wife," said Jones, "I'm worried about her. She tires out so easily; she complains of a backache about all the time, and she is so low-spirited that she don't seem like herself at all." "My dear fellow," interrupted Brown, "I'll tell you exactly what she needs. My wife had the very same symptoms a few months ago, but to-day she is the healthiest woman in town. Dr. Pierce's Favorite Prescription cured her, and it will cure Mrs. Jones, too. There's nothing on earth like it for the complaints to which the weaker sex are liable. That's what my wife says, and she knows." Guarantee to give satisfaction in every case, or money returned, printed on the bottle wrapper.

A SURE RELIEF.—I suffered from a hard Cough contracted by damp feet. Having consulted a local doctor without effect I thought I would try Hagyard's Pectoral Balsam as a last resort. Before I had finished the first bottle my cough had entirely disappeared, and to-day I enjoy better health than ever before. I can conscientiously recommend it. Chas. H. Kent, Telegraph Operator, East Selkirk, Man.

MAGIC LANTERN.

Evening Parties, Church Bazaars, Sunday Schools, Lodges, &c. Attended with the Above, by Mr. W. Oakley, 9 Given's St., Toronto.

Magic Lantern Slides on sale and made to order from nature or pictures. A Slide of the Lord Bishop of Liverpool on board the Allan steamer Circasian, addressing a party bound for the North-West; also the Bishop of Algoma on board the Allan steamer Parisian, 50c. each.

Mr. Oakley Photographs Private Residences Groups, Interiors, &c. Artistic work guaranteed Terms moderate. Letter from her Majesty the Queen: Sir Henry Ponsonby has received the Queen's command to thank Mr. W. Oakley for the Photographs forwarded for her Majesty's acceptance 30th May 1888. Privy Purse Office, Buckingham Palace, S.W.

WHY WE CALL THE CAT "PUSS."

Did you ever think why we call the cat "puss."

A great many years ago the people of Egypt, who have many idol gods, worshipped the cat. They thought she was like the moon, because she was more bright at night, and because her eyes changed just as the moon changes, which is sometimes full and sometimes only the bright crescent, or half moon, as we say. Did you ever notice your pussy's eyes to see how they change?

So these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon; for the word means the "face of the moon."

That word has been changed to "pas" or "pus" and has come at last to be "puss," the name which almost every one gives to the cat.

Puss and pussy cat are the pet names for Kitty everywhere. Who ever thought of it as given to her thousands of years ago, and that then people bowed down and prayed to her?

\$30,000 advice free

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EVERYBODY.

Sir Morell Mackenzie refused above offer to visit a patient in this country, but writes:

I have watched the effects of mineral waters for a considerable period, and regard them as extremely valuable in obstinate catarrhal affections and diseases of the throat and air passages, both local and general. Also, I frequently find them of great service in the case of singers and public speakers.

MORELL MACKENZIE, M.D., London.

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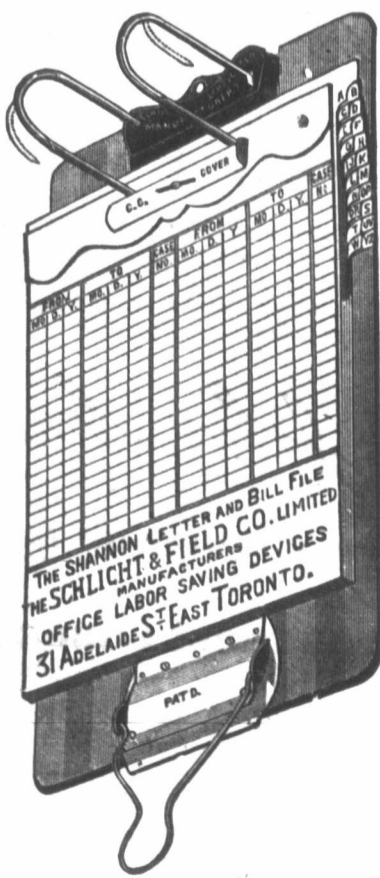
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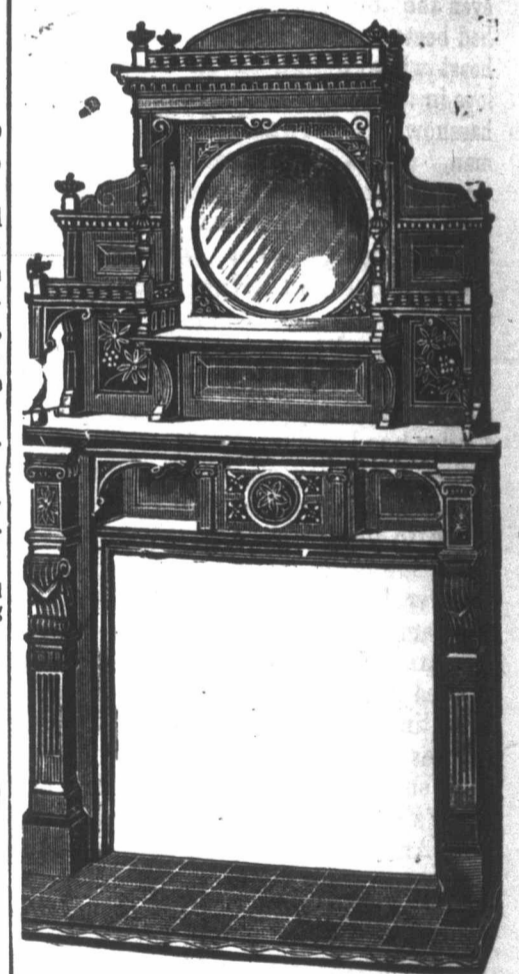
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KIND WORDS AND TRUE.—Mr. John H. Carter, of Corbetton, Ont., writes as follows: "Hagyard's Yellow Oil has stood the test often when all others failed. Our house is never without it, and it will always find a welcome spot on the shelf."

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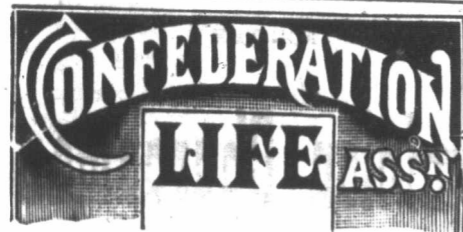
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